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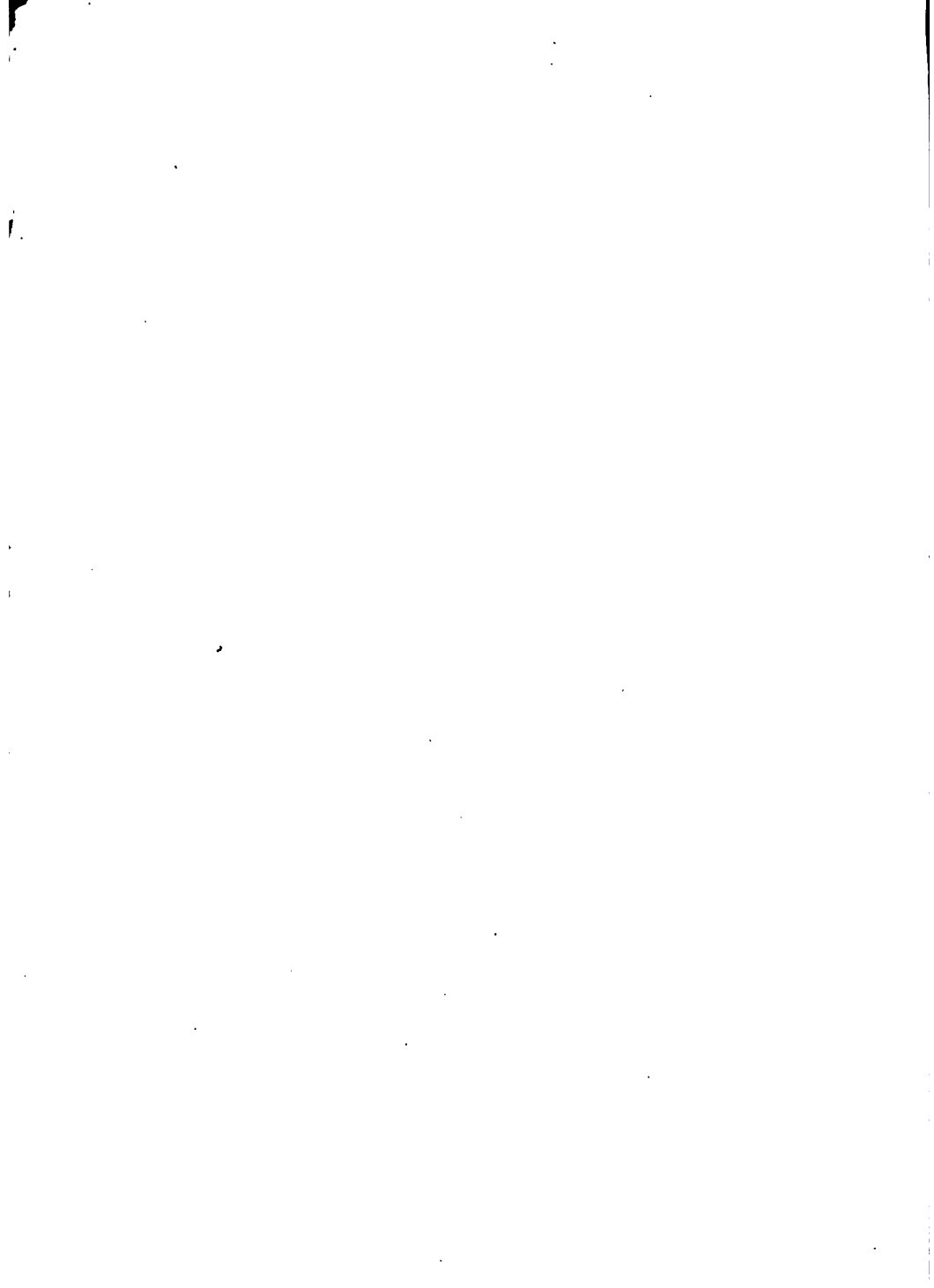
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THE
FIRST THREE BOOKS
OF
HOMER'S ILIAD

WITH
INTRODUCTION, COMMENTARY, AND VOCABULARY

FOR THE USE OF SCHOOLS

BY
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BOSTON, U.S.A.
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PREFACE.

THE Text of this edition of the First Books of Homer's *Iliad* is that of *Homeri Ilias edidit Guilielmus Dindorf: editio quinta correctior quam curavit C. Hentze*. Leipzig, 1884.

The Commentary has been adapted to the use of schools from that of *Homer's Iliad, Books I.-III., edited on the basis of the Ameis-Hentze edition by T. D. Seymour*, in the College Series of Greek Authors.

The Introduction has been simplified and enlarged, according to the needs of the present work, from the Editor's *Introduction to the Language and Verse of Homer*, also in the College Series of Greek Authors.

The Vocabulary has been prepared from the poem itself, but with the use of Seber's *Index Homericus*, Frohwein's *Verbum Homericum*, Ebeling's great *Lexicon Homericum*, and Seiler-Capelle's *Wörterbuch über die Gedichte des Homeros*.

For a somewhat fuller illustration of the Greek text and of Homeric forms, the Editor refers to the above-mentioned volumes of the College Series of Greek Authors.

Reference is made to Books of the *Iliad* by the capital letters of the Greek alphabet, Α, Β, Γ, κτλ.; to Books of the *Odyssey*, by the small letters, α, β, γ, κτλ. References preceded by the symbol [§] are to the Introduction. *H.* stands for the Greek Grammar of Hadley-Allen; *G.* stands for Goodwin's Greek Grammar. Other abbreviations are intended to be self-interpreting. Translations are in *italics*; paraphrases are enclosed in double inverted commas; quotations are enclosed in single inverted commas.

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INTRODUCTION.

§ 1. EPIC POETRY. The Homeric Poems are the oldest remains of Greek literature, but they were not the earliest poems of the Greeks. Lyric poetry naturally precedes epic poetry. Every nation has love songs, war songs, and dirges, before it has narrative poems. Those early songs of the Greeks are all lost, although traces of them are found in the *Iliad* and *Odyssey*. Doubtless the Greeks had also many brief songs, narrating exploits in war and hair-breadth 'scapes in adventure, before any one thought of composing a long epic poem. In the *Iliad* and *Odyssey* are found indications of poems about the adventures of Heracles, of the Argonautic Expedition for the Golden Fleece, and of short songs about the expedition against Troy. The earlier and shorter epic poems were used freely by Homer (for this name may fairly be given to the man who formed the plan of the *Iliad*, and to whom its unity is due) in the composition of the *Iliad*, and again, after him, additions were made by other bards. The *Iliad* thus contains Pre-Homeric, Homeric, and Post-Homeric elements. Some scholars lay more stress on the one class of elements, while other scholars lay more stress on another. But the lover of the poem, who reads it attentively again and again, generally feels the essential unity and harmony of the work more forcibly than the inconsistencies and discrepancies on which have been based the arguments for the different authorship of different parts of the poem. Composed at a time when the art of writing was not familiar to the people, when Greece had no 'reading public,' the poem was made to be recited and heard, not to be read. It would, then, be composed in parts which could be recited at one sitting. The poet would not be solicitous to preserve exact harmony of detail between lays which were not likely to be sung in immediate succession nor on the same occasion. He would not begin his work with the plan of composing a poem of 15,000 verses, but, finding that his theme was popular and admitted of indefinite expansion, he would naturally develop what had been only indicated before. Thus the Books of the *Iliad* doubtless were not composed in the order in which they stand in our texts. The first part of the First Book must have been the earliest composed, for that is the basis of the rest of the poem; but Books II.-VI.

(and still more, Books VII.–X.) may have been composed after Book XI, in order to fill up the details of the story.

The beginner need not (and should not) be disturbed by questions as to the diverse authorship of different parts of the *Iliad*. The subject is exceedingly complicated, and cannot be studied profitably until the student is perfectly familiar with the entire poem, and with similar literature in other languages. The student should strive to enjoy and appreciate the Homeric Poems, — not to analyze them.¹

§ 2. a. Scholars now do not ask where Homer was born, but rather where Greek epic poetry had its rise. The Muses were ‘Pierian Muses,’ ‘Ὀλύμπια δώματ’ ἔχουσαι,’ and their earliest home seems to have been on the slopes of Mt. Olympus, in Pierian Thessaly. Thence epic poetry was carried by the Aeolians to Asia Minor, where it was adopted and perfected by the Ionians. The Homeric Poems still contain many Aeolic forms in words and phrases for which the Ionians had no metrical equivalent.

b. No one can tell the exact date of the composition of the Homeric Poems. Probably they were essentially in their present form as early as the Eighth Century B.C.

§ 3. a. An Epic Poem is a narration in heroic verse of a dignified story of considerable length which has a definite beginning, middle, and end, and an organic relation of parts. The time of the action should not be so long as to make difficult a general view of the story. The poet puts as much as possible of his tale into the mouth of his actors, and so the *Iliad* is strongly dramatic. In the First Book, the first 427 verses are almost entirely dramatic, the narrative serving simply as ‘stage directions.’ Epic poetry was the mother of the drama.

¹ The famous Homeric Question, as to the composition of the Homeric Poems, was first treated in a scientific way by a German scholar, Friedrich August Wolf, in his *Prolegomena ad Homerum*, 1795. He claimed that the *Iliad* and the *Odyssey* were not the work of one poet, and that the unity of each poem was given to it by scholars at the court of Pisistratus in Athens, in the Sixth Century B.C. He based his view on external arguments, which have grown weaker rather than stronger since his day, and are almost entirely neglected now. About half a century later, in 1837, another German scholar, Lachmann, divided the *Iliad* into sixteen different lays, resting his division on internal arguments, i.e., on the inconsistencies of different parts. The discussion now continues, with the use of internal arguments, but scholars are less inclined than a few years ago to suppose that the *Iliad* is a conglomeration of separate lays, a ‘fortuitous concurrence of atoms,’ and are more disposed to favor the idea of a natural and organic development, — such as was suggested for the *Odyssey* by Kirchhoff in 1859.

b. The Homeric Poems used to be compared with Vergil's *Aeneid*, Dante's *Divina Commedia*, and Milton's *Paradise Lost*. But men have come to see a difference between the Natural Epic and the Literary Epic. Vergil had no personal (only an artistic) interest in the battles and adventures of his hero. He sends Aeneas to Hades simply because the Homeric Odysseus had been there; he makes Aeneas tell the story of his wanderings and sufferings to Queen Dido, because Odysseus had told a similar story to King Alcinoüs. Vergil consciously strives to unite the characteristics of both *Iliad* and *Odyssey*, and begins his poem with *arma virumque cano*,—the *arma* being for the *Iliad* and the *virum* for the *Odyssey*. Vergil is self-conscious, too, in the use of *cano*,—he remembers that he is the court poet of Augustus, and borrows the word 'sing,' although his poem was not meant to be sung but to be read. But Homer is in earnest when he says, *ἄειδε θεά, Sing, goddess!*

In the Epics of Vergil, Dante, and Milton, more grace and finish are expected, and more studied thought. 'The capital distinction of Homeric poetry,' as Professor Jebb has well said, 'is that it has all the freshness and simplicity of a primitive age,—all the charm which we associate with the "childhood of the world"; while on the other hand it has completely surmounted the rudeness of form, the struggle of thought with language, the tendency to grotesque or ignoble modes of speech, the incapacity for equable maintenance of a high level, which belong to the primitive stage of literature.'

c. A great Natural Epic is possible only in a nation which has a rich and varied mythology. Hence, the Romans, being without a mythology of their own, could have no great Natural Epic.

§ 4. a. Homer's story of the Siege of Troy certainly was not intended as a history of an actual occurrence. The poet says again and again that he is of a later generation. He asks the Muse to tell the story, since she alone knows what really happened. Doubtless many such battles were fought and many such sieges endured in Asia Minor about 1000 years B.C.

b. Dr. Heinrich Schliemann was led by his Homeric enthusiasm, a few years ago, to excavate the site of Hissarlik ('Ilium Novum') in the Troad, near the Hellespont, and that of Mycenæ in Argolis. In both places he found indications and remains of ancient wealth and power which justified the Homeric epithets of Ilios and Mycenæ, and made more probable the belief that the story of the expedition against Troy was founded on fact. Mycenæ may have been the chief city of Peloponnesus, at one time. An armada may have been led by the King of Mycenæ against Troy. But certainly most of the incidents and names of heroes were invented.

§ 5. a. HOMERIC LIFE. The Homeric Poems give a picture of life in Greece which differs in important particulars from that of the classical or historical period. The poet knows no one name for Greece as opposed to other lands. The Greeks are 'Argives,' 'Achaeans,' or 'Danaans.' The 'Hellenes' are as yet only the inhabitants of a small district in Thessaly. The names of 'Attica' and 'Peloponnesus' are unheard. Thebes seems to be in ruins. Athens has no special distinction. Menelaus, king of Sparta, and his country are comparatively insignificant, although the war was undertaken to avenge the wrong which he had suffered from Paris. The brother of Menelaus, Agamemnon, king of Mycenae, is the chief monarch of Greece. The Greek colonies and the Greek cities of Asia Minor are not mentioned. Monarchy prevails; democracies seem to be unknown. The king is also commander-in-chief of the army, judge, and priest. As head of the nation he represents it before the gods, but his power is practically limited. Public opinion is strong, although Homer has no word for law.

b. Monarchy prevails among the gods as among men. Zeus ('Jupiter') is mightier than all the rest together. Athena ('Minerva') and Apollo are next to Zeus in power. Athena is the chief divinity of war. Ares ('Mars') is comparatively insignificant. Dionysus ('Bacchus') is not as yet admitted to the circle of gods on Olympus. Asclepius ('Aesculapius') is still a mortal. Pan and the Satyrs are unknown. The gift of prophecy is granted to individual men. The oracle of Delphi is hardly mentioned. Temples are uncommon.

c. The Homeric knights do not ride on horseback, but fight from chariots. They roast their meat, and do not boil it. They sit at table, and do not recline at dinner. They buy their wives by large gifts of cattle to the parents. The most useful metal is copper or bronze; iron is little used. Coined money is unknown; all trade is barter. The occupations of the rich and poor differ little. Princes tend flocks and build houses; princesses fetch water and wash clothes. The heroes are their own butchers and cooks.

§ 6. THE STORY OF THE *ILIAD*. a. The action of the *Iliad* itself covers only a few days, but many allusions are made to preceding events which complete the story.

Paris (whose Greek name was *Alexander*), son of King Priam of Troy (or Ilios) on the shore of the Hellespont, on the northwest corner of Asia Minor, carries away Helen, wife of King Menelaus of Sparta. The Achaeans (Greeks) unite to avenge the wrong, under command of Agamemnon, king of Mycenae, the brother of Menelaus. Nestor and Odysseus visit Thessaly and enlist Achilles (son of Peleus and the sea-goddess

Thetis) and his friend Patroclus. The Greeks assemble at Aulis. There a portent is seen, which the seer Calchas interprets to mean that they shall fight for nine years around Troy, and capture the city in the tenth year. On their way to Troy, they stop at the island of Lemnos, where they are hospitably entertained, and where they leave one of their chieftains, Philoctetes, who has been bitten by a water-snake. On their arrival at Troy, Menelaus and Odysseus go to the city as ambassadors, and demand the return of Helen, which is refused. Some of the Trojans even urge that the ambassadors be put to death, but their host Antenor and others secure their safety. The Achaeans begin the siege. The Trojans send to their neighbors and gain allies.

b. The siege is not very close. The Greek camp is at a considerable distance from the city, and the Greeks cannot devote all of their time to fighting. They are obliged to make expeditions against the neighboring towns in order to obtain supplies. In these marauding forays, the men of the sacked towns are killed or sent to other countries to be sold as slaves; the women are often brought to the Greek camp before Troy. Meanwhile, the wealth of the city of Troy is nearly exhausted. The Trojans have been obliged to pay and support their allies, and have been shut out from the use of their fields. They are afraid to meet the Greeks in open battle.

c. Of the gods, Hera ('Juno'), Athena, and Poseidon ('Neptune') favor the Achaeans; Aphrodite ('Venus'), Ares, and Apollo favor the Trojans.

§ 7. a. The *Iliad* begins in the midst of the tenth year of the war. Chryseis, the daughter of a priest of Apollo, had been captured on one of the marauding expeditions of the Achaeans, and was given to Agamemnon as the 'first-fruit' of the spoils. The captive's aged father comes to the Greek camp, bearing the fillets of Apollo as his official insignia, and begs to be allowed to ransom his daughter, but Agamemnon sends him away, slighting his request. As he leaves the Greek camp, the old priest prays for vengeance to his god, Apollo, who hears his prayer and sends pestilence upon the Achaeans. For nine days the plague rages in the camp, but on the tenth day an assembly is called by Achilles, who urges that some seer be questioned of the cause of the god's anger. The old seer Calchas tells the truth. Achilles reproaches Agamemnon, and the two heroes quarrel. At last Agamemnon sends Chryseis home to her father, but takes from Achilles his prize of honor, Briseis. Achilles begs his mother, the sea-goddess Thetis, to invoke the aid of Zeus, praying that victory may be granted unto the Trojans until the Achaeans learn to value and honor her son's might. This prayer is reluctantly granted by Zeus, and the First Book closes with a half-ludicrous scene on Olympus.

b. At the opening of the Second Book, Zeus sends to Agamemnon a delusive dream, bidding him to arm the Achaeans for battle, with all haste. After a council of the elders, Agamemnon tries the temper of the soldiers by proposing to return at once to their homes. To his grief, the men accede enthusiastically and begin immediately the preparations for the voyage. They are stopped by Odysseus, who acts under the direction of Athena. A second assembly is held, the Greeks are shamed and awed into remaining, and they prepare for battle. As the Achaean army advances against Troy, the poet gives a muster of the forces, — the ‘Catalogue of the Ships,’ — which is followed by a less elaborate enumeration of the Trojans and their allies.

c. At the beginning of the Third Book, the opposing armies are about to meet, when Paris challenges Menelaus to a single combat which shall decide the war. The two husbands of Helen, — the wronged Menelaus and the offending Paris, — are the fit champions of the two armies. This scene would naturally belong to the first year of the war; but as the poet begins his story in the tenth year of the war, the best that he can do is to make this combat the beginning of the conflicts which he describes. Priam is called from Troy, and a truce is struck. If Menelaus slays Paris, the Greeks are to take Helen and peaceably return to their homes. If Paris slays Menelaus, the Greeks are to withdraw at once. Menelaus disables Paris and has him in his power, when Aphrodite snatches up her Trojan favorite, and deposits him safely in his home.

d. The terms of the truce have not been fulfilled. Neither combatant has been slain, but the victory fairly belongs to the Greeks. In order that the Trojans may not surrender Helen, and preserve their city, Athena (who hates Troy) descends a third time to the field of war, and incites a Trojan ally to send an arrow at Menelaus. The Greek hero is wounded, and the Greeks, indignant at this treacherous breach of the truce, prepare at once for the battle, and advance upon the enemy, near the close of the Fourth Book.

e. Most of the Fifth Book is devoted to the brave deeds of Diomed, son of Tydeus. Hera, Athena, Aphrodite, and Ares take part in the battle, and the two latter divinities are wounded by Diomed.

f. In the Sixth Book, the Trojans are hard pressed, and Hector returns to the city in order to bid the matrons supplicate Athena’s mercy. He calls Paris to return to the field of battle, and takes a beautiful and pathetic farewell of his wife, Andromache.

g. The day which began at the opening of the Second Book ends near the close of the Seventh Book. The coming on of night puts a stop to a single combat between Hector and Telamonian Ajax. The armies strike

a truce for one day, for the burial of the dead. The Greeks spend another day in building a wall about their camp, — a wall which was not needed as long as Achilles was fighting on their side, but which is necessary now that the Trojans are ready to assume the offensive.

h. The Eighth Book tells of a brief day of battle, in which the fortunes of war are continually changing, and in which Zeus continually interferes. At the close of this Book, the Achaeans are driven into their camp, and welcome the approach of night which affords them relief from pursuit and attack. The Trojans bivouac upon the plain and are confident of annihilating their enemies on the morrow.

i. On the night following the battle of the Eighth Book, the Greek leaders send to Achilles an embassy, offering him rich gifts, and begging him to return to the battle, but he stoutly refuses. The account of this embassy fills the Ninth Book.

j. The Tenth Book narrates the visit (on that same night) of Odysseus and Diomed to the Trojan camp, where they slay Rhesus, the Thracian leader, who had just arrived at the field of action.

k. With the Eleventh Book begins the third of the four days of battle of the *Iliad*, — a day which does not close until the end of the Eighteenth Book. Agamemnon distinguishes himself now more than on any other occasion, but retires from the field wounded, and is followed by Diomed and Odysseus who are also disabled. The Trojans press forward to the Greek wall, and at the close of the Twelfth Book, Hector breaks down the great gates, and opens a way for his comrades into the Greek camp.

l. At the opening of the Thirteenth Book, Poseidon comes from the sea in order to aid the Greeks. Hera distracts the attention of Zeus while Poseidon and the Achaeans put the Trojans to rout.

m. At the opening of the Fifteenth Book, Zeus notices what is done on the Trojan plain, and sends Poseidon back to his home in the sea. The Trojans press forward again and reach the Greek ships, and Hector calls for fire that he may burn the fleet.

n. At the opening of the Sixteenth Book, Patroclus begs Achilles to allow him to take the Myrmidons and enter the battle. Achilles sees the flicker of fire among the ships; he consents, and gives his friend his own armor to wear, but directs him to be satisfied with driving the enemy from the camp, and not to attempt the capture of Troy. Patroclus, however, becomes excited by the fray, and follows the Trojans to the very gate of the city. There he is slain by Apollo and Hector.

o. Most of the Seventeenth Book is devoted to the battle around the body of Patroclus. Hector strips off the armor, but the Achaeans with

great difficulty secure the corpse and carry it back to the camp, — hard pressed by the enemy.

p. In the Eighteenth Book, Achilles learns with overwhelming grief of the death of his comrade. His mother Thetis comes from the sea to comfort him. His armor is in the hands of Hector, — stripped from the body of Patroclus. He cannot enter the combat, but he appears unarmed at the trench, and frightens away the Trojans. His mother goes to Olympus to beg for him beautiful armor from Hephaestus ('Vulcan'). Here ends the third day of battle, which began with the opening of the Eleventh Book.

q. In the Nineteenth Book, Achilles is reconciled to Agamemnon. His hatred for Hector and his desire for vengeance on the slayer of Patroclus more than overbalance his more ancient grudge. The fourth day of the battles of the *Iliad* begins. The gods descend to take part in the battle, but do not affect its issue.

r. On the opening of the Twenty-second Book, all the Trojans but Hector are either slain or within the walls of the city. But Hector does not yield to the entreaties of his father and mother, who, from the wall, pray him to return. He awaits Achilles and is slain. His body is dragged to the camp, after the chariot of Achilles.

s. The Twenty-third Book is devoted to the burial of Patroclus, and the funeral games in his honor.

t. In the Twenty-fourth Book, the aged Priam, under the care of the gods, goes to the Achaean camp and obtains from Achilles the body of his son Hector. The 'iracundus, inexorabilis' Achilles appears in a gentler mood. The corpse is brought back to Troy, and the poem closes with the funeral of Hector.

§ 8. *Concise Analysis of the Iliad.*

INTRODUCTION. A. Pestilence. Assembly. Quarrel. Rest from battle. Thetis goes to Zeus on the 21st day.

I. B-H 380. First great battle, on the 22d day. Single combats between Paris and Menelaus, Hector and Ajax.

II. H 381-K. Burial of the dead and building of the wall, on the 23d and 24th days. Second great battle, on the 25th day. Embassy to Achilles. Odysseus and Diomed enter the Trojan camp.

III. A-Σ. Third great battle, on the 26th day. Death of Patroclus. Hephaestus makes armor for Achilles.

IV. T-X. Fourth battle, on the 27th day. Achilles kills Hector.

CONCLUSION. Ψ, Ω. Achilles abuses the body of Hector on days 27-38. Lament for Hector in Troy on days 38-47. Burial of Hector and erection of mound over his body, on the 48th and 49th days.

This scheme shows that the action of the *Iliad* covers but seven weeks. Three of these are occupied by the action of the first book, and three by that of the last two books; only four days are spent in fighting.

§ 9. *The Story after the Action of the Iliad.* For part of the last act in the siege of Troy, indications exist in the *Iliad* and *Odyssey*. Many other details were added by later poets.

a. After the death of Hector, the Amazons come to the help of the Trojans. Their queen is slain by Achilles. Memnon, — a cousin of Hector, — the beautiful son of Eos (*Dawn*) and Tithonus, comes with his Ethiopians. He slays Nestor's son Antilochus, a dear friend of Achilles, but is then himself slain by the mighty son of Thetis. Achilles is overcome by Apollo and Paris, as he is about to force an entrance to the city through the Scaean Gate. His mother comes from the sea, with her sister Nereids, and bewails him. She offers his beautiful armor as a prize to the bravest of the Greeks, and it is awarded to Odysseus. Telamonian Ajax goes mad in his disappointment at not receiving the armor, and commits suicide. Paris is slain, and Helen becomes the wife of his brother Deiphobus. Philoctetes, the bearer of the bow of Heracles, is brought from Lemnos where he had been left (§ 6, B 721 ff.); and Neoptolemus, the young son of Achilles, is brought from the island of Scyros. Odysseus enters the city of Troy as a spy, in the guise of a beggar. Athena suggests to Odysseus the building of the 'wooden horse,' in which the bravest of the Achaeans are hidden, while the rest set fire to their camp and sail away. The Trojans drag the wooden horse within the city, and at night the Greeks return and Troy is sacked.

b. Agamemnon reaches home in safety, but is treacherously murdered by his wife and her paramour, Aegisthus. Menelaus is driven from his course by a storm. Most of his ships are wrecked on the coast of Crete. He himself, with Helen, is carried by the wind to Aegypt, and wanders for eight years before his return to his home at Sparta.

c. Nestor, Diomed, and Idomeneus reach home safely. Ajax, the son of Oileus, is wrecked and drowned.

d. Odysseus is driven by the storm to the land of the Lotus Eaters, thence to the island of Polyphemus (ι), thence to the island of Aeolus, to the land of the Laestrygonians (where eleven of his twelve ships are destroyed), and to the island of Circe where he and his companions remain during a year (κ). Then they go to Hades (λ) to consult the old seer Teiresias. On their return they pass Scylla and Charybdis, they come to the island of the Sun, and (urged by hunger) kill one of his cows. They are punished by shipwreck, from which Odysseus alone escapes. He is borne to the island of Calypso (μ), where he remains for eight years. Then

he returns to his home on Ithaca, enduring many sufferings on the way. He finds his faithful wife, Penelope, surrounded by more than a hundred young and insolent suitors. These he kills, and regains his kingdom.

§ 10. The division of the *Iliad* and *Odyssey*, each into twenty-four books, was not made by the poet himself, nor was it known in the classical period. It seems to have been made by the scholars of Alexandria about 250 years B.C. The 'books' were lettered not numbered. The large letters of the Greek alphabet (Α, Β, Γ, κτλ.) are used to indicate the books of the *Iliad*; the small letters (α, β, γ, κτλ.) are used for the books of the *Odyssey*.

§ 11. HOMERIC STYLE. a. Matthew Arnold enumerates four essential characteristics of Homer's poetry: 'Homer is rapid in his movement, Homer is plain in his words and style, Homer is simple in his ideas, Homer is noble in his manner. Cowper renders him ill because he is slow in his movement and elaborate in his style; Pope renders him ill because he is artificial both in his style and in his words; Chapman renders him ill because he is fantastic in his ideas.'

If poets and masters have thus failed, clearly it is no easy achievement to translate Homer well, to be at the same time rapid, plain, simple, and noble, — οὐ πως ἅμα πάντα δύνησθαι αὐτὸς εἰσθαι. The beginner can at least be simple; he should aim to attain the other qualities also.

b. Pope says in his preface: 'That which in my opinion ought to be the endeavour of any one who translates Homer, is above all things to keep alive that spirit and fire which makes his chief character. In particular places, where the sense can bear any doubt, to follow the strongest and most poetical, as most agreeing with that character. To copy him in all the variations of his style and the different modulations of his numbers. To preserve in the more active or more descriptive parts, a warmth and elevation; in the more sedate or narrative, a plainness and solemnity; in the speeches, a fulness and perspicuity; in the sentences [*sententiae*], a shortness and gravity. Not to neglect even the little figures and turns on the words, nor sometimes the very cast of the periods. Neither to omit or confound any rites or customs of antiquity. . . . To consider him attentively in comparison with Vergil above all the ancients, and with Milton above all the moderns.'

'The story of the *Iliad* is the *Anger* of Achilles, the most short and single subject that was ever chosen by any poet. Yet this he has supplied with a greater number of councils, speeches, battles, and episodes of all kinds than are to be found even in those poems, whose schemes are of the utmost latitude and irregularity. The action is hurried on with the most vehement spirit, and its whole duration occupies not so much as fifty

days. Vergil, for want of so warm a genius, aided himself by taking in a more extensive subject, as well as a greater length of time, and contracting the design of both Homer's poems into one which is but a fourth part as large as his.' Pope, *Translation of Homer*.

c. Cowper says in his preface: 'My chief boast is that I have adhered closely to the original, convinced that every departure from him would be punished with the forfeiture of some grace or beauty for which I could offer no substitute. . . . It has been my point everywhere to be as little verbose as possible. . . . In the affair of style, I have endeavoured neither to creep nor to bluster, for no author is so likely to betray his translator into both these faults as Homer, though himself never guilty of either. . . . The passages which will be least noticed . . . are those which have cost me abundantly the most labour. It is difficult to kill a sheep with dignity in a modern language, to flay and to prepare it for the table, detailing every circumstance of the process. Difficult also, without sinking below the level of poetry, to harness mules to a wagon, particularizing every article of their furniture, straps, rings, staples, and even the tying of the knots that kept all together. Homer, who writes always to the eye, with all his sublimity and grandeur, has the minuteness of a Flemish painter.' Cowper, *Translation of the Iliad*.

d. Two passages from the great German critic, Lessing, are worthy to be remembered in this connection: 'The picture of the plague. What do we see on the canvas? Dead bodies, the flame of funeral pyres, the dying busied with the dead, the angry god upon a cloud discharging his arrows. The profuse wealth of the picture becomes poverty in the poet. . . . Now let us turn to Homer himself [A 44-53]. The poet here is as far beyond the painter as life is better than a picture. Wrathful, with bow and quiver, Apollo descends from the Olympian towers. I not only see him, but hear him. At every step the arrows rattle on the shoulders of the angry god. He enters among the host like the night. Now he seats himself over against the ships, and with a terrible clang of the silver bow sends his first shaft against the mules and dogs. Next he turns his poisoned [deadly] darts upon the warriors themselves, and unceasing blaze on every side the corpse-laden pyres. It is impossible to translate into any other language the musical painting heard in the poet's words.' *Laocoön* xiii. (Miss Frothingham's translation.)

'When Homer wishes to tell us how Agamemnon was dressed, [B 42 ff.] he makes the king put on every article of raiment in our presence: the soft tunic, the great mantle, the beautiful sandals, and the sword. When he is thus fully equipped he grasps his sceptre. We see the clothes while the poet is describing the act of dressing. An inferior writer would have

described the clothes down to the minutest fringe, and of the action we should have seen nothing. . . . How does he manage when he desires to give a more full and minute picture [B 101 ff.] of the sceptre, which is here called only ancestral and undecaying, as a similar one in another place is only χρυσέους ἤλοισι πεπαρμένον? Does he paint for us, beside the golden nails, the wood, and the carved head? He might have done so had he been writing a description for a book of heraldry, from which at some later day an exact copy was to be made. Yet I have no doubt that many a modern poet would have given such heraldic description in the honest belief that he was really making a picture himself, because he was giving the painter material for one. But what does Homer care how far he outstrips the painter? Instead of a copy, he gives us the history of the sceptre. First we see it in the workshop of Vulcan; then it shines in the hands of Jupiter; now it betokens the dignity of Mercury; now it is the baton of warlike Pelops; and, again, the shepherd's staff of peace-loving Atreus. . . . And so at last I know this sceptre better than if a painter should put it before my eyes, or a second Vulcan give it into my hands.' *Laocoön* xvi.

e. *Direct Discourse.* Like the writers of Holy Scripture, and as in the simple style of ballads and fairy tales and the conversation of children and uneducated persons, the Homeric poet avoids the use of *indirect discourse*; he has no long passages in *oratio obliqua*, in the manner of the reported speeches in Caesar's Commentaries. He passes quickly from indirect to direct discourse. Contrast ὁ γὰρ ἦλθε θαὸς ἐπὶ νῆας Ἀχαιῶν | . . . καὶ λίσσεται πάντας Ἀχαιοὺς | . . . ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες | ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰκέσθαι · | παῖδα δ' ἐμοὶ λῦσαί τε φίλιν τά τ' ἄποινα δέχεσθαι, | ἄζόμενοι Διὸς νιόν, ἐκηβόλον Ἀπόλλωνα A 12 ff. with its paraphrase which uses indirect discourse, ἐλθὼν ὁ ἱερεὺς εὐχετο ἐκείνους μὲν τοὺς θεοὺς δοῦναι ἐλόντας τὴν Τροίαν αὐτοὺς σωθῆναι, τὴν δὲ θνηατέρᾳ ὁ λῦσαι δεξαμένους ἄποινα καὶ τὸν θεὸν αἰδεσθέντας κτλ. in Plato *Rep.* iii. 393 E.

f. *Principal Clauses.* Similar to this avoidance of indirect discourse is the poet's frequent and ready transition from a subordinate to a principal clause, as ὅς μέγα πάντων | Ἀργείων κρατεῖ καὶ οἱ πείθονται Ἀχαιοί A 78 f. *who rules with might over all the Argives and him (for whom) the Achaeans obey*, ᾧ ἔπι πολλὰ μόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν A 162.

g. Thus the poet deserts the participial for a finite construction, as *ιοῦσιν τε τιτυσκόμενοι λάεσσι τ' ἔβαλλον* Γ 80, where τέ . . . τέ mark the imperfect as correlative with the participle.

h. *Order of Words.* The simplicity of the Homeric order of words is most clearly seen by comparing a passage of Homer with a similar pas-

sage of a later Greek poet or of Vergil. Many verses of the *Iliad* and *Odyssey* can be translated into English, word for word as they stand, as *ῥχόμεθ' ἐς Θῆβην ἱερὴν πόλιν Ἡερίωνος*, | *τὴν δὲ διεπράδομέν τε καὶ ἤγομεν ἐνθάδε πάντα*. | . . . *ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσίδα καλλιπάρηον κτλ.* A 366 ff. When the order differs essentially from the English, there are generally rhetorical or poetical reasons why the order is what it is. No one should suppose that the metre compelled the poet to adopt an arrangement of words that was not natural and did not please him. The verse gave prominence not merely to the first word but often to the word before the principal caesural pause (§ 58).

i. The thought of each Homeric verse is somewhat more independent than is the case in later poetry. Other things being equal, a word should be construed with words in the same rather than in another verse. Rarely does a descriptive adjective at the close of one verse agree directly with a noun at the beginning of the next.

j. A noun at the close of one verse often has an adjective apparently in agreement with it at the beginning of the next verse, but this adjective may be regarded as in apposition with the noun; it frequently serves to form a closer connection with a following amplifying clause, as *μῆνιν ἄειδε θεά* . . . | *οὐλομένην ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκεν* A 1 f., where the relative clause explains *οὐλομένην*: the *wrath* was *mortal, deadly*, because it brought ten thousand woes upon the Achaeans. So a few verses later, *νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί* A 10, the position of the adjective *κακὴν* is explained by its connection with the thought of the following clause. Cf. *νῦν αὐτὲ μιν νῆες Ἀχαιῶν* | *ἐν παλάμῃς φορέουσι δικασπόλοι οἱ τε θέμοντας* | *πρὸς Διὸς εἰρύεται* A 237 ff., where *δικασπόλοι* is explained by the following clause. *αὐτόν* thus often contrasts a man with his companions or possessions, as *ἀπὸ μὲν φίλα εἶματα δύσω* | *αὐτὸν δὲ κλαίοντα βοᾷς ἐπὶ νῆας ἀφίσσω* B 261 ff.

k. The subject of the sentence usually precedes its verb. Almost every exception to this remark is found either at the close of the verse, or (less frequently) before the principal caesura where the same metrical freedom was allowed as at the end of the verse, § 59 a 3.

l. In order to give prominence to an important word, it is sometimes placed before the relative word of the clause to which it belongs, as *σαώτερος ὥς κε νέηαι* A 32. This is especially frequent when the subordinate clause precedes the principal sentence, as *Ἐκτωρ δ' ὥς Σκαίᾳς τε πύλας . . . ἵκανε*, | *ἀμφ' ἄρα μιν . . . θέον κτλ.* Z 237.

m. Adnominal genitives, like adjectives, generally precede their noun, except at the close of the verse or before a caesural pause, but there are many exceptions to the rule in the case of adjectives, principally perhaps

where the adjective and substantive are closely connected. A preposition often stands between the adjective and noun, as χρυσέῳ ἀνὰ σκήπτρῳ A 15, θεὸς ἐπὶ νῆας A 12, ἡμετέρῳ ἐνὶ αἴκῳ A 30, νῆας ἐπὶ γλαφυράς Γ 119.

n. The infinitive generally follows the verb on which it depends.

o. When a noun is modified by two adjectives, it frequently is preceded by one and followed by the other, as θεῇ παρὰ νηὶ μελαίνῃ A 300. So in English poetry 'human face divine,' 'purest ray serene,' 'old man eloquent.'

§ 12. *Epithets.* a. Ornamental epithets frequently have reference to the most marked natural characteristics of an object rather than to a particular occasion. The ships are *swift* (θεαί) even when they are drawn up on land (A 300 and *passim*). The heaven is *starry* even in broad daylight, Z 108. Homer calls milk λευκόν, — of course, not to distinguish white milk from milk of another color, but to bring the object vividly before the mind by mentioning a quality of it which all would recognize as belonging to the nature of the object. The choice among these stereotyped conventional epithets was often determined by the convenience of metre or rhythm (see § 22 b f.).

b. Almost every prominent person in the poems has some special epithet or epithets. Pope calls these 'a sort of supernumerary pictures of the persons or things they are joined to. We see the motion of Hector's plumes in the epithet κορυθαίολος.' No one but Athena is γλαυκῶπις and the adjective becomes virtually a proper name. She bears this epithet 90 times, generally in the phrase θεὰ γλαυκῶπις Ἀθήνη. She is Παλλὰς Ἀθήνη 41 times. The Achaeans are ἐκνήμυδες Ἀχαιοί 36 times, κάρη κομόωντες 29 times, in the genitive Ἀχαιῶν χαλκοχιτώνων 24 times, υἱες Ἀχαιῶν 64 times, λαὸς Ἀχαιῶν 22 times, κοῦροι Ἀχαιῶν 9 times. Agamemnon is ἀναξ ἀνδρῶν 45 times in the *Iliad* and thrice in the *Odyssey*, while this title is given to only five other chiefs, once to each. Achilles is ποδάρκης διος Ἀχιλλεύς 21 times, πόδας ὧκς Ἀχιλλεύς 30 times, ποδάκεος Αἰακίδαο 10 times, ποδάκεα Πηλεΐωνα 10 times. Hector is κορυθαίολος 37 times, φαίδιμος Ἑκτωρ 30 times. Cf. pius Aeneas, fidus Achates.

c. The situation of the moment seems sometimes to contradict the epithet, as τὸν δὲ ἰδὼν ῥίγησε βοῇν ἀγαθὸς Διομήδης E 596 *at sight of him Diomed good at the war cry shuddered*.

d. *Synonymous Expressions.* The poet is fond of a cumulation of synonymous or nearly synonymous expressions, many of which remind the reader of redundant legal expressions, as φωνήσας προσήδα A 201 *lifted up his voice and addressed her*, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν A 361 *spoke a word and called upon him*, ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένου A 88, ἀπριάτην ἀνάποιον A 99, τῶν οὐ τι μετατρέπη οὐδ' ἀλεγίζεις A 160,

πόλεμοί τε μάχαι τε A 177, πάντων μὲν κρατεῖν ἐθέλει πάντεσσι δ' ἀνάσσειν, |
 πᾶσι δὲ σημαίνειν A 288 f., οὐτ' εἶρομαι οὔτε μεταλλῶ A 553, ὄψαι εἰ κ'
 ἐθέλησθα καὶ εἰ κέν τοι τὰ μεμήλη Δ 353, ἡγήτορες ἡδὲ μέδοντες B 79.
 Sometimes the same stem is repeated for emphasis, in a different form,
 as ὄψιμον ὀψιτέλεστον B 325.

e. *Epezegeſis*. A clause is often added epezegetically, to explain a preceding clause or word, as μῆνιν . . οὐλομένην ἢ μυρί' Ἀχαιοῖς ἄλγε' ἔθηκεν A 1 f., τὰ τε δῶρ' Ἀφροδίτης, | ἢ τε κόμη τό τε εἶδος Γ 54 f. For explanatory asyndeton, see § 15 b.

f. The species often follows in apposition with the genus, as κύματα μακρὰ θαλάσσης | πόντου Ἰκαρίου B 144 f., βοῦς | ταῦρος B 480 f. Cf. the explanatory use of the infinitive, as ἔριδι ξυνέηκε μάχεσθαι A 8 brought together in strife, to contend.

g. Thus also the part of the mind or body which is employed or especially affected is mentioned, as οὐκ Ἀγαμέμوني ἦνδαν θυμῷ A 24, χρώμενος κῆρ A 44, κεχαροίατο θυμῷ A 256, ἐν ὀφθαλμοῖσιν ὀράσθαι Γ 306.

h. *Stereotyped Expressions*. The same expressions recur under similar circumstances. We find a stereotyped description of a feast and of the preparations for it, of the breaking of day and of the approach of night, of doffing or donning sandals and armor; there are conventional expressions for setting out on a journey, for an attack in battle, for the fall and death of a warrior, for lying down to rest. Speeches are introduced and followed by set verses, as καὶ μιν (or σφεας) φωνήσας ἔπεα πτερόεντα προσηύδα A 201, and in fifty other places; ὁ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν A 73 and in fourteen other places, while the second hemistich is found several times in other combinations; ἦ τοι ὁ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέσθη A 68, 101, B 76. These stereotyped verses have been compared with the frequently recurring 'And Job answered and said,' 'Then Eliphaz the Temanite answered and said,' of the book of Job, and with the set form in which the reports of the messengers were brought to the man of Uz, — each of the four reports ending 'and I only am escaped alone to tell thee.'

§ 13. a. *Parechesis, Onomatopoeia, etc.* The poet seems to have looked with indifference on the similarity of sound in neighboring words. He does not appear to have designed the rhyme in ἰκίσθαι, δέχεσθαι A 19 f., δώσει, ἀπώσει A 96 f., χέουσα, τεκούσα A 413 f., ἔρυσσαν, τάνυσσαν A 485 f., or between the two hemistichs of a verse, as ἔσπετε νῦν μοι Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι B 484.

Most examples of parechesis (*παρήχησις*) and alliteration are probably accidental, as πολλέων ἐκ πολίων B 131, ἐς πόλεμον πωλήσεται E 350, πατρί τε σὺ μέγα πῆμα πόλῃ τε παντί τε δήμῳ Γ 50.

b. Occasionally an onomatopoeitic (*ὀνοματοποιία*), imitative expression is used, giving a kind of echo in the sound, as *τριχθαῖ τε καὶ τετραχθαῖ* Γ 363, of the breaking of the sword of Menelaus; *ἐκ δὲ Χρυσῆς νηὸς βῆ ποντοπόροιο* A 439, where a vivid imagination may perhaps hear the measured steps of the damsel as she leaves the ship, with a quick rush at the close; *αὖτις ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναϊδῆς* λ 598, of the rolling back of the stone which Sisyphus in Hades was continually urging to the summit of a hill.

c. The poet plays occasionally on the names of his heroes, as *Πρόθοος* *θοὸς ἡγεμόνευεν* B 758 ("swift by nature as well as by name"), *Τληπόλεμον . . . τλήμονα θυμὸν ἔχων* E 668 ff., *Ἔκτορ . . . φῆς που ἄτερ λαῶν πόλιν ἐξέμεν* E 472 f., where *ἐξέμεν* seems to be selected with reference to the assumed etymology of *Ἔκτωρ*.

§ 14. a. *Comparisons*. A notable characteristic of Homeric style is the comparison. This is designed to throw into high relief some point in the action narrated; it often relieves the monotony of the description of a battle. But the poet is not always satisfied to illustrate the particular point for which the comparison is introduced; he often completes the picture by adding touches which have nothing to do with the narrative.

b. Illustrations are furnished by all experiences of life, from the lightning of Zeus and the conflict of opposing winds, from the snow-storm and the mountain torrent, to a child playing with the sand on the seashore, and a little girl clinging to her mother's gown; from lions and eagles, to a stubborn ass which refuses to be driven from a cornfield by children, and to a greedy fly; from the evening star, to women wrangling in the street. The lion is a special favorite, and appears in comparisons thirty times in the *Iliad*.

c. Homer, like Milton, could not think of an army in motion without thinking of its resemblance to something else. Just before the Catalogue of the Ships, the movements of the Achaean armies are described by six detailed comparisons, B 455-483: the brightness of their armor is compared with the gleam of fire upon the mountains; their noisy tumult, with the clamor of cranes or swans on the Asian plain; in multitude, they are as the innumerable leaves and flowers of spring-time; they are impetuous and bold as the eager flies around the farm buildings; they are marshalled by their leaders as flocks of goats by their herds; their leader (Agamemnon) is like to Zeus, to Ares, to Poseidon,—he is preëminent among the heroes as a bull in a herd of cattle.

d. The *Iliad* has 182 detailed comparisons, 17 briefer (as *παισὶν ἐοικότες ἡγοράασθε* | *νηπιάχους οἷς οὐ τι μέλει πολεμῖα ἔργα* B 337 f.), and 28

of the briefest sort. The *Odyssey* has 39 detailed comparisons, 6 briefer, and 13 very brief. The first book of the *Iliad* has only two comparisons, and those of the briefest, ὁ δ' ἤμε νυκτὶ ἐοικώς A 47, ἦντ' ὁμήχλη A 359.

e. Comparisons are introduced by ὥς τε, ὥς εἰ, ὥς ὅτε, ὥς περ κτλ.

Præpositive ὥς is not used in comparisons. In the briefest comparisons, postpositive ὥς is often used, generally lengthening the preceding syllable (§ 59 j).

f. The aorist indicative (the so-called 'gnomic aorist') is often used in comparisons.

§ 15. a. *Asyndeton*. In the Homeric period more frequently than in later Greek, sentences were left unconnected by conjunctions, i.e. asyndeton (H. 1039) was allowed more freely. Ornamental epithets are not connected by καί, and sometimes in animated discourse the poet uses no conjunction between clauses or words, as ἀπριάτην ἀνάπουν A 99.

b. *Asyndeton* of sentences is most frequent where the second sentence explains the first and is in a kind of apposition with it, repeating the thought in a different form: ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν εἰ τό γ' ἄμεινον· | βούλομ' ἐγὼ λαὸν σὸον ἔμμεναι ἢ ἀπολίσθαι A 116 f., ὦ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαῖαν ἰκάνει· | ἦ κεν γηθήσαι Πριάμος Πριάμοιό τε παῖδες A 254 f., ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων, | πάντων μὲν κρατεῖν ἐθέλει πάντεσσι δ' ἀνάσσειν A 287 f. In B 299, τλήτε φίλοι καὶ μέιναι' ἐπὶ χρόνον gives the sum of the preceding sentence, and the asyndeton marks the speaker's warmth of feeling.

c. An adversative relation (*but*) is occasionally expressed by an asyndeton, especially with γε μὲν in the second clause, as B 703, E 516.

d. The absence of a conjunction often gives rapidity to the style and thus is found often where the second sentence begins with αὐτίκα or αἶψα, as εἰ δ' ἄγε μὴν πείρησαι . . αἶψά τοι αἶμα κελαινὸν ἐρωήσῃ περὶ δοῦρί A 302 f., αὐτίκα κερτομίοισι Δία Κρονίωνα προσηΐδα A 539, cf. B 442.

§ 16. a. *Chiasmus*.¹ For emphasis, the poet sometimes so arranges the words of two clauses that the extremes, as also the means, are cor-

¹ The name is given from the Greek letter X, there being a crossing of ideas as

$$\begin{array}{ccc} \text{Βασιλεὺς} & \tau' & \text{ἀγαθός} \\ \text{κρατερός} & \times & \text{αἰχμητής} \end{array} \text{ Γ 179.}$$

It should be noticed that this chiasmic arrangement is often the most simple and natural, as in the first example above, where σοί at once suggests the other person interested, φίλος.

relative with or contrasted with each other, as *παῖδά τε σοὶ ἀγόμεν, Φοῖβω θ' ἱερὴν ἐκατόμβην* A 443, where *παῖδα* and *ἐκατόμβην*, *σοί* and *Φοῖβω* respectively are contrasted. Cf. *ὡς Ἀχιλλῆα | τιμῆς δόξης δὲ πολέας* A 558 f., *δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ* Γ 51, *ἄρ', ἕτερον λευκόν, ἑτέρην δὲ μέλαιναν, | Γῇ τε καὶ Ἥελιω* Γ 103 f., where the black lamb was for Γῇ and the white for Ἥελιος, — *βασιλεύς τ' ἀγαθὸς κρατερὸς τ' αἰχμητὴς* Γ 179, where the adjectives are brought together. Cf. Milton's 'Sweet is the breath of morn, her rising sweet,' *Par. Lost* IV. 641, 'Adam the goodliest man of men since born | His sons, the fairest of her daughters Eve,' *Par. Lost* IV. 323 f.

b. *Epanalepsis*. Sometimes a word (generally a proper name) or a clause is repeated in the same sentence at the beginning of a new verse. Cf. Milton's *Lycidas* 37 f. 'But O the heavy change, now thou art gone, | Now thou art gone and never must return.' The name is repeated at the beginning of three successive verses (*Νιρεύς . . Νιρεύς . . Νιρεύς*) B 671 ff. Cf. also B 838, 850, 871, Z 154. The name when repeated is attracted into the case of the following relative pronoun, in *Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος, | Ἡετίων ὃς ἔναεν ὑπὸ Πλάκῳ ὑλήεσση* Z 395 f. *Andromache, daughter of the great-souled Eetion, Eetion who dwell at the foot of woody Placus*.

c. *Litotes* (λιτότης or μείωσις), a simplicity of language, or understatement of the truth, is common to all languages. Milton's 'unblest feet' is stronger than *curst feet*. Homeric examples abound, as *οὐκ Ἀγαμέμνονι ἦνδανε θυμῷ* A 24 *it was not pleasing to the soul of Agamemnon, i.e. it was hateful, etc.*; *ἂψ δ' ἐς κούλεόν ὥσε μέγα ξίφος οὐδ' ἀπίθηνεν | μύθῳ Ἀθηναίης* A 220 f. *back into the sheath he thrust his great sword nor did he disobey the word of Athena, i.e. he obeyed*; *Ἐκτωρ δ' οὐ τι θεῶς ἔπος ἠγνοίησεν* B 807.

d. a. *Periphrasis*. Certain periphrases occur frequently, as *ἄξετε δὲ Πριάμω βίην* Γ 105 *bring the might of Priam, i.e. the mighty Priam*, *Παφλαγονίων δ' ἠγείτο Πυλαιμείνοος λάσιον κῆρ* B 851, *ἣ ἔπει ὠνησας κραδίην Διὸς ἦε καὶ ἔργῳ* A 395. Cf. 'First, noble friend, let me embrace thine age,' *Shakspeare Tempest* V. i.

β. *δοῦλιον ἦμαρ* Z 463 is simply a poetic expression for *slavery*, *ἐλευθερον ἦμαρ* for *freedom*.

e. *Zeugma*. Sometimes two connected subjects or objects are made to depend on a verb which is appropriate to but one of them, as *ἦ μὲν ἔπειτα | εἰς ἅλα ἄλτο . . | Ζεὺς δὲ ἐὼν πρὸς δῶμα (sc. ἔβη)* A 531 ff. *she then leaped into the sea, but Zeus went to his own house*, *ἦχι ἐκάστων | ἵπποι ἀερσιπόδες καὶ ποικίλα τεύχε' ἔκειτο* Γ 326 f. *where the high-stepping horses of each were standing and the bright armor was lying*. Cf. *Shakspeare*,

Sonnet 55, 7 'Nor Mars his sword, nor war's quick fire shall burn | The living record of your memory.'

f. *Hysteron Proteron*. Occasionally the more important or obvious object or action is mentioned before another which should precede it in strict order of time, as ἅμα τράφεν ἥδ' ἐγένοντο A 251 *were bred and born with him*. Cf. Shakspeare *Twelfth Night* I. ii. 'For I was bred and born | Not three hours' travel from this very place' and Vergil's *moriāmur et in media arma ruamus*.

§ 17. *Later Change in Words*. The student must be watchful to apprehend the exact Homeric meaning of words which are used in a slightly different sense in later Greek. Thus ἀγορή and ἀγών are used in Homer of an assembly, gathering, not of market and contest. Αἶδης is always the name of a person, not of a place. δαυός, δαυδή, are used for the Attic ποιητής, ὕμνος, — ἔπος is used for λόγος, κοσμέω for τάσσω. δαυός means terrible, not skilful. δαυπνον is the principal meal of the day, whenever it is taken. ἔγχος means spear, never sword. ἥρως is used of all the warriors; it does not mean a hero in the English sense. κρίνω is select, discriminate, rather than judge. νοέω often has the sense of αἰσθάνομαι (which is not Homeric), perceive. ὀνομαί is not blame in a general way, but think not enough, insufficient. οὐράζω is wound with a weapon held in the hand, not with a missile. πέμπω is escort, attend, as well as send; cf. πομπή convoy. πόλεμος is often battle rather than war. πρήσσω is carry through rather than do as in Attic. σχεδόν is near, of place, not almost. σῶμα is used only of a dead body, δέμας being used of the living form, and αὐτός and περὶ χροί taking some of the Attic uses of σῶμα. τάχα always means quickly, never perhaps as in later Greek. τίθημι is often used like ποίέω make. φόβος is not fright but flight; φοβέομαι is not fear but flee. ὥς does not mean since.

§ 18. HOMERIC SYNTAX. a. In syntax as in forms, where the Homeric dialect differs from the Attic, it may be presumed that the Homeric usage is the earlier. The language was less rigid; custom had not yet established certain constructions as normal. There was greater freedom in the use of the modes and the cases, of prepositions and conjunctions.

b. It is impossible to bring the Homeric uses of the modes under the categories and rules that prevailed in the Attic period. Intermediate in force between the simple future and the potential optative with ἄν were

(1) the subjunctive as a less vivid future, as οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδ' ἴδωμαι A 262 *I never yet saw such men nor shall I see them*. (H. 868; G. 1321.)

(2) the subjunctive with κέν or ἄν, as a potential mode, as εἰ δέ κε μὴ δώσω, ἐγὼ δέ κεν αὐτὸς ἔλωμαι A 137 *but if they shall not give it, I myself*

will then take, etc. οὐκ ἄν τοι χραίσμη κίθαρις Γ 54 *the cithara would not in that case avail thee.*

c. The subjunctive is used more freely in Homer than in later Greek.

d. a. Homer prefers εἰ with the subjunctive to εἴ κεν (αἴ κεν) or εἰ ἄν with the subjunctive. εἰ ἄν is not used in general conditions.

β. εἴ κεν is rarely used with the optative (29 times in all); never in the expression of a wish. εἰ ἄν is used with the optative but once, εἴ περ ἄν αὐταὶ | μοῦσαι ἀείδουεν Β 597 f.

γ. The optative in indirect discourse is used for the indicative in direct discourse only in questions.

δ. In six passages the optative with κέν is used in the apodosis, where Homeric and Attic usage alike lead us to expect ἄν with a past tense of the indicative, as καὶ νύ κεν ἔνθ' ἀπώλοιτο ἀναξ ἀνδρῶν Αἰνείας, | εἰ μὴ ἄρ' ὄξυνόησε Διὸς θυγάτηρ Ἀφροδίτη Ε 311 f. "Aeneas would have perished if Aphrodite had not perceived," etc.

§ 19. a. The cases retained more of their original force than in Attic and had less need of a preposition to make the construction distinct (it was once thought that the poet omitted the preposition for the convenience of his verse), as the ablative genitive in ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο Α 284 *is a bulwark for the Achaeans from (to keep off) evil war, καρπαλίμως ἀνέδυν πολέης ἁλὸς ἥντ' ὀμίχλη Α 359 swiftly she rose as a mist out of the hoary sea.* The dative of place is often found without a preposition, as τόξ' ὤμοισιν ἔχων Α 45 *having his bow upon his shoulder.*

b. The prepositions still retained much of their adverbial nature, and had not become fixedly attached to the verbs which they modified (§ 55). It was once thought that the occasional separation of verb and preposition was a poetic license, and (considered as a surgical operation) it was called *tnesis*.

c. In the Homeric period certain constructions were only beginning to appear definitely in use, such as the accusative with the infinitive, and the genitive absolute.

d. a. The genitive absolute is more frequent with the present participle than with the aorist participle. The genitive absolute with omitted subject is particularly rare, and is denied by most scholars. The participle sometimes seems to be used with omitted subject when it really agrees with the genitive implied in a preceding dative.

β. It is often impossible to say categorically whether the genitive is in the absolute construction or rather depends on some other word, as ὑπὸ δὲ Τρῶεσσι κεχάδοντο | ἀνδρὸς ἀκοντίσσαντος Δ 497 f., where the position of the genitive at the beginning of the verse gives it greater independence, but it was probably influenced by the verb, *the Trojans drew*

back from the man as he hurled his javelin; cf. ἔκλαξαν δ' ἄρ' οἱστοὶ ἐπ' ἄμυν χωρόμενοιο | αὐτοῦ κυηθέντος A 46 f.

γ. Sometimes a preposition is used where the genitive absolute would be used in Attic prose, as ἀμφὶ δὲ νῆες | σμερδαλέον κονάβησαν ἀυσάντων ἑν' Ἀχαιῶν B 333 f.

ε. The dative of interest is often used with the verb where the English idiom prefers a possessive genitive with a noun, as δεινὸν δέ οἱ ὅσσε φάσθην A 200 *terribly did her* (lit. *for her the*) *eyes gleam*; or is used instead of an ablative genitive with a preposition, as Δαναοῖσιν ἀεκέα λαιγὸν ἀπώσσει A 97 *will ward off ignominious destruction from* (lit. *for*) *the Danaï*; or instead of a genitive with verbs of ruling and leading, as πάντεσσι δ' ἀνάσσειν A 288 *to reign over* (lit. *be the king for*) *all*; or instead of an adverbial expression, as τοῖσι δ' ἀνέστη A 68 *for them rose* (not to be taken as a local dative, *among them*).

φ. ὑπὸ is used with the dative in almost the same sense as with the genitive in Attic, as ἑδάμην ὑπὸ χειρὶ ποδώκεος Αἰακίδαο B 860 *he was slain by the hands of the swift-footed Aeacides*, with perhaps more of the original local force of the preposition.

γ. Some constructions were used more freely and constantly than in later Greek. Certain of these were always looked upon as poetic, as θεῇ πεδίοιο Z 507 *shall run over the plain*, λούεσθαι ποταμοῖο Z 508. For the genitive of the place to which the action belongs, see H. 760; G. 1137.

η. A neuter noun in the plural is the subject of a plural verb more frequently than in Attic. The imperfect is more freely used in narrative, to describe an action as in progress. The historical present is not used. ἔστί is not always a mere copula, and is occasionally modified by an adverb, as a true verb of existence, cf. ἐπεὶ νύ τοι αἴσα μίνννθά περ, οὗ τι μάλα δὴν A 416 *since thy appointed time of life is brief, etc.*, and μίνννθα δέ οἱ γένεθ' ὁρμή Δ 466 *but brief was his onset*.

§ 20. α. *Particles.* α. The beginner in reading Homer is perplexed by a large number of particles that are often difficult to render by English words. Their force can often be best given by the order of the words in the translation or by the tone of voice in reading. To translate ῥά *as was natural* (or even *you see*) or γέ *at least*, often throws upon the particle very disproportionate emphasis. The student can most easily and clearly appreciate the force of a particle by comparing a number of examples which have become familiar to him; he will then see the importance of these particles to the character and tone of a speech or of the narrative.

β. τε is used far more freely than in Attic prose. A single τε is often used to connect single notions, as κύνεσσιν | ὠλωνοῖσι τε A 4 f.

γ. ὅφρα is the usual particle to introduce a final clause.

b. *Interrogative Particles.* a. The general interrogative particle in Homer is *ἤ*, but in a double question (where the Attic Greek uses *ότερον . . ἤ*) *ἤ* or *ἥέ* stands in the first member, *ἤ* or *ἥε* in the second, *cf.* A 190 ff.

β. When *ἤ* introduces a single question, it is rarely used as in Attic, as a mere interrogation point. It regularly implies emotion of some kind.

§ 21. a. *Parataxis.* The Homeric language is far less distinct than the Latin or the English in the expression of logical relations, and gives less prominence to the logical forms of syntax; but it is seldom difficult to appreciate the ancient idiom if an attempt is made to find the Homeric point of view.

The Homeric poems contain many survivals of the simplest form of sentences. In the earliest stage of the Greek language, clauses were not combined with each other as secondary and principal; they were simply added one to the other. To use the technical terms, *coördination* or *parataxis* (*παράταξις*) was the rule, — not *subordination* or *hypotaxis* (*ὑπόταξις*). Originally the relatives were demonstratives, and relative sentences have been called 'parenthetic demonstrative sentences.' Thus *δέ* was used in the apodosis of relative and conditional sentences. This was especially frequent when the relative or conditional clause preceded, as *εἰ δέ κε μὴ δώσωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι* A 137 *but if they shall not give it, (but) I myself shall then take, etc.*, *εἰος ὁ ταῦθ' ὤρμαινε . . ἦλθε δ' Ἀθήνη* A 193 f. *while he was pondering this . . . (but) Athena came, οἷη περ φύλλων γενεή, τοίη δέ καὶ ἀνδρῶν* Z 146 *as is the race of leaves, (but) such is also the race of men.* So *αὐτάρ* and *ἀλλά* are used with stronger emphasis than *δέ*, as *εἰ δέ σὺ καρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ | ἀλλ' ὅδε φέρτερός ἐστιν ἐπεὶ πλεόνεσσιν ἀνάσσει* A 280 f. *but if thou art mighty and a goddess is thy mother, but, etc.*, where the apodosis is really contrasted with the protasis, *cf.* A 81 quoted in the next paragraph.

b. Compare with the foregoing the use of *καί* in the conclusion of relative sentences, to mark the connection of the clauses. Thus also *τέ* was freely used in subordinate clauses, as *ὅς κε θεοὺς ἐπιπείθεται μάλα τ' ἔκλυον αὐτοῦ* A 218 *whoever obeys the gods, (and) himself the gods readily hear; and τέ—τέ* is found in both protasis and apodosis, marking their correlation, as *εἰ περ γάρ τε χόλον . . καταπέψῃ, | ἀλλά τε καὶ μετόπισθεν ἔχει κότον* A 81 f. *for even if he should restrain his wrath, but even hereafter etc.*

c. The first part of a paratactic sentence may introduce the cause or reason for what follows, as in Andromache's words to Hector, *Ἐκτορ ἄτάρ σὺ μοί ἐσσι πατὴρ καὶ πότνια μήτηρ, | ἦδὲ κασιγνήτος, σὺ δέ μοι θαλερός παρακοίτης · | ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μῖνον ἐπὶ πύργῳ* Z 429 ff.

But thou, Hector, art my father etc., which implies "Hector, since thou art my all."

d. *Correlative Constructions.* The Greek language was always fond of a parallel or antithetic construction, a contrast, a balance, where the English subordinates one thought to the other; but the adversative relation, where the English idiom would use a subordinate clause introduced by *for*, *although*, *when*, *while*, or *since*, is more frequent in these poems than in later Greek, as ἄλλα πίθεσθ' ἄμφο δὲ νεωτέρω ἐστὸν ἐμεῖο A 259, φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη | τηλεθώσσω φύει, ἔαρος δ' ἐπιγίγνεται ὥρη Z 147 f. . . *when the season of Spring comes on, ἡμὲν δὴ ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο . . ἡδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνον ἐέλδωρ* A 453 ff. *as thou didst hear my former prayer so now also fulfil this my desire.*

e. αὐτάρ also is used where a causal particle would be used in English, as ὀδύγησι πεπαρμένος · αὐτὰρ οὖτος | ὦμῳ ἐνὶ στιβαρῷ ἠλήλατο E 399 f. *thrilled with pains since the arrow was fixed in his stout shoulder.*

f. In these contrasted clauses, αὖ, αὖτε, αὐτάρ, ἀτάρ, ἀλλά, as well as δέ, may be used in correlation with μὲν.

g. A copulative conjunction is sometimes used where the English uses a disjunctive *or*, as τριπλῇ τετραπλῇ τε A 128 *threefold or (and) fourfold*, in which prominence is given to the second member. Cf. ἓνα καὶ δύο B 346, χθιζά τε καὶ πρωϊζά B 303, τριχθά τε καὶ τετραχθά Γ 363, *O terque quaterque beati*, Verg. *Aen.* I. 94.

h. The Homeric poet sometimes puts into an independent clause the incidental thought which in later Greek would be expressed regularly by a participle, as λαοὶ δ' ἡρήσαντο θεοῖς ἰδὲ χεῖρας ἀνέσχον Γ 318 *the people prayed to the gods with uplifted hands* (lit. and lifted their hands) for χεῖρας ἀνασχόντες, cf. μεγάλ' εὐχετο, χεῖρας ἀνασχών A 450; (Ζεὺς μερμήριζε ὡς Ἀχιλλῆα) τιμῆσιν, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν B 4 *was pondering how he might honor Achilles by destroying* (lit. and destroy) etc.; cf. ἦλθε φέρον, ἔχων A 12 f.; ἀλλ' ἀέκουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μῦθῳ A 565 *for ἐμῷ πειθομένη μύθῳ*. See § 11 g.

i. Conversely, the participle, as in later Greek, often contains the principal idea, as κατένευσεν | Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι B 113 *promised that I should sack Ilios, and return*, but in the very next verse is the English idiom, νῦν δὲ κακὴν ἀπάτην βουλευόμενα, καί με κελεύει | δυσκλέα Ἄργος ἱκέσθαι B 114 f. *planned an evil deceit and bids me go etc.*, for ἀπάτην βουλευόμενα.

§ 22. THE HOMERIC DIALECT. a. The dialect of the Homeric poems is in one sense artificial: it was spoken at no place and at no time. But it is not a mosaic composed of words and forms chosen capri-

ciously from the different Greek dialects; it is a product of natural growth. The poets unconsciously excluded all that was not adapted to dactylic verse, but they did no violence to their language; they did not wantonly change quantities or introduce new terminations.

b. The conservation of old forms together with the introduction of new forms was very convenient for the verse; *e.g.* for the infinitive of the verb *to be*, Homer could use *ἔμμεναι* as dactyl, — ∪ ∪; *ἔμμεναι* as anapaest, ∪ ∪ —; *ἔμμεν* as trochee, — ∪; *ἔμμεν* as pyrrhic, ∪ ∪; *εἶναι* as spondee, — —. Naturally, the choice being offered, metrical convenience determined which of these forms should be used. Metrical convenience often or generally decided between the use of *Ἀχαιοί* or *Ἀργεῖοι*. We must always remember that the Homeric dialect was not a modification of the Attic dialect, and was not derived from it, but that it represents an older stage of the language. Many Attic forms can be derived from the Homeric forms.

c. The same is true in the case of synonyms and stock epithets or phrases. *ἄναξ ἀνδρῶν* *Ἀγαμέμνων* is used after the feminine caesura (§ 58 *f*) of the third foot, but *εὐρὺ κρείων Ἀγαμέμνων*, *Ἀγαμέμνονος Ἀτρεΐδης*, or *Ἀγαμέμνονα ποιμένα λαῶν* after the masculine caesura of the same foot. *Πηληϊάδew Ἀχιλλῆος* is used after the penthemimeral caesura (§ 58 *e*), *πόδας ὠκὺς Ἀχιλλεύς* after the hepthemimeral caesura (§ 58 *g*), but *ποδάρκης διὸς Ἀχιλλεύς*, *ποδώκεος Αἰακίδαο* or *ἀμύμονος Αἰακίδαο*, *ποδάρκει Πηλείωνι*, *ποδώκεα Πηλείωνα*, *ἀμύμονα Πηλείωνα*, or *Ἀχιλλῆα πτολίπορθον*, after the feminine caesura of the third foot, with *διὸς Ἀχιλλεύς* as a tag when the verse is filled up to the Bucolic diaeresis (§ 58 *h*). *Cf.* the epithets of Apollo, *ἐκάτοιο* A 385 ∪ ∪ ∪, *ἐκηβόλου* A 14 ∪ ∪ ∪, *ἐκάεργος* A 479 ∪ ∪ — ∪, *ἐκατηβόλου* A 370 ∪ ∪ — ∪ ∪, *ἐκατηβελέταο* A 75 ∪ ∪ — ∪ ∪ — ∪. See § 12 *b*.

d. The dialect is essentially Ionic and seems to have originated among the Ionians of Asia Minor, influenced possibly by the speech and certainly far more by the old poems of their Aeolian neighbors. The oldest form of Greek Epic songs seems to have been Aeolic, but the Ionians brought Epic poetry to perfection. Even the Pythian priestess delivered the oracles of Apollo in Epic verse and Ionic dialect, and the Dorian Spartans sang about their camp-fires the Ionian songs of Tyrtæus.

e. Some forms seem to be borrowed from other dialects; but it must be remembered that when the poems were composed, there was less difference between the dialects than at the earliest period when we have monumental evidence concerning them.

f. Some anomalies of form (as of verse) are as yet unexplained, but it may be assumed that all which remain either (1) were justified by the

usage of the people and might be explained by more complete knowledge of the history of the language, or (2) followed the analogy of what was in use, or (3) are errors which have found their way into the text during the course of transmission to the present time. As the poems were handed down among the Greeks at first orally, and afterwards still uncritically for centuries, errors unavoidably crept in and there was a gradual assimilation of what was obsolete to later and more familiar forms, when the older forms were unprotected by the metre.

§ 23. VOWELS AND VOWEL CHANGES. a. *η* is regularly used for *ā*, as *ἀγορή*, *ὁμοίη*, except in *θεά goddess*, *λαός people*, and some proper names (as *Αἰνείας*). Occasionally, as B 370, *μάν* is found instead of the less frequent *μήν* (the strong form of *μέν*). *ἄλτο* A 532 (from *ἄλλομαι*) is another instance of *ā*, unless it is to be written *ἄλτο*. (H. 30 D.)

b. The final *ā* of the stem is retained in the genitive endings *-āo* and *-āων* of the 1st declension, as *Ἀτρεΐδαο* A 203.

c. *āo* is often changed to *εω* by transfer of quantity: *Ἀτρεΐδαο*, *Ἀτρεΐδεω*. Cf. *βασιλῆος* with Attic *βασιλέως*. But the frequent *λαός* never has the Attic form *λεώς*.

d. Compensative lengthening is sometimes found where it is not in Attic, as *ξείνος* (*ξένφος*), *εἵνεκα* (Lesbian *ἐννεκα*), *κούρη* (*κόρφα*), *μῦννος*, *οὔρος* (*ὄρφος*), *δουρός*.

e. Diphthongs occasionally preserve *ι* where it is lost in Attic before a vowel: *αἰέι*, *αἰετός*, *ἐτελείετο* (§ 47 g), *οἶνοβαρείων*, *ὀλομή*, *πνομή*, *χρύσειος*.

f. But *ι* is lost before a vowel in *ὠκέα* (*ὠκέα*) *Ἴρις* B 786, in *-oo* for *-uo* as genitive-ending of the 2d declension (§ 35 b), and in *ἐμω* for *ἐμειω*, etc.; cf. *χρυσείως* A 246 with *χρυσέω* A 15. As in Attic, the penult is sometimes short in *νίος* (as A 489, Δ 473). In these cases *ι* has turned into the *y*-sound. Likewise *υ* is sometimes dropped between two vowels. See § 59 k δ.

§ 24. Contraction. Concurrent vowels generally remain uncontracted: *ἔεκων*, *ἀλγεα*, *παῖς* (in nominative and vocative singular), *ὄς* (*ὄφης* = *οἰς*, etc.). Attic *εῦ* is regularly *εὔ* before two consonants, and the adjective is always *εἷς* or *ῥῆς*. Patronymics from nouns in *-eus* form *-εΐδης*, *-εΐων*, as *Ἀτρεΐδης* A 7, *Πηλεΐωνα* A 197. (H. 37 D; G. 846.)

§ 25. Synizesis. a. Vowels which do not form a true diphthong may be blended in pronunciation into one long sound: *Ἀτρεΐδεω* — υ υ —, *θεοειδέα* Γ 27, *δὴ αὔτε* A 340, *πόλιος* B 811, *Ἰστιάων* B 537, in which last two examples *ι* must have had very nearly the pronunciation of its cognate *y*-sound. The genitives in *-εω*, *-ων* are always pronounced with synizesis. (H. 42 D; G. 47.)

b. Synizesis often served the purpose of the later contraction. *ῥιμέων* did not differ in metrical quantity from *ῥιμῶν*.

§ 26. *Crasis* is not frequent. Note *τοῦνεκα* A 291, *οἰτός* E 396, *χῆμεις* B 238 (*καὶ ῥιμείς*). (H. 76; G. 42 ff.)

§ 27. *Hiatus* (H. 75 D; G. 34) is allowed.

a. After the vowels *ι* and *υ*, as *ἔγχεϊ δ' ἐξυόντι* E 50.

b. When the two vowels between which it occurs are separated by a caesura (*καθῆστο ἐπιγνώμῃσιν* A 569) or by a diaeresis (§ 58 *h*): seldom after the first foot (*αὐτὰρ ὁ ἔγνω* A 333), more frequently after the fourth foot (*ἔγχεα δ' ἐξυόντα* E 568). Hiatus between the short syllables of the third foot is allowed nearly as frequently as in all other places together, more than 200 times. This freedom of hiatus emphasizes the prominence of this caesura, § 58 *d*.

c. When the final vowel of the first word is long and stands in the accented part of the foot (§ 57 *a*), as *τῷ σε κακῇ αἴσῃ* A 418. See § 59 *k ε*.

d. When a long vowel or diphthong loses part of its quantity before the following vowel (§ 59 *k*), as *τὴν δ' ἐγὼ οὐ λύσω* A 29, *μή νύ τοι οὐ χραίσμῃ* A 28. Here the final and initial vowels may be said to be blended. This is called *weak* or *improper* hiatus; it is essentially the same as the following.

e. When the last vowel of the first word is already elided, as *μυρί'* *Ἀχαιοὺς ἄλγε' ἔθηκεν* A 2.

f. Hiatus before words which formerly began with a consonant (§ 32) is only apparent.

g. The poet did not avoid two or more concurrent vowels in the same word, § 24.

§ 28. *Elision*. (H. 79; G. 48.) a. *ā* (in inflectional endings and in *ἄρα* and *ῥά*), *ε*, *ι*, *ο* may be elided. *αι* is sometimes elided in the verb endings. *α* is elided seven times in *μοί*, three times in *τοί*, once in *σοί* A 170 (unless *οὔδε σοι αἶω* or *οὐ σοι δῶω* should be read there for *οὔδε σ' δῶω*).

b. *τό*, *πό*, *ἀντί*, *περί*, *τί*, and the conjunction *ὅτι* do not suffer elision; *ὄτ'* is for *ὅτε* (either the temporal conjunction or the relative *ὅ* with *τέ* affixed, § 42 *m*), *τ'* for *τέ* or *τοί*.

c. *ι* is seldom elided in the dative singular, where it seems originally to have been long.

d. Oxytone prepositions and conjunctions lose their accent in elision; other oxytones throw the acute accent upon the preceding syllable, as *τὰ κακ'* [*κακά*] A 107. Elision is not left to the reader as in Latin poetry.

§ 29. *Apocope*. (H. 84 D; G. 53.) a. Before a consonant, the short final vowel of *ἄρα* and of the prepositions *ἀνά*, *κατά*, *παρά*, may be cut off

(ἀποκοπή, ἀποκόπτω). The accent is then thrown back upon the preceding syllable (although it might be more rational to consider it lost as it is in elision).

b. After apocope, the *ν* of ἀνά and *τ* of κατά follow the usual rules for consonant changes: ἀμπεπαλὼν Γ 355, κάββαλεν Ε 343 (κατέβαλεν), καὶ δέ (κατὰ δέ) frequently, κάκτανε Ζ 164 (κατέκτανε), καππεσέτην Ε 560, καρρέζουσα Ε 424.

c. αἰέρυσαν Α 459 is explained as derived by apocope, assimilation, and vocalization of *ρ*, from ἀνά and ρεύω.

d. Apocope was no mere metrical license; it was common in the conversational idiom of some dialects. More striking examples of apocope and assimilation than any in Homer are found in prose inscriptions.

§ 30. CONSONANTS AND CONSONANT CHANGES. a. Where collateral forms appear, one with single and the other with doubled consonants, the form with two consonants is generally the older or justified etymologically, as ποσσί, ποσί (from ποδ-σι); νείκεσσε, νείκεσε (νείκος, νεικεσ-), ὄκρωσ, cf. Latin *quis* etc.), ὅττι, κτλ.

b. Single initial consonants, especially λ, μ, ν, ρ, σ, are often doubled (as ρ is in Attic) when by inflexion or composition a short vowel is brought before them (see § 59 h), as ἐλλίσσето Ζ 45.

c. But sometimes ρ is not doubled where it would be in Attic, as ὠκυρόφ Ε 598, κατέρεξεν Α 361.

d. Palatal and lingual mutes often remain unchanged before μ, as ἴδμεν, κεκορυθμένος.

e. Lingual mutes are commonly assimilated to a following σ, as ποσσί (ποδ-σι). σ is sometimes assimilated to μ or ν: ἔμμεναι (εἶναι) for ἔσμεναι, ἀργεννός *white* for ἀργεσ-νός, as ἀργεννάων Γ 198, ἐννυμ for ρεσ-νυμ (§ 32 a), ἐρεβεννή Ε 659 *dark*, cf. Ἑρεβός.

f. σ is frequently retained before σ, as ἔσσομαι, ἐτέλεσσε.

g. Between μ and λ or ρ, β is sometimes developed, as ἀμβροτός from stem μρο or μορ (Latin *mors*, *morior*), while in βροτός *mortal*, the μ of the stem is lost; μέμβλωκε from μλο or μολ (cf. ἔμολον).

h. κάμβαλε is found occasionally, in the Mss. as a variant reading, a softer pronunciation for κάββαλε (§ 29 d).

i. A parasitic τ appears in πτόλις, πτόλεμος for πόλις, πόλεμος. Cf. διχθά, τριχθά with Attic δίχα, τρίχα. The proper names *Neoptolemus* (Νεοπτόλεμος) and *Ptolemy* (Πτολεμαῖος) preserved this τ to a late period.

j. The *rough breathing* (h) has no power to prevent elision or weaken hiatus. The *smooth breathing* is found with several words which have the rough breathing in Attic, as ἄμμε (ἡμᾶς), ἡμαρ (ἡμέρα), ἄλτο (from ἄλλομαι), ἡέλιος (ἥλιος), Ἄϊδης (Ἄϊδης), ἡώς (ἔως).

k. The *ν* movable was written by some ancient critics after the ending *-ει* of the pluperfect, as *βεβλήκειν* E 661, *ἠνώγειν* Z 170; cf. *ῥσκειν* Γ 388 (*ῥσκειν*). It is freely used before consonants to make a syllable long by position (§ 59 f).

l. The final *σ* of adverbs is omitted more often than in prose. Not merely *ἐξ* and *ἐκ*, *οὕτως* and *οὕτω*, but also *πῶς* and *πῶ*, *πολλάκις* and *πολλάκι*, *ἀμφίς* and *ἀμφί* (adverbial), are found as collateral forms.

§ 31. *Metathesis* of *α* and *ρ* is frequent (H. 64; G. 64): *καρδίη* B 452, *κραδίη* α 353; *κάρτιστοι* A 266, *κράτος* A 509. Cf. *τραπέομεν* Γ 441 from *τέρπω*, *τερπικέραννος* from *τρέπω*.

For the shifting of quantity from *-αο* to *-εω*, see § 23 c.

§ 32. *The Digamma*. (H. 72 D.) a. The following words seem to have been pronounced by the Homeric poet more or less consistently with initial digamma (*vau*, *ϕ*, pronounced as English *w*):—

ἀγνυμι break, *ἄλις enough*, *ἀλῶναι am captured*, *ἄναξ king*, *ἀνδάνω please*, *ἀραιός thin*, *ἀρνός lamb*, *ἄστυ city*, *ἐ, οὐ, οἱ him, etc.* with a possessive pronoun *ὅς, ἧ, ὃν* (έός κτλ.), *ἔαρ Spring*, *ἔθνος tribe*, *εἴκοσι twenty*, *εἴκω yield*, *εἶρω say*, (future *ἐρέω*), *ἐκάς far*, *ἐκαστος each*, *ἐκυρος father-in-law*, *ἐκὼν willing*, *ἐλίσσω wind*, *ἐλπομαι hope*, *ἐννυμι (ρεσ-νυμι) clothe*, *ἐσθής, εἵματα clothes*, *ἔπος word*, *ἐργον, ἐρδω work*, *ἐρύω, draw*, *ἔτος year*, *ἐξ six*, *ἔτης companion*, *ἡδύς sweet*, (*ἀνδάνω please*), *ἡθός haunt*, *ἰάχω cry aloud*, *ἰδεῖν see*, (and *οἶδα, εἶδος*), *ἰκελος, ἰσκα am like*, *ἰς, ἰφι strength*, *ἰσος equal*, *ἴτυς felly*, *οἶκος house*, *οἶνος wine*.

b. Probably *ἦρα* (ἐπὶ *ἦρα φέρων* A 572), *Ἥλιος*, and *Ἥρις*, and several other words, also were pronounced with initial *ϕ*.

c. *ἀνδάνω, ἐ, ἐκυρος, ἐξ*, and others seem to have begun originally with two consonants, *σϕ*.

d. The verse alone affords no sufficient test for the former existence of *ϕ* in any word; it only indicates the loss of some consonant. This is not conclusive evidence for *ϕ*, since *σ* and *j* (*y*) were also lost. Which consonant originally was present has to be learned in each case from inscriptions of other Greek dialects, from a few notes of ancient grammarians, and from other cognate languages (cf. *ἐργον work*, *οἶνος wine*).

e. The sound of *ϕ* evidently was going out of use in the Homeric period. It is not infrequently neglected in our texts, and sometimes this neglect seems to be due to the poet himself, but *ϕ* can be restored in many passages by minor changes. For *νῖαν ἐκηβόλον* A 21 it is possible to read *νῖα ϕεκηβόλον*, for *πάντεσσι δ' ἀνάσσειν* A 288 it is easy to read *πᾶσιν δὲ φανάσσειν*, and *χερσὶ ϕεκηβόλου* for *χερσὶν ἐκηβόλου* A 14. Perhaps *κτείνειν μὲν ῥ' ἀλέειν* Z 167 may have been *κτείνειν μὲν ϕε κτλ.*

f. That the sound of φ was still alive in the Homeric age is shown by the accuracy of the poet in its use where comparative philology shows that it once existed.

g. φ sometimes leaves a trace of its existence in its cognate vowel υ : αἰέρουσαν A 459 for ἀιέρουσαν (§ 29 c), ταλαύρινον E 289 for ταλά-φρινον. So doubtless ἀπούρας A 356 for ἀπο-φράς.

h. Some irregularities of quantity may be explained by this vocalization of φ . Thus ἀποειπών T 35 may have been ἀποφειπών pronounced nearly as ἀπουειπών. αὐίαχοι finds its analogy in γένετο ἰαχή Δ 456 (γένετοιαχή).

i. A neighboring vowel is sometimes lengthened to compensate for the loss of φ (§ 59 c).

j. An ϵ was sometimes prefixed to a digammated word and remained after the φ was lost, as ἐέλδωρ, εἰέκοσι, ἐέργει, ἐέ.

k. Sometimes the rough breathing represents the last remnant of a lost consonant (especially in the words which once began with $\sigma\varphi$, as ἀνδάνω κτλ., cf. c above), as ἐκών, ἔσπερος. Often the same root varies in breathing, as ἀνδάνω and ἡδύς, but ἦδος, — ἐννυμ, but ἐσθής.

l. For the augment and reduplication of digammated verbs, see § 43 d.

m. For δφείδω, δφήν, see § 59 h.

§ 33. DECLENSION. *Special Case Endings.* (H. 217; G. 292 ff.) a. The suffix -φι(ν), a remnant of an old instrumental case, added to the stem forms a genitive and dative in both singular and plural.

b. The suffix -θι is added to the stem to denote *place where*.

c. The suffix -θεν is added to the stem to denote *place whence*: Ἰδηθεν from *Ida*, οὐρανóθεν from *heaven*. It forms a genitive with the pronominal stems, as ἔθεν εἵνεκα Γ 128, πρὸ ἔθεν E 96.

d. The enclitic -δε is added to the accusative to denote more distinctly the limit of motion: οἰκόνδε *homeward* (also οἰκαδε, especially of the return of the Achaeans to their homes) ὄνδε δόμονδε *to his own house*, ἀλαδε *seaward*, κλισίῃνδε *to the tent*.

§ 34. *First Declension.* (H. 134 ff.; G. 168 ff.) a. η is found for final α of the stem with the exceptions mentioned in § 23.

b. The nominative singular of some masculines ends in -ῥᾱ for -ῥης: μῆρῖεῖα *counsellor*. Cf. the Latin *poetā, nautā. εὐρύσπα far-sounding* is used also as accusative, e.g. A 498.

All of these words are adjectival (*titular*) except Θυέστα B 107.

c. The genitive singular of masculines ends in -ᾰο or (by transfer of quantity, § 23 c), -εω. After a vowel this ending may be contracted to -ω, as Αἰνείω E 534, Βορέω Ψ 692. The ending -εω is always pronounced as one syllable by synizesis (§ 25).

d. The genitive plural ends in *-ων* or *-ων*: *θεάων, βουλέων*. *-ων* is regularly pronounced as one syllable.

e. The dative plural ends in *-ησι(ν)* or rarely in *-ης*.

§ 35. *Second Declension*. (H. 151 ff.; G. 189 ff.) a. The genitive singular has preserved the old ending *-ιο*, which affixed to the stem vowel makes *-ιο*.

b. The termination *-οο* is indicated by the metre in certain places where all the Mss. give a corrupt form, as *ὀψιτέλεστον ὅο κλέος οὐ ποτ' ὀλεῖται* B 325. It is to be recognized also in *Περεῶο* B 552 for *Περεάοο*, from *Περεῶς* for *Περεάος*.

For the loss of *ι* in the change from *-οιο* to *οο*, see § 23 f.

The *-οο* was afterwards contracted to *ου*.

c. The genitive and dative dual end in *-ουν*: *τοῦν, ὅμουν*.

d. The dative plural ends in *-οισι(ν)* or *-οις*. As in the first declension, the long ending is the rule; the short ending is very rare before a consonant.

§ 36. *Third Declension*. (H. 163 ff.; G. 205 ff.) a. The ending *ι* of the dative singular is sometimes long, and sometimes short. It is seldom elided. It is often long before a single consonant: *Διὶ μῆτιν ἀτάλantos, cf. ὑπερμενεί φιλον* B 116.

b. The dative plural has the Aeolic ending *-εσσι(ν)* as well as the Attic *-οι(ν)*: *πόδεσσι, ποσσί* (§ 30 e), *ποσί, — ἀνδρεσσι, ἀνδράσι, — κύνεσσι, κυσί*.

c. Nouns in *-ις* and *-υς* usually retain *ι* or *υ* throughout, but in its stead may insert *ε* which is sometimes lengthened.

d. Nouns in *-εϋς* generally lengthen *ε* to *η* in compensation (§ 59 c) for the *υ* which between two vowels becomes *ϕ* and is lost, as *βασιλεῖς, βασιλῆος*.

§ 37. *Anomalous forms*. a. As verbs appear in the present system with a variety of collateral forms derived from the same root (cf. *ἴκω, ἰκάνω, ἰκνέομαι, — πειθόμαι, πυνθάνομαι, — μένω, μίμνω, μιμνάζω*), so nouns of different declensions are sometimes formed from the same root and are used without appreciable difference of meaning.

b. Some nouns have both vowel and consonant stems: *ἀλκή* Γ 45, but *ἀλκί* E 299; *ἐρίηρος* *ἐταῖρος* Δ 266, but *ἐρίηρες* *ἐταῖροι* Γ 378; cf. *πολιήτας* B 806 with *πολίται*.

c. Of *νίος*, three stems are found: (1) *νίός, νιόν, νιέ*. The other forms of this declension are very rare. (2) *νιέος, νιέϊ, νιέα* as if from *νιύς*. (3) *νίος, νίη, νία*, as from a nominative *νίς*.

In this word the first syllable is sometimes short (§ 23 f), as it often is in Attic and in other dialects.

d. Certain names of cities are found in both singular and plural: Μυκῆνη Δ⁵², Μυκῆνας B 569; Θήβης Δ 378, Θήβας E 804. Instead of the later plural Θεσπιαί, Πλαταιαί, Homer uses only the singular: Θεσπειαν B 498, Πλάταιαν B 504.

§ 38. ADJECTIVES. a. Some adjectives of three terminations are used as if of two terminations, i.e. the masculine form is used also for the feminine: ἰφθίμους ψυχάς A 8, κλυτὸς Ἴπποδάμεια B 742, ἡέρα πουλύν E 776, Πύλοιο ἡμαθόεντος B 77.

b. The feminine of adjectives in -us, ends in -εῖα (gen. -εως), -εᾶ (§ 23 f), or -η: βαθεῖα, βαθείης, — ὠκεία, — βαθέης, βαθέην.

c. πολὺς (πουλὺς) has in the masculine and neuter both stems πολυ- (πουλυ-) and πολλο- (for πολυο-, § 37 a), with a nearly complete set of forms for each: πολλός and πολλόν, πολέος, πολέες, πολέων, πολέεσσι, κτλ.

§ 39. PATRONYMICS. (H. 559; G. 846 f.) a. Suffixes which originally expressed connection or possession were used to form patronymic adjectives. The original force of these suffixes is occasionally preserved: (θεοὶ) Οὐρανίωες A 570 is a mere adjective of connection like (θεοῖσιν) ἐπουρανίοισι Z 129; Homer does not recognize Οὐρανός as the ancestor of the gods. Ὀλυμπιάδες μοῦσαι B 491 is equivalent to μοῦσαι Ὀλύμπια δώματ' ἔχουσαι B 484.

b. Patronymics are frequently used as proper names, cf. Ἀτρεΐδης A 7, Μενoitιάδῃ A 307, before the names *Agamemnoni*, *Patroclus* had been mentioned.

A. c. The patronymic is formed from stems of the 1st declension by adding -δα-: Αἰγυγιάδω B 624, or more frequently by adding -ιαδα-: Λαερτιάδης Γ 200.

d. This analogy, giving an ending in -ιάδης, is followed by stems in -ω of the 2d declension: Μενoitιάδης. So also by stems of the 3d declension: Πηληγιάδω A 1 (as well as Πηλείδης Σ 316, Πηλείωνα A 197). See j below.

e. The suffix -ια- is added to stems in ο, and the ο is lost as in d above: Κρονιάδης, — also to stems in ευ, which lose their υ between two vowels (cf. 23 f): Ἀτρεΐδης A 7, — also to consonantal stems, as Ἀγαμεινιάδης α 30. Ἀνθεμιάδης Δ 488 is formed as from Ἀνθεμος rather than from Ἀνθεμίω (Ἀνθεμίωος υἱόν Δ 473).

f. Patronymics from stems in -ευ, after the loss of the υ, do not in Homer suffer contraction of the ε of the stem with the ι of the suffix. The poet says Ἀτρεΐδης, Ἀτρεΐων, as tetrasyllables not trisyllables. The verse ictus never falls on the ει.

g. Female patronymics are formed by the suffix -ιδ which loses δ before the nominative sign: Χρυσυγίδα (acc. of Χρυσυγίς) A 182, Βρισηγίδα A 184. Ἀχαιῖδες B 235 corresponds to κοῦροι Ἀχαιῶν A 473.

B. h. Patronymics are formed also by the suffix *-ων*: *Κρονίων* A 528 (with genitive *Κρονίωνος* or *Κροντόνος*), *Ἀτρείων*, *Πηλείων*. In these last forms from nouns in *-εως* the *ι* is always short.

i. The corresponding female patronymic is found in *Ἀδρηστίη* E 412.

j. *Ταλαϊονίδαο* B 566 is irregular; it seems to be formed by a cumulation of suffixes from *Τάλαος*. So *Λαομεδοντιάδης* (*Λαομεδοντιάδη* Γ 250) is formed from *Λαομεδόντιος* which itself appears as a patronymic (in the form *Λαομεδόντιος*) in a Boeotian inscription.

k. Some adjectives in *-ιος* are used as patronymics, as *Τελαμώνιος Αἴας* B 528.

l. The patronymics in *-δης* are far more numerous than those in *-ων*.

m. The patronymic is sometimes derived from the grandfather's name: Achilles is called *Αἰακίδης* B 860; Priam, *Δαρδανίδης* Γ 303; the two grandsons of Actor, *Ἀκτορίωνε* B 621. Thus in later poetry, Heracles is called *Alcides* (*Ἀλκείδης*) from Amphitryo's father *Ἀλκαῖος* or *Ἀλκεύς*.

§ 40. COMPARISON OF ADJECTIVES. a. Comparatives and superlatives end in *-ίων*, *-ωτος* more frequently than in Attic. (H. 253; G. 72.)

b. *ἀγαθός* has comparatives *ἀρείων* (cf. *ἄριστος*), *βέλτερον*, *κρείσσω*, *λίον*, *φέρτερος*.

§ 41. NUMERALS. (H. 288; G. 372 f.) a. *ένί* has a collateral form *ιῶ* Z 422; cf. the feminine form *ιᾶ* Δ 437.

b. *δύω*, *δύο* is indeclinable. It has the collateral forms *δοῶ*, *δοιοί*, *κτλ.*

§ 42. PRONOUNS. (H. 261 ff.; G. 389 ff.) a. The oblique cases of the 3d personal pronoun when enclitic are 'anaphoric,' like *αὐτοῦ κτλ.* in Attic; when accented they have their original reflexive use, like Attic *ἑαυτοῦ*, *ἑμῆαυτοῦ*, *σεαυτοῦ*, *κτλ.*, which compounds are post-Homeric.

b. *μίν*, *σφωέ*, *σφωίν*, *σφί*, *σφάς*, and *σφέ* are always enclitic.

c. For the relation of the form *ἐμῶ* to *ἐμέω*, of *σεῶ* to *σέω*, *κτλ.*, see § 23 f.

d. *αὐτός* regularly retains its intensive force in the oblique cases, even when not connected with a noun expressed, often marking a contrast which it is difficult to render smoothly in the English idiom. Cf. § 11 j fn.

The presumption is always strongly in favor of the original meaning; but all shades of meaning are found from the strict intensive to the simple anaphoric use of the Attic dialect.

e. For *αὐτως* in the sense of *ὥσαυτως*, see g below. In this use it has a large variety of meanings, as (*ἄφρονά τ'*) *αὐτως* Γ 220 *a mere (simpleton)*; *without cause* A 520, *without a prize* A 133, *absolutely* B 138, *vainly* B 342, *without chariot* E 255. Most of these meanings are derived from *in the*

same way as before, the connection determining the special sense of each passage.

f. The Attic article *ὁ, ἡ, τό*, generally retains its demonstrative force in Homer, but like the intensive pronoun in the oblique cases, appears occasionally in its Attic signification.

In their demonstrative use, *ὁ, ἡ, οἱ, αἱ*, are best written *ὅ, ῆ, οῷ, αῷ*. — *τοί, ταί, τῶς* are used besides *οἷ, αῖ, ὤς*.

g. Thus the absence of the article does not mark a noun as indefinite; cf. *μῆνιν ἄειδε θεά* A 1 with *arma virumque cano*. Frequently *αὐτῶς* is equivalent to Attic *ὡσάντως* (*ὥς* being the adverb of the article, see *f* above and § 56 c) while *ὤς δ' αὐτῶς* Γ 339 is equivalent to Attic *οὕτω δ' ὡσάντως*.

h. The demonstrative article is often followed by a noun in apposition with it, as *οἱ δ' ἐχάρησαν Ἀχαιοί τε Τρῳεῖς τε* Γ 111, *but these rejoiced, both Achaeans and Trojans*, *αὐτὰρ ὁ βοῦν ἱέρευσεν ἀναξ ἀνδρῶν Ἀγαμέμνων* B 402 *but he, Agamemnon, king of men, sacrificed an ox*.

i. The forms with initial *τ* often have a relative force, but refer only to a definite antecedent. This is a relic of paratactic construction (§ 21), as is particularly clear in *ἀλλὰ τὰ μὲν πολίων ἐξεπράβουμεν τὰ δέδασται* A 125 *but what we took as spoils from the cities, these have been divided*.

j. *κεῖνος* is often found for *ἐκεῖνος*.

k. Besides the Attic forms of the relative, *ὃ* is used for *ὅς, ὅου* (better *ὄο*, § 35 b) for *οὗ*.

l. The forms *ὅς* and *ὃ* have also a demonstrative use, especially *ὅς* with *οὐδέ, μηδέ, καί, and γάρ*.

For the relative use of the article, see *i* above.

m. The neuter *ὃ* is frequently used as a conjunction, like *quod*. So also *ὅτε* and *ὃ τε*.

n. The indefinite and interrogative pronouns have genitive singular *τέο, τεῦ*.

o. In *ὃ τις* for *ὅς τις* (cf. *ὃ* for *ὅς*, *k* above), the first stem often remains uninflected.

§ 43. CONJUGATION. *Augment and Reduplication*. (H. 354 ff.; G. 510 ff.) a. The augment was for a time considered unessential: whether temporal or syllabic, it may be omitted in the Homeric poems; the accent is then thrown back as far as possible, as *τεῦχε* A 4, *ὀλέκοντο* A 10, *ἀφίει* A 25.

b. When the augment is omitted, monosyllabic forms with long vowel take the circumflex accent, as *βῆ* for *ἔβη*.

c. Sometimes initial *ρ* is not doubled after the augment, as *ἔρριξε* B 400; sometimes initial *λ, μ, or σ* is doubled after the augment.

d. Stems which originally began with a consonant may take the syllabic augment or reduplication, as *ἔειπον*, *ἔηκε*, — *ἔοικα*, *ἔοργα*.

e. The second aorist active and middle, of verbs whose stem begins with a consonant, is often found with a reduplicated stem, as *ἐκέλετο*, *ἄμπεπαλόν*, *ἔτετμε*, *τετύκοντο*.

f. The so-called *Attic reduplication* is more common in Homer than in Attic, and its use extends to the second aorist where the augment also may be used (*cf.* Attic *ἤγαγον*), as *ἤραρε*, and the peculiar form *ἠνίπαπε* B 245 from *ἐνίπτω* in which the final consonant of the theme is reduplicated with *a* as a connective.

g. *δεῖδοκα* and *δεῖδια* have irregular reduplication; probably these are to be explained as for *δεδφοκα*, *δεδφια*.

h. *ἔμμορα* (from *μείρομαι*) and *ἔσσυμαι* (from *σένω*) double the initial consonant and prefix *ε* as if they began with two consonants.

§ 44. *Endings.* (H. 375 ff.; G. 551 ff., 777 ff.) a. The singular endings, -*μι*, -*σθα*, -*σι*, occur more frequently than in Attic; especially -*μι* and -*σι* in the subjunctive, as *ἴδωμι*, *ἀγάγωμι*, *ἐθέλῃσι*, *βάλῃσι*. These endings are rare in the subjunctive of the contracted *μ*-forms, as *δῶσι* A 129.

b. In the pluperfect, the older endings -*εα* κτλ. are preserved. The third person singular ends in -*εε(ν)* or -*ειν*, as *βεβήκειν* A 221, *ἦδεε* B 409.

c. The second and third persons singular of the first aorist optative active end in -*ειας*, -*ειε(ν)*, as *μείνειας*, *καλέσειεν*. The second person in -*αις* occurs very rarely. The third person in -*αι* is more common, as *γῆθῃσαι* A 255. The third person plural ends in -*ειαν*, as *τίσειαν* A 42, *ἀκούσειαν* B 282.

d. The third person plural optative active of *μ*-verbs ends in -*ειν*, as *εἴεν*, *δαμείεν*, *δοίεν*.

e. The third person plural imperative ends in -*των*, -*σθων* (never -*τωσαν*, -*σθωσαν*).

f. a. Active infinitives (except in the first aorist) frequently end in -*μεναι*, which is sometimes shortened after a short vowel to -*μεν*, as *ἔμμεναι*, *ἔμμεν*, *ἐλθέμεν(αι)*, *τεθνάνεμεν(αι)*.

β. The shortening of -*μεναι* to -*μεν* occurs generally before a vowel, where it may be called elision.

γ. The ending -*ναι* is found only after a long vowel, as *δοῦναι*.

g. Aorist passive infinitives end in -*μεναι* or -*ναι*.

h. The second person singular of the middle generally remains uncontracted (§ 24), as *οἰδύρεαι*, *ἴδῃαι* Γ 130, *βάλλεο* A 297. Contracted forms are used occasionally, as *μετατρέπη* A 160, *γνώσῃ* B 365, *κεκλήσῃ* Γ 138.

i. In the perfect middle, -*σαι* regularly loses its *σ*.

j. -*σο* retains its *σ* only in the imperative, as *ἔσσο*, *ἴστασο*.

k. The first person plural middle often ends in -*μεσθα*.

1. The third person plural of the perfect and pluperfect indicative middle often, and of the optative middle always, ends in *-αται, -ατο* for *-νται, -ντο*. Before these endings smooth labial and palatal mutes are aspirated, as *ἐπιτετράφαται* (perfect passive of *ἐπιτρέπω*).

m. The third person plural indicative of the aorist passive generally ends in *-εν* instead of *-σαν*, as *ἤγερθεν* A 57, *φάανθεν* A 200, *τράφεν* A 251 *διέτμαγεν* A 531. Cf. the active *ἔλυ-σα-ν, ἔλυο-ν*.

n. Similarly, *ν* is used for the later *-σαν* in the imperfect and second aorist of *μ*-verbs, as *ζύνεν* A 273, *ἔσταν, στάν, ἔβαν*.

o. For the optative ending of *μ*-verbs, in *-ειν* not *-ιησαν*, see *d* above.

§ 45. *Subjunctive Mode.* a. The variable vowel ('connecting vowel') of the subjunctive is generally short in the first aorist, second aorist of *μ*-forms, second aorist passive, second perfect of primitive formation, as *βήσομεν, ἀγείρομεν, ἴομεν, θείομεν, τραπέιομεν, δαμείετε, εἶδομεν, πεποιθομεν*. (H. 373 D; G. 780.)

This short vowel is found before the endings *-μεν, -τον, -τε*, and in middle forms.

b. A few forms of the first aorist have a long vowel following the analogy of the present, as *δηλήσῃται* Γ 107.

c. There are no certain examples of the short mode-vowel in the present of verbs in *-ω*. (For *βούλεται ἀντιάσας* A 67, *βούλην' ἀντιάσας* may be substituted, etc.)

N.B. The forms of the first aorist subjunctive are easily confused with those of the future, with which they are identical in appearance.

§ 46. *Optative Mode.* For the optative endings, see 44 *c, d*.

§ 47. *Contract Verbs.* (H. 409 D; G. 784 ff.) a. Verbs in *-αω* exhibit unchanged, assimilated, and contracted forms; the poet's choice between contracted and uncontracted forms seems to have been determined largely by the rhythm. The vowels are regularly contracted when the second is in a short syllable.

b. Uncontracted forms without assimilation occur rarely, as *πεινάω* Γ 25. (*οὔτα*, Δ 525 and often, is a second aorist, see § 53.)

c. The vowels of the uncontracted forms are generally assimilated, a prevailing over a following *ε* or *η* but being assimilated to *α, ω*, or *ου*. These forms are intermediate between the original and the contracted stage.

d. One of the vowels is usually lengthened in the text of the Mss. Sometimes this appears to be a conformation to Attic usage (§ 22 *f*).

e. Verbs in *-εω* generally remain uncontracted; except *εε*, which is generally contracted in the Mss., but often the uncontracted forms are

metrically possible. *eo* is very rarely contracted except in the participle ending *-ευμενος* (where contraction occurs to prevent a too frequent recurrence of short syllables, § 59 *e*). *ew* is never contracted but is often pronounced as one syllable by synizesis (§ 25).

f. Sometimes the variable vowel *ε* is contracted with *ε* of the stem instead of with the termination. One of these vowels is sometimes dropped, as *ἀποαίρεο* A 275.

g. The older form of these verbs, in *-ew*, is sometimes preserved, as *ἐτελείετο* A 5, *νικεῖησι* A 579. See § 23 *e*.

h. *φορέω* forms *φορέειν* Δ 144, *φορήναι* B 107.

i. Verbs in *-ow* are generally contracted. Sometimes they have forms with the double *o* sound, like verbs in *-aw*, as *ἐστρατώνω* Γ 187 (which might be written *ἐστρατόωντο*).

§ 48. TENSES. *Future and First Aorist, Active and Middle.* (H. 420 ff.; G. 777.) a. Pure verbs which do not lengthen the stem-vowel in the formation of the tenses, often have double *σ* in the future and first aorist, active and middle.

b. In the future the *σ* of the before-mentioned verbs often disappears, as *καλέουσα* Γ 383, *ὀλεῖται* B 325.

c. Stems in *δ* often show double *σ* in the aorist.

d. Most of these forms with *σσ* may be explained as original or assimilated, as *νέικεσσε* from the theme *νέικεσ* (cf. *νέικος*), *κομίσσατο* for *κομδσατο* (cf. *κομδῆ*). Thus the stem-vowel of these verbs was not final originally, and hence is not lengthened in the future and aorist.

e. Some stems in *λ* and *ρ* retain the *σ* of the future and aorist (as some do in Attic), as *ἔλσαι* A 409, *κύρσας* Γ 23, *ῥορσε* A 10.

f. The so-called Doric future with tense-sign *σε*, is found in *ἐσσεῖται* B 393.

g. Some verbs have a future without tense-sign, as *εἰμι*, *κακκείοντες* *to lie down*, *ἔδομαι*, *πίομαι*, *ἐρύω*. Most of these verbs are old presents which acquired a future signification. *εἰμι* is not always future in Homer, cf. B. 87.

h. Some verbs form the first aorist active and middle without *σ*, as *ἔχεν* Z 419 (from *ἔχεα* for *ἔχενα*), *ἔσσενα* E 208, *ἔκγα* A 40 from *καίω*.

i. The first aorist often has the variable vowel of the second aorist *ο/ε*, as *ἔξον*, *δύσето*. So in the imperative, as *βήσεο* E 109, *ῥορσεο* Γ 250, *ἄξετε* Γ 105, *ᾠσете* Γ 103; infinitive, *οἰσέμεναι* Γ 120; participle, *ἐπιβησόμενον* E 46.

j. Verbs in *-ζω* often have themes in *γ*, and thus futures and first aorists in *-ξω* and *-ξα*, as *ἐξαλαπάξαι* A 129, *πτολεμίζομεν* B 328.

§ 49. *Perfect.* (H. 446 ff., 490; G. 682 ff.) a. The so-called first perfect in *-κα* is formed only from 20 vowel-stems. It is almost as rare as

the first aorist in -κα (ἔδωκα, ἔηκα, ἔθηκα). Forms without κ are derived even from vowel-stems, especially participial forms, as κέκμηκας Z 262, but κεκμηῶτι Z 261.

b. The final mute of the stem is not aspirated.

c. The endings are affixed immediately to the reduplicated verb-stem in βεβᾶσσι, γεγαῶτας, δέιδιθι, εἰκτην, ἴδμεν, κεκμηῶς, ἐπέπιθμεν, τέτλαθι.

d. ἐρρίγησι Γ 353 and ὀλώλη Δ 164 have the force of present subjunctives.

e. ἀκαχήμενος and ἐσσύμενος are accented irregularly as presents.

f. The second perfect often has a long vowel in the stem where the second aorist has a short vowel, as ὄρωρεν B 797, ὄρωρε B 146.

g. In the feminine participle the short form of the stem appears, as ἀρηρῶς, but ἀραρυῖα; hence εἰκυῖα not εἰκυῖα Γ 386 *etc.*

§ 50. VOICES. *Middle.* a. The active and middle forms ὄρᾶν (about 40 times) and ὀρᾶσθαι (about 20 times), ἰδεῖν (more than 200 times) and ἰδέσθαι (90 times), are used often without appreciable difference of meaning. Cf. ἔφατο B 807, ἔφη A 584.

b. The first aorist middle is sometimes used without difference of meaning from the second aorist active, as βήστρο, Γ 262, ἔβη A 311; ἐδύστρο Γ 328, ἔδυν Γ 36.

c. The future middle is sometimes used as passive, as τελέεσθαι B 36. Cf. 51 e.

d. The aorist middle is often used as passive. Cf. χολωσαμένη Γ 413 with χολωθείς A 98, χάρη Γ 76 with κεχαροῖατο A 256, ἀγέροντο B 94 with ἡγερεθεν A 57, ἀμφέχυτο B 41, κταμένειο Γ 375. Cf. ἐλελίχθησαν E 497 *they rallied*, θωρηχθήναι A 226 *arm himself*.

The passive formation in Greek is comparatively late.

§ 51. *Passive.* a. For the ending of the aorist passive infinitive, see § 44 g.

b. For the ending of the third person plural indicative, see § 44 m.

c. The second aorist subjunctive passive usually remains uncontracted, and follows the rule of *μ*-verbs (§ 52 c).

d. In the second aorist subjunctive, the passive suffix is often long (and the mode vowel short in the dual and in the first or second person plural, § 45 a), as δαμήγης Γ 436 (δάμνημι), τραπείομεν Γ 441 (τέρπω, § 31), but μυγέωσιν B 475 (μύσγω).

e. Homer has only two futures from passive stems.

f. Some verbs have both first and second aorists passive, as ἐμίχθη E 134, ἐμίγην Γ 445.

§ 52. *Verbs in -MI.* (H. 476 ff.; G. 787 ff.) a. Some verbs in -μ have forms in the present and imperfect indicative which follow the analogy of contract verbs: τιθεῖ, διδοῖ, διδοῦσι, ἰαίσι.

b. For the ending -ν for -σαν, see § 44 n.

c. The second aorist subjunctive active generally remains uncontracted. The stem vowel often appears in its long form with short mode vowel in the dual and in the first and second persons plural (cf. §§ 45 a, 51 d), as δώσιν A 324, θείομεν A 143 (better θήομεν, Attic θάομεν), γνῶσι A 302, ἐρείομεν A 62 (better ἐρήομεν, as from an ἐρημι).

§ 53. *Second Aorists without Variable Vowel.* (H. 489; G. 125, 3.) Many second aorists, active and middle, are found without variable vowel, following the analogy of verbs in -μι, as ἄλτο A 532 (ἄλλομαι), ἔγνω A 199, δέκτο B 420 (δέχομαι), βλήτο Δ 518 (βάλλω), κλύθι A 37, κλύτε B 56 (κλύω), οὔτα Z 61, ἔσσυτο B 809 (σεύω).

§ 54. *Iterative Forms.* (H. 493; G. 778.) a. Iterative forms of the imperfect and aorist indicate the repetition of a state or action. The augment is generally omitted. These forms are characterized by the suffix -σκ, and have the inflection of the imperfect of verbs in -ω. They are confined to the Ionic dialect. The iterative idea is frequently waning and occasionally is lost.

b. Verbs in -ω add the endings -σκον or -σκομην to the ε-form of the stem of the present or second aorist, as ἔσκε, εἵπεσκε, ἴδεσκε.

§ 55. *PREPOSITIONS.* a. Prepositions often retain their original adverbial force (as ἐν δέ *but therein*, παρὰ δέ *and beside him*). They may be placed after the verbs or nouns with which they are connected. See § 19 b. (H. 785; G. 1222 ff.)

b. The preposition is often separated from the verb which it modifies, as παρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναί | ἔστασαν Δ 330f., where παρ modifies ἔστασαν.

c. *Anastrophe.* (H. 109; G. 116.) a. Disyllabic prepositions, when they immediately follow the word with which they are construed, take the accent upon the penult, except ἀμφί, ἀντί, ἀνά, διά. ἀνα Z 331 stands for ἀνάστηθι. ἐνι is used for ἐνέισι or ἐνεστι, ἐπι for ἐπεστι, μέτα for μέτεστι.

β. Elided prepositions suffer anastrophe only when they as adverbs modify a verb to be supplied, as ἐπ' Γ 45 for ἐπεστι, — or by way of exception, in order to avoid ambiguity, as ἐφ' A 350, to show that the preposition is to be connected with the preceding word.

d. α. ἐν has the parallel forms εἰν, ἐνί. εἰν stands only in the part of the foot which receives the ictus, and its use is nearly confined to certain phrases, as εἰν ἀγορή, εἰν Ἀἶδαο δόμοισιν.

β. The poet uses both ἐς and εἰς, πρὸς, προτί, and ποτί, ὑπό and ὑπαί.

f. ἀμφί, ἀνά, and μετά are used also with the dative.

§ 56. ADVERBS. (H. 257 ff.; G. 365 ff.) *a.* A predicate adjective is often used where the English idiom has an adverb or an adverbial phrase, as *χθιζὸς ἔβη* A 424 *went yesterday*, *ἡερὴ* A 497 *early in the morning*, *πανημέριοι* A 472 *all day long*, *πρηνής* E 58 (*pronus*) *on his face*.

β. *πρόφρων* *willing* is used only predicatively, where the English idiom uses *willingly*.

b. Adverbs ending in *-α* are common: *σάφα*, *τάχα*, *ὦκα*. These seem to have been originally neuter cognate accusatives, and many are such still; *cf.* *πᾶλλ' ἐπέτελλε*, *πολλὰ ἤρᾶτο*, *μέγα νήπιε*, *μεγάλ' εὖχετο*, *κτλ.*

c. Adverbs in *-ως* are not common; they are most frequent from *ο*-stems: *οὕτως* (*οὗτος*), *ὥς* (*ὅς*), *αὕτως* (*αὐτός*), *κακῶς* (*κακός*). *ἴσως* and *ὁμοίως* are not found, *καλῶς* only β 63, *φίλως* only Δ 347.

§ 57. HOMERIC VERSE. *The Heroic Hexameter.* (H. 1064 ff., 1100; G. 1668 f.) *a.* The poems are to be read with careful attention to the metrical quantity of each syllable, as well as to the sense of the passage. There are six feet (bars or measures) in each verse; hence the name *hexameter*. Emphasis or stress of voice is laid on the first syllable of each foot. The part of the foot which has no ictus (the *arsis*) should receive as much time though not so much stress as the ictus-syllable (the *thesis*). The rhythm would be called $\frac{3}{4}$ time in modern music. The English hexameter (found *e.g.* in Longfellow's *Evangeline*) is generally read as of $\frac{3}{4}$ time.

b. The written word-accent is to be disregarded in reading Homeric verse. Occasionally the verse-ictus and word-accent may coincide, but the word-accent seems to have had no influence on the formation of the verse.

c. The dactyl (♩ or — ∪ ∪), with the ictus on the first syllable, is the fundamental and prevailing foot of Homeric verse. It is often replaced by a spondee¹ or heavy dactyl (♩♩ or — —).

Dactyls are about three times as frequent as spondees in the Homeric poems.

d. Verses in which each of the first five feet is a dactyl are far more common in Homer than in Vergil: there are 160 in the first book of the *Iliad* alone. Many frequently recurring verses have this rhythm; as *τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς, — αὐτὰρ ἐπεὶ πόσιος καὶ ἐδηγίος ἐξ ἔρον ἔντο*. Many other verses have but one spondee (generally in the first foot) among the first five feet; as *ἦμος δ' ἥελιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν*.

¹ This name was derived from the use of this slow, solemn measure in the hymns which accompanied the libation (*σπονδή*) to the gods.

e. Spondees are most common in the first two feet; they are more and more avoided in each foot toward the close of the verse.

f. The first foot allows more freedom than any other. A short vowel there more frequently retains its natural quantity before a mute and a liquid, and yet is more frequently lengthened in the unaccented part of the foot before that combination. At the close of the first foot, hiatus is allowed (§ 27 b).

g. The Bucolic diaeresis (§ 58 h) is seldom immediately preceded by a word of three long syllables. Before this diaeresis, a dactyl is strongly preferred.

h. Verses which have a spondee in the fifth foot are called spondaic verses (*ἑπη σπονδειακά*). They are more common in Homer than in the Latin poets, — about 4 per cent of the verses of the *Iliad* being spondaic.

i. These spondaic verses seem especially frequent at the close of emphatic sentences or of divisions of the narrative (*cf.* A 21, 157, 291, 600) and in descriptions of suffering and toil, but often no rhythmic effect is sought; the convenience of the verse determined the measure.

j. The last foot in each verse is a spondee, but the final syllable may be short; the deficiency in time is then made up by the slight pause which follows at the end of the verse (§ 59 a, l). A heavy or consonantal ending is preferred; hence the *ν*-movable is often used.

k. The student need not concern himself about elision as in Latin poetry; that is already done in the text; but he must be watchful for synizesis (§ 25).

§ 58. CAESURAL PAUSES. (H. 1081; G. 1642.) a. Each verse has one or more caesural pauses (*caesura* = *τομή cutting*), — pauses within a foot.

b. The principal caesura of the verse is always a pause in the sense, and is often emphasized by punctuation, but occasionally commas are found where no pause is necessary.

Of course no pause can be made immediately before an enclitic, since this is closely connected with the foregoing word.

c. A caesura is almost always found in the third foot; only 185 verses of the *Iliad* and 71 of the *Odyssey* have no pause there. It occurs either after the ictus-syllable (as *μῆνιν ἄειδε θεά* \wedge *Πηληϊάδῳ Ἀχιλλῆος* A 1 — — — | — — — | — \wedge — | — — — | — — — | — — — |), or between the two short syllables (as *ἄνδρα μοι ἔννεπε Μοῦσα* \wedge *πολύτροπον ὃς μάλα πολλὰ* a 1, — — — | — — — | — — — | — — — | — — — | — — — |). These two caesuras are about equally frequent; but the second slightly predominates and seems to have been preferred.

d. The importance of the caesura in the third foot is marked not only by the freedom with which hiatus is allowed there (§ 27 b), and by

the evident avoidance of elision at that point, but also by the large number of tags of verses which are suited to follow it; as *πατήρ ἀνδρῶν τε θεῶν τε, βοῶπις πότνια Ἥρη, θεὰ λευκώλενος Ἥρη, θεὰ γλαυκῶπις Ἀθήνη, φιλομμειδὴς Ἀφροδίτη, Διὸς θυγάτηρ Ἀφροδίτη, εὐκνήμιδες Ἀχαιοί, Ἀχαιῶν χαλκοχιτώνων, κάρη κομόωντες Ἀχαιοί, ἀρηίφιλος Μενέλαος, ἀναξ ἀνδρῶν Ἀγαμέμνων, βοὴν ἀγαθὸς Διομήδης, Γερήνιος ἱππῶτα Νέστωρ* κτλ. — all of which must be preceded by the feminine caesura (see *f*) of the third foot; while *Ἀγαμέμνονος Ἀτρεΐδαι, εὐρύ κρείων Ἀγαμέμνων, ἡγήτορες ἧδ' ἐμείδοντες, ἀπαμειβετο φώνησέν τε* κτλ. must be preceded by the masculine caesura of the third foot. See § 22 *b, c*.

e. The pause after the first syllable of the third foot is called the *penthemimeral caesura* (πέντε, ἥμι-, μέρος) because it comes after the fifth half-foot; it divides the verse into $2\frac{1}{2} + 3\frac{1}{2}$ feet. The pause between the two short syllables of the third foot divides the verse into $2\frac{1}{4} + 3\frac{1}{4}$ feet.

f. The pause after an ictus-syllable is called a *masculine caesura* because of the vigorous movement which it gives to the verse. The pause between two unaccented syllables is called a *feminine caesura*.

g. Sometimes the principal pause of the verse is the masculine caesura of the fourth foot. This is called the *hepthemimeral caesura* (ἐπτά, ἥμι-, μέρος). It is frequent after a feminine caesura of the third foot. It gives an energetic movement after a penthemimeral caesura, when the verse is divided into $2\frac{1}{2} + 1 + 2\frac{1}{2}$ feet.

h. Sometimes the pause of the verse is at the close of the fourth foot; this is called the *Bucolic diaeresis* (a diaeresis being a pause at the end of a word *between* two feet) or caesura, since it is most evidently aimed at in the bucolic or pastoral poetry of Theocritus. Occasionally there is a transition at this point to another part of the story, as A 318, 348, 430. This Bucolic diaeresis with the penthemimeral caesura divides the verse into $2\frac{1}{2} + 1\frac{1}{2} + 2$ feet.

i. The importance of the Bucolic diaeresis is marked by the large number of tags of verses which are ready to follow it, as *Διὸς Ὀδυσσεύς, ἕρκος Ἀχαιῶν, ἱππῶτα Νέστωρ, ὄβριμος Ἄρης, φαίδιμος Ἔκτωρ, Φοῖβος Ἀπόλλων, Παλλὰς Ἀθήνη, δῖα θεάων, μητίετα Ζεὺς, ἰσότηος φῶς*. See § 22 *c*. Hiatus is allowed here occasionally. See § 27 *b*.

j. A slight pause occurs about as often, after the first short syllable of the fifth foot. The poet prefers to close the verse with the rhythm — ∪, ∪ — — (where the comma represents the end of a word) rather than — ∪ ∪, — —; hence *οὔτε τέλεισσας* A 108, not *οὔτ' ἐτέλεισσας*, and *ἀλγέ' ἔθηκεν* A 2, not *ἀλγεα θῆκεν*.

k. The principal pause of the verse is seldom found at the close of the third foot. This would divide the verse into two equal parts and

cause monotony. A word ends there not infrequently, but is accompanied by a more prominent caesura in the third or fourth foot; as *ἐνθα ἶδον πλείστους Φρύγας ἄνδρας* Γ 185, where the last two words are so closely connected that no caesura is felt between them.

l. Even a slight pause is rare between the two short syllables of the fourth foot. In *καὶ ἐπειθετο μνῆσ' Ἀ 33*, the objectionable pause might be avoided by omitting the augment, but the conjunction is connected with the verb so closely that no caesura is felt.

m. No sentence ends with the second foot.

n. The pause in the third foot gives to the rest of the verse an anapaestic movement, from which it is often recalled by the Bucolic diaeresis.

o. The varied position of the main caesura, and the minor pauses in different parts of the verse, give perfect freedom from monotony without detracting from the grace and dignity of the measure.

§ 59. QUANTITY.¹ (H. 92 ff.; G. 98 ff., 1622.) a. Metrical convenience or necessity often determined the poet's choice among synonymous words (§ 22 a-c). The poet in general preferred the light dactyls to the heavy dactyls or spondees, and retained in the Epic dialect a large number of dactylic forms which were afterwards contracted. An *amphimacer* (— ∪ —, *ἀμφί, μακρόν*) was avoided often by means of apocope, synizesis, or elision.

Most exceptions to the rules of quantity are only apparent. The poet, for example, did not lengthen a short syllable by placing the ictus upon it. If an apparently short final syllable stands where a long syllable is expected, it is probable either

(1) that the final syllable was originally long, and later lost part of its quantity; or

¹ The beginner will find it convenient to remember concerning α, ι, υ, the vowels whose quantity is not clear at the first glance, that

(1) they are short in the final syllable of any word when the antepenult has the acute or if the penult has the circumflex accent;

(2) they are regularly short in inflectional endings, as *μάχῃσι, ἥρωα, τρέπουσι, τέθνηκα*, — in the final syllables of neuter nouns, as *δῶμα, ἡμαρ, μέλι, δάκρυ*, — in suffixes, except where ν has been lost before σ, as *φύσις, δολίης, Φοίνισσα*, — in particles, especially in prepositions, as *ἀνά, περί, ὑπό, ἄρα, ἔτι*, — and generally in the second aorist stem of verbs;

(3) they are long in the final syllable when the penult is long by nature and has the acute accent;

(4) they are long when they are the result of contraction, as *ἐτίμα* from *ἐτίμας, ἰόν*, from *ἰερόν*, and as the final vowel of the stem of nouns of the first declension.

(2) that the following word has lost an initial consonant which would have made the preceding syllable long by position (see *j* below); or

(3) that the pause (musical *rest*) of a caesura or diaeresis, fills out the time occupied by the foot, allowing the same freedom as at the end of the verse (§ 57 *j*).

b. A considerable number of anomalies, however, remain unexplained. Prominent among the unexplained anomalies of quantity is the *ī* of certain abstract nouns, which form such a definite class that it may be assumed that there was some explanation, perhaps physiological, for them all.

c. Many apparently irregular variations of natural quantity, as well as apparent freedom in allowing hiatus, and variations of quantity made by position (see *j* below), are to be explained by the loss of a consonant, e.g. **Αἶδος* Γ 322 but **Αἶδι* Α 3, from *α-φιδ* (§ 32), *μέμαῖσαν* Β 863 but *μεμᾱότες* Β 818 (*μεμαφοτες*).

d. α. A syllable which contains a long vowel or a diphthong is long by *nature*. Final *αι* and *α* are metrically long, although short as regards accentuation.

β. The quantity of some vowels is not fixed, as **Απόλλωνος* Α 14, **Απόλλων*, Α 380; **Αρες*, **Αρές* Ε 31 (if the text is right).

γ. Most of these vowels with variable quantity were originally long and were becoming short, as the Homeric *ἴσος*, *κᾱλός*, and *φᾱρος*, became *ἴσος*, *κᾱλός*, and *φᾱρος* in Attic poetry. *φειαρινό* (cf. *ῥῆρῃ ἐιαρινή* Β 471), Attic *ἐαρινός*, is found on a Boeotian inscription. Evidently every vowel which at first was long and afterwards became short must have had at some time a metrical quantity which could be treated either as long or short, i.e. its quantity was variable.

δ. For the length of final *ι* in the dative singular of the third declension, see § 36 α. *πρίν* in *πρίν αὖτ'* Ζ 81 retains its original length, as a contracted comparative.

ε. With this variation of natural quantity may be compared the double forms employed in Homer, — one with a single consonant, another with two consonants, as **Ἀχιλλεύς* Α 54, **Ἀχιλεύς* Α 199; **Ὀδυσσεύς* Α 430, **Ὀδυσσεύς* Δ 494; *Τρίκην* Β 729, *Τρίκης* Δ 202; *ὄππως* Α 344, *ὄπως* Α 136; *μέσσαν* Γ 266, *μέσση* Α 481, κτλ., many of which doubled consonants are known to be justified etymologically.

ε. Sometimes a naturally short vowel was lengthened (not by the poet, but in the speech of the people) in order to avoid the too frequent recurrence of short syllables. This is illustrated by the rule for the use of *ο* or *ω* in the comparison of adjectives (*σοφώτερος* but *κουφώτερος*), and by the words which have a vowel similarly lengthened in the Attic

dialect (as *ἀθάνατος, προσήγορος, ὑπηρέτης*). We find *ἀνῆρ* but *ἀνέρες, Πριάμος* but *Πριάμιδης, θῦγάτηρ* but *θῦγάτερα*.

f. α. In Homeric verse a syllable which contains a short vowel is long by *position* when the vowel is followed by a double consonant (ζ, ξ, ψ) or by two or more consonants, whether these are in the same or in the following word or are divided between the two words.

β. This rule holds good also in case of a mute followed by a liquid. This combination rarely fails to make position within a word, and generally makes position when it stands at the beginning of a word, especially when this word is closely connected with the preceding.

γ. α. Sometimes a vowel remains short before a mute followed by λ or ρ, as *Ἀφροδίτη* Γ 380, *ἀμφιβρότης* B 389, *ἀμφιδρότης* B 700, *πρότραπέσθαι* Z 336, *νεῖσέ Κρονίων* A 528, *βάλῃ Πριαμίδαο* Γ 356, *γάρ ῥα Κλυταιμνήστρης* A 113. These words and phrases could not have been brought into the verse if the mute and liquid must make length by position, and the history of the language shows that this combination of mute and liquid was gradually losing its weight.

β. That a mute and liquid do not always make length by position is explained by the ease with which the combination can be pronounced at the beginning of a syllable, leaving the preceding vowel short.

γ. Before four words, two of which begin with the double consonant ζ and two with the two consonants σκ (not a mute and a liquid), the preceding vowel remains short: *οἱ τε Ζάκυνθον* B 634, *οἱ δὲ Ζέλειαν* B 824, *προχέοντό Σκαμάνδριον* B 465, *ἔπειτ' ἄ σκέπαρνον* ε 237.

h. α. A single λ, μ, ν, ρ, σ, at the beginning of certain words, may make position (cf. § 30 d): *ἔπεια νιφάδεσσι* Γ 222 (cf. *ἀγά-νιφον* A 420 and English *snow*).

β. So also δ makes position in the stem *δρι-* (*δείσθαι* *fear*), and always in *δήν* long, as *ἔδεισεν δ' ὁ γέρων* A 33, *οὐ τι μάλα δὴν* A 416.

i. α. Cognate languages and collateral dialectic forms show that most words which in the Attic dialect began with ρ, once began with σρ or φρ. This explains the doubling of the ρ after the augment and in composition, as well as its power to make position in Homeric verse.

β. Of the instances of lengthening before μ, most are only physiologically explained, — the μ-sound being easily continued until it is virtually a double consonant. But this lengthening occurs only before certain stems, not before *μάχεσθαι, μένειν, μῶνος* κτλ.

j. One of the consonants which made position has often been lost, as *γρηῖ δέ μιν φείκνυα* Γ 386, *βέλος ἔχπευκές* A 51, *θεὸς ὥς* Γ 230 (for *θεὸς φῶς*), cf. *κακὸν ὥς* B 190, *ὄρνιθες ὥς* Γ 2, *πέλεκυς ὥς* Γ 80, *οἱ δ' ἄρ' ἴσαν ὥς εἰ τε* B 780.



κ. α. A long final vowel or diphthong in the arsis of the foot is regularly shortened before a following vowel: Ἀτρεΐδαι τε καὶ ἄλλοι ἐκνηγμίδες Ἀχαιοί A 17, τήν δ' ἐγὼ οὐ λύσω A 29. The shortening of a long vowel is essentially the elision of half the vowel (§ 27 d).

β. Final α, α, ε are most frequently shortened before an initial vowel. Final α is shortened eight times as often as final η.

γ. The diphthongs with υ seem to have been more firm in retaining their quantity than those with ι.

δ. This shortening of diphthongs seems to indicate a tendency of the final ι or υ of the diphthong to go into its cognate y (j) or w (f) sound and disappear (cf. § 23 f). In Pindar, also, a final diphthong is shortened five times as often as a long final vowel. Of course there was no hiatus as long as the j or f was spoken.

ε. Final φ and η are shortened before an initial vowel more rarely than other diphthongs. φ is seldom shortened except before an ε or (less frequently) an α.

1. Before a pause (as before the close of the verse, see § 57 j), a short vowel may be used in place of a long vowel: ἐκπέρσαι Πριάμοιο πόλιν A 19 — | — υ υ | — υ υ | υ Λ. Not infrequently thus the short final vowel of a vocative takes the place of a long syllable, even ὦ νῆ Πετεῶο Δ 338; in such cases the nominative form frequently could be used. The pause in the rhythm occupies the remainder of the time which would be spent in pronouncing a long syllable,  = . Before a pause, also, a long final vowel may preserve its quantity although the following word begins with a vowel.

m. A few verses seem to begin with a short syllable, as ὅς ἤδη τά τ' εἶντα A 70 (for ὅς φείδη, § 32).

BIBLIOGRAPHICAL NOTE.

THE Homeric Mss. are better and more ancient than those of any other secular Greek author. In all, more than one hundred are known and described. The most valuable for the Homeric text, and far the most valuable for the old Greek Commentary (Σχόλια), is known as *Venetus A*, in the library of San Marco at Venice. It contains the entire *Iliad*, with Introduction and Scholia, on 325 leaves of parchment in large folio, 15x11 inches. It was written not later than the eleventh century of our era.

The earliest printed edition of Homer was that of Demetrius Chalcondylas, in two large and handsome volumes, Florence, 1488.

The most important critical editions of the *Iliad*, are those of Bekker (1858), La Roche (1873), Nauck (1877), Christ (1884).

Convenient text editions are those of Dindorf-Hentze (Leipzig, 1884) and Cauer (Leipzig, 1890).

The most scholarly English edition of the entire *Iliad*, is as yet that of Leaf, in two volumes, London, 1886, 1888.

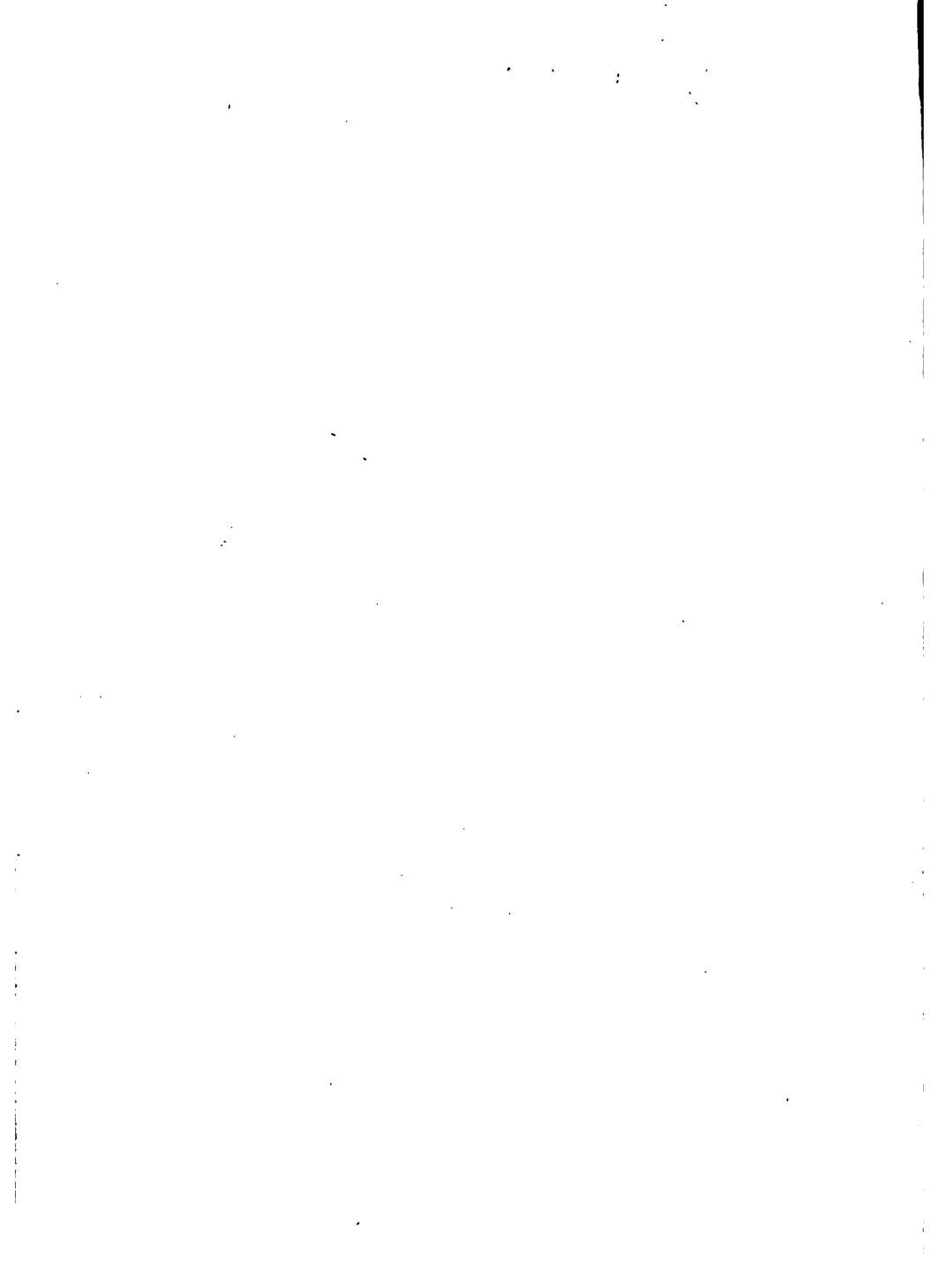
The most convenient small work treating of (a) the general literary characteristics of the poems, (b) the Homeric world, (c) Homer in antiquity, (d) the Homeric question, is *Homer; An Introduction to the Iliad and the Odyssey* by Professor Jebb, Boston, 1887.

Homer, a 'literature primer,' by Gladstone, New York, 1878, will be suggestive and helpful to many, although it is not to be compared with Professor Jebb's work.

The 'Homeric question' is clearly stated in *The Origin of the Homeric Poems*, by Bonitz, translated by Professor Packard, New York, 1880.

Matthew Arnold's Essay *On translating Homer*, in *Essays in Criticism*, makes distinct the most prominent characteristics of Homeric style.

Monro's Grammar of the Homeric Dialect, Oxford, 1891, is by far the best work on the subject in the English language.



ecce ! accent miso, voice
unus part accentu ! masculine
oris unaccentu !

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Α.

Ἄλφα λιτὰς Χρύσου, λοιμὸν στρατοῦ, ἐχθὸς ἀνδράτων.

Alpha preces Chrysaë, pestis mala, iurgia regum.

'Alpha the prayer of Chryses sings :
 The army's plague : the strife of kings.'

λοιμός. μῆνις.

Μῆνιν ᾄειδε, θεά, Πηληϊάδεω Ἀχιλῆος
 οὐλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκεν,
 πολλὰς δ' ἰφθίμους ψυχὰς Ἀϊδὶ προΐαψεν
 ἡρώων, αὐτοὺς δὲ ἐλώρια τεύχε κύνεσσιν
 5 οἰωνοῖσί τε δαῖτα, Διὸς δ' ἐτελείετο βουλή,
 ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
 Ἀτρεΐδης τε ἀναξ ἀνδρῶν καὶ διὸς Ἀχιλλεύς.
 τίς τ' ἄρ σφωε θεῶν ἔριδι ξινέηκε μάχεσθαι ;
 Λητοῦς καὶ Διὸς υἱός. ὁ γὰρ βασιλῆι χολωθείς
 10 νοῦσον ἀνὰ στρατὸν ὦρσε κακὴν, ὀλέκοντο δὲ λαοί,
 οὐνεκα τὸν Χρῦσην ἠτίμασεν ἀρητῆρα
 Ἀτρεΐδης. ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν
 λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἀποινα,
 στέμματα' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
 15 χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσεται πάντας Ἀχαιοὺς,
 Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν.
 " Ἀτρεΐδαι τε καὶ ἄλλοι ἐυκνήμιδες Ἀχαιοί,
 ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες

ἐκπέρσαι Πριάμοιο πόλιν, ἐν δ' οἴκαδ' ἰκέσθαι·
 20 παῖδα δ' ἐμοὶ λῦσαί τε φίλην, τά τ' ἄποινα δέχεσθαι,
 ἀζόμενοι Διὸς νιόν, ἐκηβόλον Ἀπόλλωνα.”

ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
 αἰδεῖσθαι θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
 25 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν·
 “ μῆ σε, γέρον, κοίλῃσω ἐγὼ παρὰ νηυσὶ κιχείω
 ἢ νῦν δηθύνοντ' ἢ ὕστερον αὖτις ἰόντα,
 μῆ νύ τοι οὐ χραίσμη σκῆπτρον καὶ στέμμα θεοῖο.
 τὴν δ' ἐγὼ οὐ λύσω· πρὶν μιν καὶ γῆρας ἔπεισιν
 30 ἡμετέρῳ ἐνὶ οἴκῳ ἐν Ἀργεῖ, τηλόθι πάτρης,
 ἰστὸν ἐποικομένην καὶ ἐμὸν λέχος ἀντιόωσαν.
 ἀλλ' ἴθι, μῆ μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι.”

ὧς ἔφατ', ἔδεισεν δ' ὁ γέρων καὶ ἐπείθετο μύθῳ.
 βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης,
 35 πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἡρᾶθ' ὁ γεραῖος
 Ἀπόλλωνι ἄνακτι, τὸν ἡύκομος τέκε Λητώ·
 “ κλυθί μεν, ἀργυρότοξ', ὃς Χρῦσῃν ἀμφιβέβηκας
 Κίλλαν τε ζαθέην, Τενέδοιό τε ἱφὶ ἀνάσσεις,
 Σμυνθεῦ, εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
 40 ἢ εἰ δὴ ποτέ τοι κατὰ πλοῖνα μηρὶ ἔκχα
 ταύρων ἦδ' αἰγῶν, τόδε μοι κρήνην ἔελδωρ·
 τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.”
 ὧς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
 βῆ δέ κατ' Οὐλύμπιοι καρήνων χωόμενος κῆρ,
 45 τόξ' ὥμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην·
 ἔκλαγξαν δ' ἄρ' ὀιστοὶ ἐπ' ὤμων χωομένοιο,
 αὐτοῦ κινηθέντος· ὁ δ' ἦτε νυκτὶ ἐοικώς.
 ἔζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἔηκεν·
 δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.

- 50 οὐρῆας μὲν πρῶτον ἐπώχετο καὶ κύνας ἀργούς,
 αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἔχευενκὲς ἐφίεις
 βάλλ'. αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.
 ἐννῆμαρ μὲν ἀνὰ στρατὸν ὥχετο κῆλα θεοῖο,
 τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·
 55 τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεά, λευκώλενος Ἥρη·
 κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὀράτο.
 οἱ δ' ἔπει οὖν ἡγερθεν ὁμηγερέες τε γέγοντο,
 τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·
 "Ἀτρεΐδῃ, νῦν ἄμμε πάλω πλαγχθέντας οἶω
 60 ἂψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν,
 εἰ δὴ ὁμοῦ πόλεμός τε δαμῶ καὶ λοιμὸς Ἀχαιοὺς.
 ἄλλ' ἄγε δὴ τινα μάντιν ἐρείοιμεν ἢ ἱερῆα
 ἢ καὶ ὄνειροπόλον, καὶ γάρ τ' ὄναρ ἐκ Διὸς ἔστιν,
 ὃς κ' εἴποι ὅτι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
 65 εἰ τ' ἄρ' ὃ γ' εὐχωλῆς ἐπιμέμφεται εἰ θ' ἑκατόμβης,
 αἷ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων
 βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμύναι."
 ἦ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη
 Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος,
 70 ὃς ἦδη τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα,
 καὶ νῆεσσ' ἡγήσατ' Ἀχαιῶν Ἴλιον εἰσὼ
 ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων.
 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·
 "ὦ Ἀχιλεῦ, κέλεαί με, δῖίφιλε, μυθήσασθαι
 75 μῆνιν Ἀπόλλωνος, ἑκατηβελέταο ἀνακτος·
 τοιγὰρ ἐγὼν ἐρέω, σὺ δὲ σύνθεο, καὶ μοι ὁμοοσσον
 ἦ μὲν μοι πρόφρων ἔπεςιν καὶ χερσὶν ἀρήξειν.
 ἦ γὰρ οἶομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
 Ἀργείων κρατεῖ, καὶ οἱ πείβονται Ἀχαιοί.
 80 κρείσσων γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χέρηι·

εἴ περ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
 ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσῃ,
 ἐν στηθέσσω ἐοῖσι. σὺ δὲ φράσαι εἴ με σαώσεις.”

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

85 “ θαρσήςσας μάλα εἰπὲ θεοπρόπιον ὅτι οἶσθα·

οὐ μὰ γὰρ Ἀπόλλωνα διίφιλον, ᾧ τε σύ, Κάλχαν,
 εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
 οὐ τις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο
 σοὶ κοίλῃς παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει

90 συμπάντων Δαναῶν, οὐδ' ἦν Ἀγαμέμνονα εἴπῃς,
 ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι.”

καὶ τότε δὴ θάρσῃσεν καὶ ἡὔδα μάντις ἀμύμων·
 “ οὐτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται οὐθ' ἐκατόμβης,
 ἀλλ' ἔνεκ' ἀρητῆρος, ὃν ἡτίμησ' Ἀγαμέμνων

95 οὐδ' ἀπέλυσεν θυγάτρα καὶ οὐκ ἀπεδέξατ' ἄποινα,
 τούνεκ' ἄρ' ἄλγε' ἔδωκεν ἐκηβόλος ἡδ' ἔτι δώσει.
 οὐδ' ὃ γε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει,
 πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην
 ἀπριάτην ἀνάποιον, ἄγειν θ' ἱερὴν ἐκατόμβην

100 ἐς Χρύσην· τότε κέν μιν ἱλασσάμενοι πεπίθοιμεν.”

ἡ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη
 ἥρως Ἀτρεΐδης, εὐρὺ κρείων Ἀγαμέμνων
 ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναν
 πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόντι εἴκτην.

105 Κάλχαντα πρῶτιστα κάκ' ὁσσόμενος προσέειπεν·

“ μάντι κακῶν, οὐ πῶ ποτέ μοι τὸ κρήγυνον εἶπας·
 αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι,
 ἐσθλὸν δ' οὔτε τί πω εἶπας ἔπος οὔτε τέλεσσας.
 καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,

110 ὥς δὴ τοῦδ' ἔνεκά σφιν ἐκηβόλος ἄλγεα τεύχει,
 οὔνεκ' ἐγὼ κούρης Χρυσηίδος ἀγλαῖ ἄποινα

οὐκ ἔθελον δέξασθαι, — ἐπεὶ πολὺ βούλομαι αὐτὴν
οἴκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,
κουριδῆς ἀλόχου, ἐπεὶ οὐκ ἔθελ' ἔστι χερείων,

115 οὐ δέμας οὐδὲ φῆν, οὐτ' ἄρ' φρένας οὔτε τι ἔργα.
ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλω, εἰ τό γ' ἄμεινον·
βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι.
αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσας, ὄφρα μὴ οἶος
'Αργείων ἀγέραςτος ἔω, ἐπεὶ οὐδὲ ἔοικεν·

120 λεύσσετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλῃ."

τὸν δ' ἡμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·
"Ἄτρεΐδῃ κύδιστε, φιλοκτεανώτατε πάντων,
πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;
οὐδέ τί που ἴδμεν ξυνηΐα κείμενα πολλὰ,

125 ἀλλὰ τὰ μὲν πολίῳν ἐξεπράθομεν, τὰ δέδασται,
λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.
ἀλλὰ σὺ μὲν νῦν τήνδε θεῷ πρόες, αὐτὰρ Ἀχαιοὶ
τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἳ κέ ποθι Ζεὺς
δῶσι πόλιν Τροίην ἐντείχεον ἐξ ἀλαπάξαι."

130* τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·

"μὴ δὴ οὕτως, ἀγαθός περ ἐὼν, θεοείκελ' Ἀχιλλεῦ,
κλέπτε νόῳ, ἐπεὶ οὐ παρελεύσεαι οὐδέ με πείσεις.
ἢ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἐμ' αὐτὼς
ἥσθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι;

135 ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί,
ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται·

εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
ἢ τεὸν ἢ Αἴαντος ἰὼν γέρας, ἢ Ὀδυσῆος

ἄξω ἐλών· ὃ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι.

140* ἀλλ' ἢ τοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὖτις,
νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα δῖαν,
ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην

- θείομεν, ἂν δ' αὐτὴν Χρυσήϊδα καλλιπάρηον
 βήσομεν. εἰς δέ τις ἀρχὸς ἀνὴρ βουλευφόρος ἔστω
 145 ἧ Αἴας ἧ Ἴδομενεὺς ἧ δῖος Ὀδυσσεὺς
 ἧ ἐσύ, Πηλεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν,
 ὄφρ' ἡμῖν ἐκάεργον ἰλάσσαι ἱερὰ ῥέξας."
 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "ὦ μοι, ἀναιδείῃν ἐπιειμένε, κερδαλεόφρον,
 150 πῶς τίς τοι πρόφρων ἔπεσιν πείθεται Ἀχαιῶν
 ἧ ὁδὸν ἐλθέμεναι ἧ ἀνδράσιν ἱφί μάχεσθαι;
 οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἤλυθον αἰχμητάων
 δεῦρο μαχησόμενος, ἐπεὶ οὐ τί μοι αἰτιοί εἰσιν·
 οὐ γάρ πώ ποτ' ἐμὰς βοῦς ἤλασαν, οὐδὲ μὲν ἵππους,
 155 οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι βωτιανείρῃ
 καρπὸν ἐδηλήσαντ', ἐπεὶ ἧ μάλα πολλὰ μεταξύ,
 οὐρεά τε σκίοεντα θάλασσά τε ἠχῆεσσα·
 ἀλλὰ σοί, ὦ μέγ' ἀναιδές, ἄμ' ἐσπόμεθ', ὄφρα σὺ χαίρης.
 τιμὴν ἀρνύμενοι Μενελάω σοί τε, κυνῶπα,
 160 πρὸς Τρώων. τῶν οὐ τι μετατρέπη οὐδ' ἀλεγίζεις·
 καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
 ᾧ ἔπι πολλὰ μόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν.
 οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὅπποτ' Ἀχαιοὶ
 Τρώων ἐκπέρσωσ' ἐὺ ναιόμενον πτολίεθρον·
 165 ἀλλὰ τὸ μὲν πλεῖον πολυάικος πολέμοιο
 χεῖρες ἐμαὶ διέπουσ', ἀτὰρ ἦν ποτε δασμὸς ἵκηται,
 σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
 ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.
 νῦν δ' εἰμι Φθίηνδ', ἐπεὶ ἧ πολλὸν φέρτερόν ἐστιν
 170 οἴκαδ' ἵμεν σὺν νηυσὶ κορωνίσιν, οὐδέ σ' οἶω
 ἐνθάδ' ἄτιμος ἐὼν ἄφενος καὶ πλοῦτον ἀφύζειν."
 τὸν δ' ἡμέμβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
 "φεύγε μάλ', εἴ τοι θυμὸς ἐπέεσσυται, οὐδέ σ' ἐγὼ γε

λίσσομαι εἵνεκ' ἐμεῖο μένειν· παρ' ἐμοί γε καὶ ἄλλοι,
 175 οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς.

ἔχθιστος δέ μοι ἐσσι διοτρεφέων βασιλῶν·
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
 εἰ μάλα καρτερός ἐσσι, θεός που σοὶ τό γ' ἔδωκεν.
 οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισιν

180 Μυρμιδόνεσσιν ἄνασσε. σέθεν δ' ἐγὼ οὐκ ἀλεγίζω
 οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὧδε.
 ὥς ἔμ' ἀφαιρείται Χρυσηίδα Φοῖβος Ἀπόλλων,
 τὴν μὲν ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν
 πέμψω, ἐγὼ δέ κ' ἄγω Βρισηίδα καλλιπάρηον

185 αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας, ὅφρ' ἐν εἰδῆς,
 ὅσσον φέρτερός εἰμι σέθεν, στυγῆ δὲ καὶ ἄλλος
 ἴσον ἐμοὶ φάσθαι καὶ ὁμοιωθῆμεναι ἄνην.”

ὥς φάτο· Πηλεΐωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ
 στήθεσσι λασίοισι διάνδιχα μερμήριξεν,

190 ἣ ὃ γε φάσγανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
 τοὺς μὲν ἀναστήσειεν, ὃ δ' Ἀτρεΐδην ἐναρίζοι,
 ἦε χόλον παύσειεν ἐρητύσειέ τε θυμόν.

εἶος ὃ ταῦθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 ἔλκετο δ' ἐκ κολεοῦ μέγα ξίφος, ἦλθε δ' Ἀθήνη

195 οὐρανόθεν· πρὸ γὰρ ἦκε θεά, λευκώλενος Ἥρη,
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.

στῇ δ' ὅπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα,
 οἷφ φαινομένη, τῶν δ' ἄλλων οὐ τις ὁράτο.

θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ', αὐτίκα δ' ἔγνω

200 Παλλὰδ' Ἀθηναίην· δεινὸν δέ οἱ ὅσσε φάανθεν.

καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“ τίπτ' αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας ;

ἦ ὦα ὕβριν ἴδῃ Ἀγαμέμνωνος Ἀτρεΐδαο ;

ἄλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι οἶω·

- 205 ἥς ὑπεροπλήσι τάχ' ἄν ποτε θυμὸν ὀλέσση·
 τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·
 “ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθηαι,
 οὐρανόθεν· πρὸ δέ μ' ἦκε θεά, λευκώλενος Ἥρη,
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 210 ἀλλ' ἄγε λῆγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρί·
 ἀλλ' ἦ τοι ἔπεσιν μὲν ὀνειδισον, ὥς ἔσται περ.
 ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 καὶ ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα
 ὕβριος εἵνεκα τῆσδε· σὺ δ' ἴσχειο, πείθεο δ' ἡμῶν.”
 215 τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “χρὴ μὲν σφωίτερόν γε, θεά, ἔπος εἰρύσασθαι,
 καὶ μάλα περ θυμῷ κεχολωμένον· ὥς γὰρ ἄμεινον·
 ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυον αὐτοῦ.”
 ἦ καὶ ἐπ' ἀργυρῇ κώπῃ σκέθε χεῖρα βαρεῖαν,
 220 ἅψ δ' ἐς κουλεὸν ὥσε μέγα ξίφος, οὐδ' ἀπίθησεν
 μύθῳ Ἀθηναίης· ἦ δ' Οὐλυμπόνδε βεβήκειν
 δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.
 Πηλεΐδης δ' ἐξαὐτὶς ἀταρτηροῖς ἐπέεσσιν
 Ἀτρεΐδην προσέειπε, καὶ οὐ πῶ λῆγε χόλοιο·
 225 “οἶνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο,
 οὔτε ποτ' ἐς πόλεμον ἅμα λαῶ θωρηχθῆναι
 οὔτε λόχονδ' ἰέναι σὺν ἀριστήεσσιν Ἀχαιῶν
 τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.
 ἦ πολὺ λῳίον ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 230 δῶρ' ἀποαιρεῖσθαι, ὅς τις σέθεν ἀντίον εἶπῃ·
 δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·
 ἦ γὰρ ἄν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.
 ἀλλ' ἔκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι.
 ναὶ μὰ τόδε σκῆπτρον· τὸ μὲν οὐ ποτε φύλλα καὶ ὄζους
 235 φύσει, ἐπεὶ δὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν,

οὐδ' ἀναθλήσει· περὶ γάρ ῥά ἐ χαλκὸς ἔλεψεν
 φύλλα τε καὶ φλοιόν· νῦν αὐτέ μιν νῖες Ἀχαιῶν
 ἐν παλάμῃς φορέουσι δικασπόλοι, οἳ τε θέμιστας
 πρὸς Διὸς εἰρύεται· ὁ δέ τοι μέγας ἔσσεται ὄρκος·

240 ἦ ποτ' Ἀχιλλῆος ποθὴ ἵξεται νῖας Ἀχαιῶν
 σύμπαντας· τότε δ' οὐ τι δυνήσεται ἀχυνόμενός περ
 χραισμεῖν, εἴτ' ἂν πολλοὶ ὑφ' Ἑκτορος ἀνδροφόνιοιο
 θνήσκοντες πίπτωσι· σὺ δ' ἔνδοθι θυμὸν ἀμύξεις
 χωόμενος, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας·”

245 ὥς φάτο Πηλεΐδης, ποτὶ δὲ σκῆπτρον βάλε γαίῃ
 χρυσείοις ἥλοισι πεπαρμένον, ἔζετο δ' αὐτός.
 Ἀτρεΐδης δ' ἐτέρωθεν ἐμήνιε· τοῖσι δὲ Νέστωρ
 ἡδυεπὴς ἀνόρουσε, λιγὺς Πυλίων ἀγορητής,
 τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή.

250 τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων
 ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἡδὲ γέγοντο
 ἐν Πύλῳ ἡγαθέῃ, μετὰ δὲ τριτάτοισιν ἀνασσειν.
 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·
 “ὦ πόποι, ἦ μέγα πένθος Ἀχαιίδα γαῖαν ἰκάνει·

255 ἦ κεν γηθῆσαι Πρίαμος Πριάμοιό τε παῖδες,
 ἄλλοι τε Τρῶες μέγα κεν κεχαροῖατο θυμῷ,
 εἰ σφῶιν τάδε πάντα πυθοῖατο μαρναμένοιν,
 οἳ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἔστέ μάχεσθαι.
 ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἔστων ἐμεῖο.

260 ἦδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν ἡέ περ ὑμῶν
 ἀνδράσιν ὠμίλησα, καὶ οὐ ποτέ μ' οἳ γ' ἀθέριζον.
 οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι,
 οἷον Πειρίθοόν τε Δρύαντά τε, ποιμένα λαῶν,
 Καιῶα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον

265 [Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν].
 κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν·

- κάρτιστοι μὲν ἔσαν καὶ καρτίστοις ἐμάχοντο,
 φηρσὶν ὀρεσκώοισι, καὶ ἐκπάγλως ἀπόλεσσαν.
 καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἐλθὼν,
 270 τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί·
 καὶ μαχόμεν κατ' ἔμ' αὐτὸν ἐγώ· κείνοισι δ' ἂν οὐ τις
 τῶν, οἳ νῦν βροτοὶ εἰσω ἐπιχθόνιοι, μαχέοιτο.
 καὶ μὲν μεν βουλέων ξύνιεν πείθοντό τε μύθῳ.
 ἀλλὰ πίθεσθε καὶ ὕμμες, ἐπεὶ πείθεσθαι ἄμεινον.
 275 μῆτε σὺ τόνδ', ἀγαθὸς περ ἑὼν, ἀποαίρεο κούρην,
 ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας υἱεῖ Ἀχαιῶν·
 μῆτε σὺ, Πηλεΐδῃ, θέλ' ἐριζέμεναι βασιλῇ
 ἀντιβίην, ἐπεὶ οὐ ποθ' ὁμοίης ἔμμορε τιμῆς
 σκηπτοῦχος βασιλεὺς, ᾧ τε Ζεὺς κῦδος ἔδωκεν.
 — 280 εἰ δέ σὺ καρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ,
 ἀλλ' ὅδε φέρτερός ἐστω, ἐπεὶ πλεόνεσσιν ἀνάσσει.
 Ἀτρεΐδῃ, σὺ δὲ παῦε τεὸν μένος· αὐτὰρ ἐγώ γε
 λίσσομ' Ἀχιλλῇ μεθέμεν χόλον, ὃς μέγα πᾶσιν
 ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο."
 285 τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 "ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
 ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
 πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,
 πᾶσι δὲ σημαίνειν, ἃ τω' οὐ πείσεσθαι οἶω.
 290 εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἐόντες,
 τούνεκά οἱ προθέουσιν ὀνείδεα μυθήσασθαι·"
 τὸν δ' ἄρ' ὑποβλήδην ἡμείβετο δῖος Ἀχιλλεύς·
 "ἦ γάρ κεν δειλὸς τε καὶ οὐτιδανὸς καλοοίμην,
 εἰ δὴ σοὶ πᾶν ἔργον ὑπείξομαι, ὅττι κεν εἴπῃς·
 295 ἄλλοισιν δὴ ταῦτ' ἐπιτέλλω, μὴ γὰρ ἐμοί γε
 [σήμαιν'. οὐ γὰρ ἐγώ γ' ἔτι σοὶ πείσεσθαι οἶω.]
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλω σῆσιν.

χερσὶ μὲν οὐ τοι ἐγὼ γε μαχήσομαι εὔνεκα κούρης
οὔτε σοὶ οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες·

300 τῶν δ' ἄλλων ἅ μοι ἔστι θοῇ παρὰ νηὶ μελαίνῃ,
τῶν οὐκ ἂν τι φέροις ἀνελὼν ἀέκοντος ἐμεῖο.
εἰ δ' ἄγε μὴν πείρησαι, ἵνα γνῶωσι καὶ οἶδε·
αἰψά τοι αἶμα κελαινὸν ἐρωήσῃ περὶ δουρί.”

ὥς τῷ γ' ἀντιβίοισι μαχησαμένῳ ἐπέεσσιν
305 ἀνστήτην, λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν.
Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας εἴσας
ἦε σὺν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν,
Ἀτρεΐδης δ' ἄρα νῆα θοὴν ἄλαδε προέρυσσεν,
ἐς δ' ἐρέτας ἔκρωεν ἐείκοσιν, ἐς δ' ἐκατόμβην

310 βῆσε θεῶ, ἀνὰ δὲ Χρυσήϊδα καλλιπάρηον
εἴσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.

οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὕγρὰ κέλευθα,
λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεισθαι ἄνωγεν.

οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἅλα λύματ' ἔβαλλον,
315 ἔρδον δ' Ἀπόλλωνι τεληέσσας ἐκατόμβας
ταύρων ἡδ' αἰγῶν παρὰ θῖν' ἁλὸς ἀτρυγέτοιο·
κνίσῃ δ' οὐρανὸν ἵκεν ἐλισσομένη περὶ καπνῷ.

ὥς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων
λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλῃσ' Ἀχιλλῆι,

320 ἀλλ' ὃ γε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπεν,
τῷ οἱ ἔσαν κήρυκε καὶ ὀτρηρῷ θεράποντε·

“ἔρχεσθον κλισίην Πηληϊάδew Ἀχιλλῆος·

χειρὸς ἐλόντ' ἀγέμεν Βρισηΐδα καλλιπάρηον.

εἰ δέ κε μὴ δώῃσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι,

* 325 ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ῥίγιον ἔσται.”

ὥς εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.

τῷ δ' ἀέκοντε βάτην παρὰ θῖν' ἁλὸς ἀτρυγέτοιο,
Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην.

- τὸν δ' εὖρον παρά τε κλισίῃ καὶ νηὶ μελαίνῃ
 330 ἤμενον· οὐδ' ἄρα τῷ γε ἰδὼν γήθησεν Ἀχιλλεύς.
 τὼ μὲν ταρβήσαντε καὶ αἰδομένῳ βασιλῇ
 στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο·
 αὐτὰρ ὁ ἔγνω ᾗσιν ἐνὶ φρεσὶ φώνησέν τε·
 “χαίρετε, κήρυκες, Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν.
 335 ἄσσον ἵτ'· οὐ τί μοι ὕμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων,
 ὃ σφῶι προῖει Βρισηΐδος εἵνεκα κούρης.
 ἀλλ' ἄγε, διογενὲς Πατρόκλεις, ἔξαγε κούρην
 καὶ σφῶιν δὸς ἄγειν. τὼ δ' αὐτῷ μάρτυροι ἔστων
 πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων
 340 καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δὴ αὐτε
 χρεῖ᾽ ἐμείῳ γένηται ἀεικέα λοιγὸν ἀμύναι
 τοῖς ἄλλοις. ἦ γὰρ ὃ γ' ὀλοιῇσι φρεσὶ θύει,
 οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,
 ὅπως οἱ παρὰ νηυσὶ σόοι μαχεοίατ' Ἀχαιοί.”
 345 ἥ ὣς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπιθέεθ' ἐταίρῳ,
 ἐκ δ' ἄγαγε κλισίης Βρισηΐδα καλλιπάρηον,
 δῶκε δ' ἄγειν. τὼ δ' αὖτις ἵτην παρὰ νῆας Ἀχαιῶν,
 ἣ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν. αὐτὰρ Ἀχιλλεὺς
 δακρύσας ἐτάρων ἄφαρ ἔζετο νόσφι λιασθεῖς
 350 θῶ' ἔφ' ἀλὸς πολιῆς, ὁρώων ἐπ' ἀπείρονα πόντον·
 πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς·
 “μήτερ, ἐπεὶ μ' ἔτεκές γε μινυνθάδιόν περ ἐόντα,
 τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίζαι,
 Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.
 355 ἦ γάρ μ' Ἀτρεΐδης, εὐρὺ κρείων Ἀγαμέμνων,
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.”
 ὥς φάτο δάκρυ χέων, τοῦ δ' ἔκλυε πότνια μήτηρ,
 ἠμένῃ ἐν βένθεσσι αὐλὸς παρὰ πατρὶ γέροντι.
 καρπαλίμως δ' ἀνέδν' ἀλὸς πολιῆς ἡὺτ' ὀμίχλη,

✱ 360 καὶ ῥα πάροιθ' αὐτοῖο καθέζετο δάκρυ χέοντος,
 χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 “ τέκνον, τί κλαίεις ; τί δέ σε φρένας ἵκετο πένθος ;
 ἐξαῦδα, μὴ κεῦθε νόψ, ἵνα εἶδομεν ἄμφω.”

τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 365 “ οἶσθα· τί ἦ τοι ταῦτα ἰδυίῃ πάντ' ἀγορεύω ;
 ὥχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,
 τὴν δὲ διεπράθομέν τε καὶ ἤγομεν ἐνθάδε πάντα.
 καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱεὺς Ἀχαιῶν,
 ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσήϊδα καλλιπάρηγον.

370 Χρύσης δ' αὖθ' ἱερεὺς ἑκατηβόλου Ἀπόλλωνος
 ἦλθε θαῶς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων
 λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
 στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
 χρυσέφ' ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιοὺς,

375 Ἀτρεΐδα δὲ μάλιστα δύνω, κοσμήτορε λαῶν.
 ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
 αἰδεῖσθαι θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίει, κράτερόν δ' ἐπὶ μῦθον ἔτελλεν.

380 χωόμενος δ' ὁ γέρων πάλιν ὥχετο· τοῖο δ' Ἀπόλλων
 εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν,
 ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ
 θινῆσκον ἐπασσύτεροι, τὰ δ' ἐπώχετο κῆλα θεοῖο
 πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἄμμι δὲ μάντις

385 εὖ εἰδὼς ἀγόρευε θεοπροπίας ἐκάτοιο.
 αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἱλάσκεσθαι·
 Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν, αἶψα δ' ἀναστὰς
 ἠπειλήσεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.

τὴν μὲν γὰρ σὺν νηὶ θοῇ ἐλίκωπες Ἀχαιοὶ
 390 ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι·

- τὴν δὲ νέον κλισίῃθεν ἔβαν κήρυκες ἄγοντες
 κούρην Βρισηῆος, τὴν μοι δόσαν υἱὲς Ἀχαιῶν.
 ἀλλὰ σὺ, εἰ δύνασαι γε, περίσχεο παιδὸς ἑῆος·
 ἔλθοῦς· Οὐλυμπόνδε Δία λίσαι, εἴ ποτε δὴ τι
 395 ἢ ἔπει ὦνησας κραδίην Διὸς ἡὲ καὶ ἔργῳ.
 πολλάκι γάρ σεο πατὴρ ἐνὶ μεγάροισιν ἄκουσα
 εὐχομένης, ὅτ' ἔφησθα κελαυεφεί Κρονίωνι
 οἷη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμύναι,
 ὅππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
 400 Ἥρη τ' ἡδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη.
 ἀλλὰ σὺ τὸν γ' ἐλθοῦσα, θεά, ὑπελύσαιο δεσμῶν,
 ὧχ' ἐκατόγχειρον καλέσας· ἐς μακρὸν Ὀλυμπον,
 ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες
 Αἰγαίων· ὁ γὰρ αὐτε βίῃ οὐ πατὴρ ἀμείνων·
 405 ὃς ῥα παρὰ Κρονίῳ καθέζετο κύδει γαίων.
 τὸν καὶ ὑπέδεισαν μάκαρες θεοὶ οὐδέ τ' ἔδησαν.
 τῶν νῦν μιν μνήσασα παρέζεο καὶ λαβὲ γούνων,
 αἱ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,
 τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλα ἔλσαι Ἀχαιοὺς
 410 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος,
 γνῶ δὲ καὶ Ἀτρεΐδης εὐρὺν κρείων Ἀγαμέμνων
 ἦν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν."
 τὸν δ' ἡμίβειτ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
 "ὦ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον αἰνὰ τεκοῦσα;
 415 αἶθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπῆμυν
 ἦσθαι, ἐπεὶ νύ τοι αἶσα μίνυνθά περ, οὐ τι μάλα δῆν.
 νῦν δ' ἄμα τ' ὠκύμορος καὶ οἰζυρὸς περὶ πάντων
 ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.
 τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ
 420 εἶμ' αὐτὴ πρὸς Ὀλυμπον ἀγάννιφον, αἱ κε πίθηται.
 ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν

μήνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν ·
 Ζεὺς γὰρ ἐς Ὀκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
 χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἔποντο ·

✕ 425 δωδεκάτῃ δέ τοι αὖτις ἐλεύσεται Οὐλυμπόνδε,
 καὶ τότε ἔπειτά τοι εἴμι Διὸς ποτὶ χαλκοβατὲς δῶ,
 καὶ μιν γονάσσομαι, καὶ μιν πείσεσθαι οἶω.”

ὥς ἄρα φωνήσας ἀπεβήσето, τὸν δ' ἔλιπ' αὐτοῦ
 χαόμενον κατὰ θυμὸν ἐυζώνοιο γυναικός,

430 τὴν ῥα βίῃ ἀέκοντος ἀπηύρων. αὐτὰρ Ὀδυσσεὺς
 ἐς Χρύσην ἵκανεν ἄγων ἱερὴν ἑκατόμβην.

οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐγγὺς ἵκοντο,
 ἰστία μὲν στείλαντο, θέσαν δ' ἐν νηὶ μελαίῃ,
 ἰστὸν δ' ἰστοδόκη πέλασαν προτόνοισιν ὑφέντες

435 καρπαλίμως, τὴν δ' εἰς ὄρμον προέρεσαν ἑρετμοῖς.

ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν ·

ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης,

ἐκ δ' ἑκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι ·

ἐκ δὲ Χρυσήϊς νηὸς βῆ ποντοπόροιο.

440 τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς
 πατρὶ φίλῳ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν ·

“ὦ Χρῦση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 παῖδά τε σοὶ ἀγέμεν, Φοῖβῳ θ' ἱερὴν ἑκατόμβην
 ῥέξαι ὑπὲρ Δαναῶν, ὅφρ' ἱλασόμεσθα ἄνακτα,

✕ 445 ὃς νῦν Ἀργείοισι πολύστονα κῆδ' ἐφῆκεν.”

ὥς εἰπὼν ἐν χερσὶ τίθει, ὃ δὲ δέξατο χαίρων
 παῖδα φίλην. τοὶ δ' ὅκα θεῷ ἱερὴν ἑκατόμβην
 ἐξείης ἔστησαν εὐδμητον περὶ βωμόν,
 χερνύψαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.

450 τοῖσιν δὲ Χρύσης μεγάλ' εὐχετο χεῖρας ἀνασχών ·

“κλῦθί μεν, ἀργυρότοξ', ὃς Χρῦσην ἀμφιβέβηκας
 Κίλλαν τε ζαθέην, Τενέδοιό τε Ἴφι ἀνάσσεις ·

- ἤμην δὴ ποτ' ἐμεῦ πάρος ἔκλυες εὖζαμένοιο,
 τίμησας μὲν ἐμέ, μέγα δ' ἦψαο λαὸν Ἀχαιῶν·
 455 ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐέλδωρ·
 ἦδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον."
- ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
 αὐτὰρ ἐπεὶ ῥ' εὖξαντο καὶ οὐλοχύτας προβάλοντο,
 αὐέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
 460 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὤμοθέτησαν.
 καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶων
 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
 αὐτὰρ ἐπεὶ κατὰ μῆρα κἀη καὶ σπλάγχχνα πάσαντο,
 465 μίστυλλον τ' ἄρα τᾶλλα καὶ ἄμφ' ὀβελοῖσιν ἔπειραν,
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 470 κούροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο,
 νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν,
 οἱ δὲ πανημέριοι μολπῇ θεὸν ἱλάσκοντο,
 καλὸν αἰδοῖντες παιήονα, κούροι Ἀχαιῶν,
 μέλποντες ἐκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.
 475 ἦμος δ' ἥελιος κατέδυν καὶ ἐπὶ κνέφας ἦλθεν,
 δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηὸς.
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·
 τοῖσιν δ' ἵκμενον οὔρον ἱεὶ ἐκάεργος Ἀπόλλων.
 480 οἱ δ' ἱστὸν στήσαντ', ἀνά θ' ἱστία λευκὰ πέτασσαν·
 ἐν δ' ἄνεμος πρῆσεν μέσον ἱστίον, ἀμφὶ δὲ κύμα
 στείρῃ πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·
 ἦ δ' ἔθεεν κατὰ κύμα διαπρήσσουσα κέλευθον.

αὐτὰρ ἐπεὶ ῥ' ἴκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
 485 νῆα μὲν οἳ γε μέλαων ἐπ' ἡπείροιο ἔρυσσαν
 ὑψὺ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν,
 αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.

αὐτὰρ ὁ μήνι νηυσὶ παρήμενος ὠκυπόροισιν,
 διογενῆς Πηληϊὸς υἱός, πόδας ὠκὺς Ἀχιλλεύς.
 490 οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν
 οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ
 αὐθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.

ἀλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένετ' ἡώς,
 καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἑόντες
 495 πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθετ' ἐφετμέων
 παιδὸς ἐοῦ, ἀλλ' ἦ γ' ἀνεδύσετο κύμα θαλάσσης,
 ἡερίῃ δ' ἀνέβη μέγαν οὐρανὸν Οὐλύμπόν τε.
 εὔρεν δ' εὐρύοπα Κρονίδην ἄτερ ἡμενον ἄλλων
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο,
 500 καὶ ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων
 σκαίῃ · δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερῶνος ἐλούσα
 λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα ·
 “ Ζεῦ πάτερ; εἴ ποτε δὴ σε μετ' ἀθανάτοισιν ὄνησα
 ἦ ἔπει ἦ ἔργω, τόδε μοι κρήνον ἐέλδωρ ·

505 τίμησόν μοι υἱόν, ὃς ὠκυμωρότατος ἄλλων
 ἔπλετ' · ἀτὰρ μιν νῦν γε ἀναξ ἀνδρῶν Ἀγαμέμνων
 ἠτίμησεν · ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
 ἀλλὰ σύ πέρ μιν τίσον, Ὀλύμπιε μητίετα Ζεῦ,
 τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὅφρ' ἂν Ἀχαιοὶ
 510 υἱὸν ἑμὸν τίσωσω, ὀφέλλωσίν τέ ἐ τιμῇ.”

ὡς φάτο · τὴν δ' οὐ τι προσέφη νεφεληγερέτα Ζεὺς,
 ἀλλ' ἀκέων δὴν ἦστο. Θέτις δ' ὡς ἤψατο γούνων,
 ὡς ἔχετ' ἐμπεφυῖα, καὶ εἶρετο δεύτερον αὐτῆς ·
 “ νημερτὲς μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,

515 ἢ ἀπόειπ', ἐπεὶ οὐ τοι ἐπὶ δέος, ὄφρ' ἐν εἰδῶ,
ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ θεὸς εἰμι."

τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·

"ἦ δὴ λοίγια ἔργ', ὅτε μ' ἐχθοδοπήσαι ἐφήσεις

Ἥρῃ, ὅτ' ἂν μ' ἐρέθῃσιν ὄνειδείους ἐπέεσσιν.

520 ἢ δὲ καὶ αὐτῶς μ' αἰεὶ ἐν ἀθανάτοισι θεοῖσιν
νεικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.
ἀλλὰ σὺ μὲν νῦν αὖτις ἀπόστιχε, μή τι νοήσῃ

Ἥρῃ· ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσσω.

εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι, ὄφρα πεποιθήσῃ·

525 τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον
τέκμων· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ' ἀπατηλὸν
οὐδ' ἀτελεύτητον, ὅτι κεν κεφαλῇ κατανεύσω."

ἦ καὶ κυανέησιν ἐπ' ὀφρύσι νεῦσε Κρονίων·

ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος

530 κρατὸς ἀπ' ἀθανάτοιο, μέγαν δ' ἐλέλιξεν Ὀλυμπόν.

τῷ γ' ὥς βουλευσάντε διέτμαγεν· ἦ μὲν ἔπειτα

εἰς ἄλα ἄλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,

Ζεὺς δὲ ἔδον πρὸς δῶμα. θεοὶ δ' ἅμα πάντες ἀνέστησαν

ἐξ ἐδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη

535 μῆναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες.

ὥς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου· οὐδέ μιν Ἥρῃ

ἡγνοίησεν ἰδοῦσ', ὅτι οἱ συμφράσσατο βουλὰς

ἀργυρόπεζα Θέτις, θυγάτηρ ἀλίοιο γέροντος.

αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα·

540 "τίς δὴ αὖ τοι, δολομῆτα, θεῶν συμφράσσατο βουλὰς;

αἰεὶ τοι φίλον ἔστίν, ἐμεῦ ἀπονόσφιν ἔοντα,

κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι

πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσῃς."

τὴν δ' ἡμέιβετ' ἔπειτα πατήρ ἀνδρῶν τε θεῶν τε·

545 "Ἥρῃ, μὴ δὴ πάντας ἐμὸν ἐπιέλπεο μύθους

εἰδήσειν· χαλεποί τοι ἔσονται ἀλόχῳ περ ἐούσῃ.
 ἀλλ' ὃν μὲν κ' ἐπιεικὲς ἀκουέμεν, οὐ τις ἔπειτα
 οὔτε θεῶν πρότερος τόν γ' εἴσεται οὔτ' ἀνθρώπων·
 ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
 550 μὴ τι σὺ ταῦτα ἕκαστα διείρεο μηδὲ μετάλλα."

τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
 "αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.
 καὶ λίην σε πάρος γ' οὔτ' εἶρομαι οὔτε μεταλλῶ,
 ἀλλὰ μάλ' εὐκηλος τὰ φράζεις, ἄσσο' ἐθέλησθα·
 555 νῦν δ' αἰνῶς δείδοικα κατὰ φρένα, μὴ σε παρείπῃ
 ἀργυρόπεζα Θέτις, θυγάτηρ αἰλίοιο γέροντος·
 ἡερίη γὰρ σοί γε παρέζετο καὶ λάβε γούνων.
 τῇ σ' οἶω κατανεῦσαι ἐτήτυμον, ὥς Ἀχιλλῆα
 τιμήσεις, ὀλέσεις δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν."

/ 560 τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 "δαιμονίη, αἰεὶ μὲν οἶεαι οὐδέ σε λήθω,
 πρῆξαι δ' ἔμψης οὐ τι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ
 μᾶλλον ἐμοὶ ἔσται· τὸ δέ τοι καὶ ῥίγιον ἔσται.
 εἰ δ' οὐτῶ τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.
 565 ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μῦθῳ,
 μὴ νύ τοι οὐ χραίσμωσιν ὅσοι θεοὶ εἰς ἑν' Ὀλύμπῳ
 ἄσσον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω."

ὥς ἔφατ', ἔδεισεν δὲ βοῶπις πότνια Ἥρη,
 καὶ ῥ' ἀκέουσα καθῆστο, ἐπιγνάμψασα φίλον κῆρ·
 570 ὥχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίωνες·
 τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
 μητρὶ φίλῃ ἐπὶ ἦρα φέρων, λευκωλένῳ Ἥρῃ·
 "ἦ δὴ λοίγια ἔργα τάδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά,
 εἰ δὴ σφῶ ἔνεκα θνητῶν ἐριδαίνετον ᾧδε,
 575 ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτὸς
 ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερεῖονα νικᾷ.

μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,
πατρὶ φίλῳ ἐπὶ ἧρα φέρειν Δίι, ὅφρα μὴ αὐτε
νεκείῃσι πατὴρ, σὺν δ' ἡμῖν δαῖτα ταράξῃ.

580 εἰ περ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητῆς
ἐξ ἐδέων στυφελίζαι· ὁ γὰρ πολὺν φέρτατος ἐστίν.
ἀλλὰ σὺν τόν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·
αὐτίκ' ἔπειθ' Ἰλαος Ὀλύμπιος ἔσσεται ἡμῶν."

ὥς ἄρ' ἔφη, καὶ ἀναΐξας δέπας ἀμφικύπελλον
585 μητρὶ φίλῃ ἐν χειρὶ τίθει, καὶ μιν προσέειπεν·
" τέτλαθι, μήτηρ ἐμή, καὶ ἀνάσχεο κηδομένη περ,
μή σε φίλῃν περ ἐοῦσαν ἐν ὀφθαλμοῖσιν ἰδωμαι
θεινομένην· τότε δ' οὐ τι δυνήσομαι ἀχνύμενός περ
χραιομεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.

590 ἦδη γάρ με καὶ ἄλλοι' ἀλεξέμεναι μεμαῶτα
ῥῦψε ποδὸς τεταγὼν ἀπὸ βηλοῦ θεσπεσίῳ.
πᾶν δ' ἡμαρ φερόμην, ἅμα δ' ἡελίῳ καταδύντι
κάππεσον ἐν Λήμνῳ, ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·
ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα."

595 ὥς φάτο, μείδησεν δὲ θεά, λευκώλενος Ἥρη,
μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.
αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
οἰνοχόει γλυκὺ νέκταρ, ἀπὸ κρητῆρος ἀφύσσων.
ἄσβεστος δ' ἄρ' ἐνὼρτο γέλως μακάρεσσι θεοῖσιν,
600 ὥς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα.

ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἡέλιον καταδύντα
δαίνυντ' οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἰσης,
οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
Μουσάων θ', αἱ αἶιδον ἀμειβόμεναι ὅπῃ καλῇ.
605 αὐτὰρ ἐπεὶ κατέδυν λαμπρὸν φάος ἡελίοιο,
οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
ἥχι ἐκάστῳ δῶμα περικλυτὸς ἀμφιγυήεις

Ἥφαιστος ποίησεν ἰδυίησι πραπίδεςσιν.

Ζεὺς δὲ πρὸς ὃν λέχος ἦι Ὀλύμπιος ἀστεροπητής,
810 ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἱκάνοι·
ἔνθα καθεῖδ' ἀναβάς, παρὰ δὲ χρυσόθρονος Ἥρη.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Β.

Βῆτα δ' ὄνειρον ἔχει, ἀγορὴν, καὶ νῆας ἀριθμεῖ.

Somnia Beta refert, coetum populique ratesque.

‘Beta the dream and synod cites;
And catalogues the naval knights.’

ὄνειρος. διάπειρα. Βοιώτεια ἢ κατάλογος νεῶν.

- ἄλλοι μὲν ῥα θεοὶ τε καὶ ἀνέρες ἵπποκορυσταὶ
 εὖδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος,
 ἀλλ' ὃ γε μερμήριζε κατὰ φρένα, ὥς Ἀχιλλῆα
 τιμῆσσι, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
 5 ἦδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,
 πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὐλον ὄνειρον·
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “βάσκ' ἴθι, οὐλε ὄνειρε, θεὰς ἐπὶ νῆας Ἀχαιῶν·
 ἔλθων ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο
 10 πάντα μάλ' ἀτρεκέως ἀγορευέμεν ὥς ἐπιτέλλω.
 θωρήξαι ἔ κέλευε κάρη κομόωντας Ἀχαιοὺς
 πανσυδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρύαγυιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 ἀθάνατοι φράζονται· ἐπὶ γὰρ ἅπαντας
 15 Ἥρην λισσομένην, Τρώεσσι δὲ κῆδ' ἐφήπται.”
 ὥς φάτο, βῆ δ' ἄρ' ὄνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν·
 καρπαλίμως δ' ἵκανε θεὰς ἐπὶ νῆας Ἀχαιῶν.
 βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δὲ κίχανεν
 εὖδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.

- 20 στή δ' ἄρ' ὑπὲρ κεφαλῆς Νηληϊῷ νῆι ἔοικώς
 Νέστορι, τὸν ῥα μάλιστα γερόντων τῷ Ἀγαμέμνωνι.
 τῷ μιν ἐεισάμενος προσεφώνεε θεῖος ὄνειρος·
 “εὔδεις, Ἀτρείος υἱὲ δαΐφρονος ἵπποδάμοιο·
 οὐ χρὴ παννύχιον εὔδειν βουληφόρον ἄνδρα,
 25 ὃ λαοὶ τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν.
 νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὃς σευ ἄνευθεν ἐὼν μέγα κήδεται ἦδ' ἐλειαίρει.
 θωρηξάϊ σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς
 πανσυδῆ· νῦν γάρ κεν ἔλοις πόλιν εὐρύαγυιαν
 30 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφήπται
 ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσί, μηδέ σε λήθῃ
 αἰρεῖτω, εἴτ' ἂν σε μελίφρων ὕπνος ἀνήῃ.”
 35 ὥς ἄρα φωνήσας ἀπεβήσето, τὸν δὲ λίπ' αὐτοῦ
 τὰ φρονέοντ' ἀνὰ θυμὸν ἃ ῥ' οὐ τελέεσθαι ἐμελλον.
 φῆ γὰρ ὃ γ' αἰρήσειν Πριάμου πόλιν ἡματι κείνῳ,
 νήπιος, οὐδὲ τὰ ἦδη, ἃ ῥα Ζεὺς μῆδετο ἔργα·
 θήσειν γὰρ ἔτ' ἐμελλεν ἐπ' ἄλγεά τε στοναχάς τε
 40 Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὕσμινας.
 ἔγρετο δ' ἐξ ὕπνου, θείῃ δέ μιν ἀμφέχυντ' ὀμφή.
 ἔξετο δ' ὀρθωθείς, μαλακὸν δ' ἔνδυνε χιτῶνα,
 καλὸν νηγάτεον, περὶ δὲ μέγα βάλλετο φᾶρος·
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 45 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον·
 εἴλετο δὲ σκῆπτρον πατρώιον, ἄφθιτον αἰεὶ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτῶνων.
 Ἦὼς μὲν ῥα θεὰ προσεβήσето μακρὸν Ὀλυμπον,
 Ζηνὶ φῶως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
 50 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν

κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιοὺς.
οἱ μὲν ἐκήρυσσον, τοὶ δ' ἡγείροντο μάλ' ὦκα.

βουλήν δὲ πρῶτον μεγαθύμων ἔζε γερόντων
Νεστορέη παρὰ νηὶ Πυλοιογενέος βασιλῆος.

55 τοὺς ὃ γε συγκαλέσας πυκινὴν ἡρτύνετο βουλήν·

“ κλύτε, φίλοι. θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος
ἀμβροσίην διὰ νύκτα, μάλιστα δὲ Νέστορι δίω
εἶδός τε μέγεθός τε φυὴν τ' ἄγχιστα ἐφίκεν.

στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, καὶ με πρὸς μῦθον ἔειπεν·

60 εὐδεις, Ἀτρέος νιὲ δαΐφρονος ἵπποδάμοιο·

οὐ χρὴ παννύχιον εὐδειν βουληφόρον ἄνδρα,
ᾧ λαοὶ τ' ἐπιτετράφεται καὶ τόσσα μέμηλεν.
νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
ὅς σευ ἄνευθεν ἐὼν μέγα κήδεται ἥδ' ἐλεαίρει.

65 θωρήξαι σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς

πανσυδίη· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφῆπται

70 ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσίν· ὥς ὁ μὲν εἰπὼν

ᾧχετ' ἀποπτάμενος, ἐμέ δὲ γλυκὺς ὕπνος ἀνῆκεν.

ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν.
πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἣ θέμις ἐστίν,
καὶ φεύγειν σὺν νηυσὶ πολυκλήισι κελεύσω·

75 ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν.”

ἣ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη

Νέστωρ, ὃς ῥα Πύλοιο ἀναξ ἦν ἡμαθόεντος·

ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·

“ ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,

80 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἐνίσπεν,

ψευδός κεν φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον·

νῦν δ' ἴδεν ὃς μέγ' ἄριστος Ἀχαιῶν εὐχεται εἶναι.
ἀλλ' ἄγερ', αἷ κέν πως θωρήξομεν νῆας Ἀχαιῶν."

ὥς ἄρα φωνήσας βουλῆς ἐξ ἤρχε νέεσθαι,
85 οἱ δ' ἐπανέστησαν πείθοντό τε ποιμένι λαῶν,
σκηπτουῖχοι βασιλῆες. ἐπεσσεύοντο δὲ λαοί.
ἥντε ἔθνεα εἰσι μελισσάων ἀδινάων,
πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων·
βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰαρινούσιν·
90 αἱ μὲν τ' ἔνθα ἄλις πεποτῆται, αἱ δέ τε ἔνθα·
ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
ἡμόνος προπάροιθε βαθείης ἐστιχώωντο
ἰλαδὸν εἰς ἀγορὴν· μετὰ δέ σφισιν ὅσσα δεδήην
δοτρύνουσι ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.

95 τετρήχει δ' ἀγορῇ, ὑπὸ δὲ στεναχίζετο γαῖα
λαῶν ἰζόντων, ὄμαδος δ' ἦν. ἐννέα δὲ σφεας
κήρυκες βοόωντες ἐρήτυνον, εἴ ποτ' ἀντῆς
σχοιάτ', ἀκούσειαν δὲ διοτρεφέων βασιλῆων.
σπουδῇ δ' ἔζετο λαός, ἐρήτυθεν δὲ καθ' ἔδρας

100 παυσάμενοι κλαγγῆς. ἀνὰ δὲ κρείων Ἀγαμέμνων
ἔστη σκῆπτρον ἔχων· τὸ μὲν Ἥφαιστος κάμε τεύχων
Ἥφαιστος μὲν δῶκε Διὶ Κρονίῳ ἀνακτι,
αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργεῖφόντῃ·
Ἑρμείας δὲ ἀναξ δῶκεν Πέλοπι πληξίππῳ,

105 αὐτὰρ ὁ αὐτε Πέλοψ δῶκε Ἀτρεί, ποιμένι λαῶν·
Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ,
αὐτὰρ ὁ αὐτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,
πολλῇσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.
τῷ ὃ γ' ἐρεισάμενος ἔπε' Ἀργείοισι μετηύδα·

110 "ὦ φίλοι ἦρωες Δαναοί, θεράποντες Ἀρης,
Ζεὺς με μέγα Κρονίδης ἄτῃ ἐνέδησε βαρείῃ,
σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν

- Ἴλιον ἐκπέρσαντ' ἐντείχεον ἀπονέεσθαι,
 νῦν δὲ κακὴν ἀπάτην βουλευύσατο, καί με κελεύει
 115 δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολλὸν ὤλεσα λαόν.
 [οὕτω που Διὶ μέλλει ὑπερμενέει φίλον εἶναι,
 ὃς δὴ πολλῶν πολίων κατέλυσε κάρηνα
 ἦδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.]
 αἰσχροὺς γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,
 120 μᾶψ οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν
 ἄπρηκτον πόλεμον πολεμίζειν ἢ δὲ μάχεσθαι
 ἀνδράσι παυροτέροισι, τέλος δ' οὐ πῶ τι πέφανται.
 εἴ περ γὰρ κ' ἐθέλοιμεν Ἀχαιοὶ τε Τρῶές τε,
 ὄρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,
 125 Τρῶες μὲν λέξασθαι ἐφέστιοι ὅσσοι ἔασιν,
 ἡμεῖς δ' ἐς δεκάδας διακοσμηθήμεν Ἀχαιοί,
 Τρώων δ' ἄνδρα ἕκαστοι ἐλοίμεθα οἶνοχοεῦν,
 πολλαὶ κεν δεκάδες δευνοῖατο οἶνοχόοιο.
 τόσσον ἐγὼ φημι πλέας ἔμμεναι υἱᾶς Ἀχαιῶν
 130 Τρώων, οἳ ναίουσι κατὰ πτόλιν. ἀλλ' ἐπίκουροι
 πολλέων ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἔνεισιν,
 οἳ με μέγα πλάζουσιν καὶ οὐκ εἰῶσ' ἐθέλοντα
 Ἴλιον ἐκπέρσαι, ἐν ναιόμενον πτολίεθρον.
 ἐννέα δὴ βεβάασιν Διὸς μεγάλου ἐνιάντοί,
 135 καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται·
 αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
 εἶατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
 αὐτῶς ἀκράαντον, οὐ εἵνεκα δεῦρ' ἰκόμεσθα.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες.
 140 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν·
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυνάγυιαν."
 ὣς φάτο, τοῖσι δὲ θυμὸν ἐνὶ στήθεσσιν ὄριεν
 πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.

- κινήθη δ' ἀγορὴ φῆ κύματα μακρὰ θαλάσσης,
 145 πόντου Ἰκαρίοιο· τὰ μὲν τ' Εὐρὸς τε Νότος τε
 ᾠρορ' ἐπαΐξας πατρὸς Διὸς ἐκ νεφελῶν.
 ὥς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήιον ἐλθὼν,
 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμύει ἀσταχύεσσιν,
 ὥς τῶν πᾶσ' ἀγορὴ κινήθη, τοὶ δ' ἀλαλητῶ
 150 νῆας ἐπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη
 ἴστατ' ἀειρομένη. τοὶ δ' ἀλλήλοισι κέλευον
 ἄπτεσθαι νηῶν ἡδ' ἐλκέμεν εἰς ἅλα διαν,
 οὐρούς τ' ἐξεκάθαιρον· αὐτὴ δ' οὐρανὸν ἴκεν
 οἴκαδε ἱεμένων· ὑπὸ δ' ἦρεον ἔρματα νηῶν.
 155 ἔνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη,
 εἰ μὴ Ἀθηναίην Ἥρῃ πρὸς μῦθον ἔειπεν·
 “ὦ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτῶν,
 οὕτω δὴ οἰκόνδε, φίλῃν ἐς πατρίδα γαίαν,
 Ἀργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης ;
 160 καὶ δέ κεν εὐχολὴν Πριάμφῳ καὶ Τρωσὶ λίποιν
 Ἀργεῖνν' Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἵης.
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων,
 σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
 165 μηδὲ ἕα νῆας ἅλαδ' ἐλκέμεν ἀμφιελίσσας.”
 ὥς ἔφατ', οὐδ' ἀπίθῃσε θεά, γλαυκῶπις Ἀθήνη,
 βῆ δὲ κατ' Οὐλύμποιο καρήνων αἰτῆσασα,
 καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.
 εὗρεν ἔπειτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον,
 170 ἐστεῶτ'· οὐδ' ὃ γε νηὺς εὐσσέλμοιο μελαίνης
 ἄπτετ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἵκανεν.
 ἀγχού δ' ἴσταμένη προσέφη γλαυκῶπις Ἀθήνη·
 “διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 οὕτω δὴ οἰκόνδε, φίλῃν ἐς πατρίδα γαίαν,

175 *φεύξεσθ' ἐν νήεσσι πολυκλήσι πεσόντες ;*
 καδ' δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιτε
 Ἀργείην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἵης.
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδέ τ' ἐρώει,

180 σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
 μηδὲ ἕα νῆας ἅλαδ' ἐλκέμεν ἀμφιελίσσας."

ὡς φάθ', ὁ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης,
 βῆ δὲ θέειν, ἀπὸ δὲ χλαῶαν βάλε· τὴν δὲ κόμισσεν
 κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὃς οἱ ὀπήδει.

185 αὐτὸς δ' Ἀτρεΐδew Ἀγαμέμνωνος ἀντίος ἐλθὼν
 δέξατό οἱ σκῆπτρον πατρώιον, ἄφθιτον αἰεὶ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτῶνων.

ὃν τινα μὲν βασιλῆα καὶ ἔσοχον ἄνδρα κιχείη,
 τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·

190 "δαιμόνι', οὐ σε ἔοικε κακὸν ὥς δευδίσσεσθαι,
 ἀλλ' αὐτὸς τε κάθησο καὶ ἄλλους ἰδρνε λαούς.
 οὐ γάρ πω σάφα οἶσθ' οἷος νόος Ἀτρεΐωνος·
 νῦν μὲν πειράται, τάχα δ' ἵψεται νῆας Ἀχαιῶν.
 ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν, οἷον ἔειπεν.

195 μή τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν.
 θυμὸς δὲ μέγας ἐστὶ διοτρεφέος βασιλῆος,
 τιμὴ δ' ἐκ Διὸς ἐστι, φιλεῖ δέ ἐ' μηγίετα Ζεὺς."

ὃν δ' αὖ δῆμον ἄνδρα ἴδοι βοῶντά τ' ἐφεύροι,
 τὸν σκῆπτρῳ ἐλάσασκεν ὁμοκλήσασκέ τε μῦθῳ·

200 "δαιμόνι', ἀτρέμας ἦσο καὶ ἄλλων μῦθον ἄκουε,
 οἱ σέο φέρτεροί εἰσι, σὺ δ' ἀπτόλεμος καὶ ἀναλκις.
 οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος οὔτ' ἐνὶ βουλῇ.
 οὐ μὲν πῶς πάντες βασιλεύσομεν ἐνθαδ' Ἀχαιοί.
 οὐκ ἀγαθὸν πολυκοιρανίη· εἰς κοίρανος ἔστω,

205 εἰς βασιλεὺς, ᾧ ἔδωκε Κρόνου πάις ἀγκυλομήτεω

[σκήπτρόν τ' ἡδὲ θέμιστας, ἵνα σφίσι βασιλεύῃ].”

ὥς ὃ γε κοιρανέων διέπε στρατόν· οἱ δ' ἀγορήνδε
αὐτὶς ἐπεσσεύοντο νεῶν ἀπο καὶ κλισιάων

ἤχη, ὥς ὅτε κῦμα πολυφλοίσβοιο θαλάσσης

210 αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγῇ δέ τε πόντος.

ἄλλοι μὲν ῥ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἔδρας·

Θερσίτης δ' ἔτι μῦνος ἀμετροεπῆς ἐκολῶα,

ὃς ῥ' ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλά τε ἦδη,

μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεύσῃ,

215 ἀλλ' ὅτι οἱ εἴσαιο γελοῖον Ἀργείοισιν

ἔμμεναι. αἰσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν·

φολκὸς ἔην, χωλὸς δ' ἕτερον πόδα· τῷ δέ οἱ ὤμῳ

κυρτῷ, ἐπὶ στήθος συνοχωκότε· αὐτὰρ ὑπερθεν

φοξὸς ἔην κεφαλὴν, ψεδιῇ δ' ἐπενήνοθε λάχνη.

220 ἔχθιστος δ' Ἀχιλλῇ μάλιστ' ἦν ἡδ' Ὀδυσῆι·

τῷ γὰρ νεικείεσκε. τότ' αὐτ' Ἀγαμέμνονι δίφῳ

ὀξέα κεκληγῶς λέγ' ὀνειδέα· τῷ δ' ἄρ' Ἀχαιοὶ

ἐκπάγλως κοτέοντο, νεμέσσηθέν τ' ἐνὶ θυμῷ.

αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μῦθῳ·

→ 225 “ Ἀτρεΐδῃ, τέο δὴ αὐτ' ἐπιμέμφεαι ἡδὲ χατίζεις;

πλεῖαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες

εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἃς τοι Ἀχαιοὶ

πρωτίστῳ δίδομεν, εὖτ' ἂν πτολίεθρον ἔλωμεν.

ἦ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὃν κέ τις οἶσει

230 Τρώων ἵπποδάμων ἐξ Ἰλίου υἱὸς ἄποινα,

ὃν κεν ἐγὼ δῆσας ἀγάγω ἢ ἄλλος Ἀχαιῶν·

ἡὲ γυναῖκα νέην, ἵνα μίσγεται ἐν φιλότῃ,

ἦν τ' αὐτὸς ἀπονόσφι κατίσχεαι. οὐ μὲν ἔοικεν

ἄρχον ἐόντα κακῶν ἐπιβασκόμεν υἱας Ἀχαιῶν.

235 ὦ πέπονες, κάκ' ἐλέγχε', Ἀχαιῖδες, οὐκέτ' Ἀχαιοί,

οὔκαδέ περ σὺν νηυσὶ νεώμεθα, τόνδε δ' ἐῷμεν

αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὄφρα ἴδῃται,
 ἢ ῥά τί οἱ χήμεις προσαμύνομεν ἦε καὶ οὐκί·
 ὃς καὶ νῦν Ἀχιλλῆα, ἔο μέγ' ἀμείνονα φῶτα,
 240 ἠτίμησεν· ἔλων γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
 ἀλλὰ μάλ' οὐκ Ἀχιλλῆι χόλος φρεσίν, ἀλλὰ μεθήμων
 ἦ γὰρ ἄν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.”

ὥς φάτο νεικείων Ἀγαμέμνονα, ποιμένα λαῶν,
 Θερσίτης. τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεύς,
 245 καὶ μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ·
 “Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,
 ἴσχεο, μηδ' ἔθελ' οἷος ἐριζέμεναι βασιλεῦσιν.
 οὐ γὰρ ἐγὼ σέο φημί χειριότερον βροτὸν ἄλλον
 ἔμμεναι, ὅσσοι ἄμ' Ἀτρεΐδῃς ὑπὸ Ἴλιον ἦλθον.
 250 τῷ οὐκ ἄν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις,
 καὶ σφιν ὄνειδέα τε προφέροισ, νόστον τε φυλάσσοις.
 οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα,
 ἢ εὖ ἦε κακῶς νοστήσομεν υἱὲς Ἀχαιῶν.

[τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
 255 ἦσαι ὄνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν
 ἥρωες Δαναοί. σὺ δὲ κερτομέων ἀγορεύεις.]
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 εἰ κ' ἔτι σ' ἀφραΐνοντα κιχήσομαι ὥς νύ περ ὦδε,
 μηκέτ' ἔπειτ' Ὀδυσῆι κάρη ὤμοισιν ἐπείη,

260 μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἶην,
 εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἴματα δύσω,
 χλαῖνάν τ' ἠδὲ χιτῶνα, τά τ' αἰδῶ ἀμφικαλύπτει,
 αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω
 πεπληγῶς ἀγορήθην ἀεικέσσι πληγῇσιν.”

265 ὥς ἄρ' ἔφη, σκῆπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὦμον
 πληῆξεν· ὁ δ' ἰδνῶθη, θαλερὸν δέ οἱ ἔκπεσε δάκρυ,
 σμῶδιξ δ' αἱματόεσσα μεταφρένου ἐξυπανέστη

σκήπτρου ὑπο χρυσείου. ὁ δ' ἄρ' ἔξετο τάρβησέν τε,
ἀλγήσας δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.

270 οἱ δὲ καὶ ἀχινύμενοί περ ἐπ' αὐτῷ ἡδὺ γέλασσαν·

ᾧδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·

“ὦ πόποι, ἦ δὴ μυρί' Ὀδυσσεὺς ἐσθλὰ ἔοργεν
βουλὰς τ' ἐξάρχων ἀγαθὰς πόλεμόν τε κορύσσων·

νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,

275 ὃς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων.

οὐ θὴν μιν πάλιν αἰτίαι ἀνήσει θυμὸς ἀγήνωρ
νεικεῖεν βασιλῆας ὀνειδείους ἐπέεσσιν.”

ὣς φάσαν ἡ πληθὺς, ἀνὰ δ' ὁ πτολίπορθος Ὀδυσσεὺς
ἔστη σκῆπτρον ἔχων. παρὰ δὲ γλαυκῶπις Ἀθήνη

280 εἰδομένη κήρυκι σιωπᾶν λαὸν ἀνώγειν,

ὥς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι νῆες Ἀχαιῶν
μῦθον ἀκούσειαν καὶ ἐπιφρασσαίητο βουλήν.

ὁ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·

“Ἄτρεϊδῃ, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ

285 πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν,

οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἣν περ ὑπέσταν

ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεὸς ἵπποβότοιο,

Ἴλιον ἐκπέρσωντ' ἐντείχεον ἀπονέεσθαι·

ὥς τε γὰρ ἡ παῖδες νεαροὶ χῆραί τε γυναῖκες

290 ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι.

ἦ μὴν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι.

καὶ γάρ τίς θ' ἓνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο

ἀσχαλάα σὺν νηὶ πολυζύγῳ, ὃν περ ἄελλαι

χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·

295 ἡμῶν δ' εἵνατός ἐστι περιτροπέων ἐνιαυτὸς

ἐνθάδε μιμνόντεσσι. τῷ οὐ νεμεσίζοιμ' Ἀχαιοὺς

ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπηγς

αἰσχρόν τοι δηρόν τε μένειν κενεόν τε νέεσθαι.

- τλήτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν,
 300 ἢ ἑτεὸν Κάλχας μαντεύεται ἧε καὶ οὐκί.
 εὖ γὰρ δὴ τότε ἴδμεν ἐνὶ φρεσὶν, ἔστέ δὲ πάντες
 μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι·
 χθιζά τε καὶ πρωΐζ', ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
 ἠγερέβοντο, κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι·
 305 ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱερούς κατὰ βωμοὺς
 ἔρδομεν ἀθανάτοισι τεληέσσας ἑκατόμβας,
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ,
 ἐνθ' ἐφάνη μέγα σῆμα. δράκων ἐπὶ νῶτα δαφοινός,
 σμερδαλέος, τὸν ῥ' αὐτὸς Ὀλύμπιος ἦκε φῶσδε,
 310 βωμοῦ ὑπαΐξας πρὸς ῥα πλατάνιστον ὄρουσεν.
 ἐνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,
 ὄζω ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπηγῶτες,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα.
 ἔνθ' ὃ γε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας.
 315 μήτηρ δ' ἀμφεποτᾶτο ὀδυρομένη φίλα τέκνα·
 τὴν δ' ἐλελιζάμενος πτέρυγος λάβεν ἀμφιαχυῖαν.
 αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 τὸν μὲν ἀρίζηλον θῆκεν θεός, ὃς περ ἔφηνεν·
 λᾶαν γάρ μιν ἔθηκε Κρόνου πάϊς ἀγκυλομήτεω·
 320 ἡμεῖς δ' ἑσταότες θαυμάζομεν οἷον ἐτύχθη.
 ὥς οὖν δεῦρὰ πέλωρα θεῶν εἰσῆλθ' ἑκατόμβας,
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν·
 'τίπτ' ἄνεω ἐγένεσθε, κάρη κομόωντες Ἀχαιοί;
 ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς,
 325 ὄψιμον ὀψιτέλεστον, οὐο κλέος οὐ ποτ' ὀλεῖται.
 ὥς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα,
 ὧς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίζομεν αὖθι,
 τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρυάγυιαν.'

330 κείνος τῶς ἀγόρευε · τὰ δὴ νῦν πάντα τελεῖται.

ἀλλ' ἄγε μίνυτε πάντες, ἐνκνήμιδες Ἀχαιοί,
αὐτοῦ, εἰς ὃ κεν ἄστρῳ μέγα Πριάμοιο ἔλωμεν."

ὥς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον, ἀμφὶ δὲ νῆες
σμερδαλέον κονάβησαν ἀνυσάντων ὑπ' Ἀχαιῶν,

335 μῦθον ἐπαυήσαντες Ὀδυσσῆος θείοιο.

τοῖσι δὲ καὶ μετέειπε Γερήνιος ἱππότα Νέστωρ ·

"ὦ πόποι, ἦ δὴ παισὶν ἐοικότες ἀγοράασθε
νηπιάχοις, οἷς οὐ τι μέλει πολεμῆια ἔργα.

πῇ δὴ συνθεσῖαι τε καὶ ὄρκια βήσεται ἡμῖν ;

340 ἐν πυρὶ δὴ βουλαί τε γενοίατο μήδεά τ' ἀνδρῶν

σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν ·

αὕτως γάρ ῥ' ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος
εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἑόντες.

Ἀτρεΐδῃ, σὺ δ' ἔθ' ὥς πρὶν ἔχων ἀστεμφέα βουλήν

345 ἄρχει' Ἀργείοισι κατὰ κρατερὰς ὕσμίνας,

τούνδε δ' ἔα φθινύθειν, ἓνα καὶ δύο, τοί κεν Ἀχαιῶν

νόσφιν βουλεύωσ', ἄνυσις δ' οὐκ ἔσσεται αὐτῶν,

πρὶν Ἀργοσδ' ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο

γνώμεναι εἴ τε ψεῦδος ὑπόσχεσις, εἴ τε καὶ οὐκί.

350 φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίῳνα

ἡματι τῷ, ὅτε νηυσὶν ἐν ὠκυπόροισιν ἔβαιων

Ἀργεῖοι Τρώεσσι φόνον καὶ κῆρα φέροντες,

ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων.

τῷ μὴ τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,,

355 πρὶν τίνα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι,

τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχάς τε.

εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,

ἀπτέσθω ἧς νηός, ἐυσσέλμοιο μελαίνης,

ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.

360 ἀλλά, ἄναξ, αὐτός τ' εὐ μήδεο πείθεό τ' ἄλλω ·

- οὗ τοι ἀπόβλητον ἔπος ἔσσεται, ὅττι κεν εἶπω ·
 κρῖν' ἀνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,
 ὡς φρήτρη φρήτρηφιν ἀρήγη, φύλα δὲ φύλοις.
 εἰ δέ κεν ὡς ἔρξης καὶ τοι πείθωνται Ἀχαιοί,
 365 γνώση ἔπειθ' ὅς θ' ἡγεμόνων κακός, ὅς τέ νυ λαῶν,
 ἦδ' ὅς κ' ἐσθλὸς ἔησι · κατὰ σφέας γὰρ μαχέονται ·
 γνώσεαι δ' ἡ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις,
 ἡ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο.”
 τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων ·
 370 “ ἡ μὰν αὐτ' ἀγορῇ νικᾷς, γέρον, υἱας Ἀχαιῶν.
 αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,
 τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν ·
 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἀνακτος,
 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.
 375 ἀλλὰ μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν,
 ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.
 καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχησάμεθ' εἵνεκα κούρης
 ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων ·
 εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν, οὐκέτ' ἔπειτα
 380 Τρῳσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἡβαιόν.
 νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρηα.
 εὖ μὲν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,
 εὖ δέ τις ἵπποισιν δεῖπνον δότω ὠκυπόδεσιν,
 εὖ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω,
 385 ὥς κε πανηγμέριοι στυγερῷ κρινώμεθ' Ἄρηι.
 οὐ γὰρ παυσωλὴ γε μετέσσεται, οὐδ' ἡβαιόν,
 εἰ μὴ νύξ ἐλθοῦσα διακρινέει μένος ἀνδρῶν.
 ἰδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσιν.
 ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχρ' εἵρα καμεῖται ·
 390 ἰδρώσει δέ τευ ἵππος ἐύζοον ἄρμα τιταίνων.
 ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω

μιμνάζειν παρὰ ἰηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα
ἄρκειον ἐσσεῖται φηγέειν κύνας ἡδ' οἰωνούς.”

ὥς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον, ὥς ὅτε κῦμα
395 ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθών,
προβλήτι σκοπέλω· τὸν δ' οὐ ποτε κύματα λείπει
παντοίων ἀνέμων, ὅτ' ἂν ἔνθ' ἢ ἔνθα γένωνται.
ἀνστάντες δ' ὀρέοντο κεδασθέντες κατὰ νῆας,
κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔλοντο.

✕ 400 ἄλλος δ' ἄλλῳ ἔρεξε θεῶν αἰειγενετῶν,
εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρης.
αὐτὰρ ὁ βοῦν ἰέρευσεν ἀναξ ἀνδρῶν Ἀγαμέμνων,
πίονα πενταέτηρον, ὑπερμενεί Κρονίωνι,
κίκλησκεν δὲ γέροντας ἀριστῆας Παναχαϊῶν,
405 Νέστορα μὲν πρώτιστα καὶ Ἴδομενῆα ἀνακτα,
αὐτὰρ ἔπειτ' Αἴαντε δύνω καὶ Τυδεὸς υἱόν,
ἕκτον δ' αὐτ' Ὀδυσῆα, Διὶ μῆτ' ἀτάλαντον.
αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·
ἦδ' ἔειπε γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονείετο.

410 βοῦν δὲ περίστησάν τε καὶ οὐλοχύτας ἀνέλοντο.
τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·
“Ζεῦ κύδιστε μέγιστε, κελαινεφές, αἰθέρι ναίων,
μὴ πρὶν ἐπ' ἥελιον δύναι καὶ ἐπὶ κνέφας ἐλθεῖν,
πρὶν με κατὰ πρηγὲς βαλέειν Πριάμοιο μέλαθρον
415 αἰθαλόεν, πρῆσαι δὲ πυρὸς δηϊοιο θύρετρα,
Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι
χαλκῷ ῥωγαλέον· πολέες δ' ἄμφ' αὐτὸν ἐταῖροι
πρηνέες ἐν κονίῃσιν ὁδᾶξ λαζοίατο γαίαν.”

ὥς ἔφατ', οὐδ' ἄρα πῶ οἱ ἐπεκράαινε Κρονίων,
420 ἀλλ' ὃ γε δέκτο μὲν ἰρά, πόνον δ' ἀλίσστον ὄφελλεν.
αὐτὰρ ἐπεὶ ῥ' ἐξάντο καὶ οὐλοχύτας προβάλλοντο,
αὔε' ῥυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,

μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυσαν,
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.

425 καὶ τὰ μὲν ἄρ' σχίζῃσι φφύλλοισιν κατέκαιον,
σπλάγχχνα δ' ἄρ' ἀμπεύραντες ὑπείρεχον Ἡφαίστοιο.
αὐτὰρ ἐπεὶ κατὰ μῆρα κἀή καὶ σπλάγχχνα πᾶσαντο,
μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
ᾧπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.

430 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἰσης.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
τοῖς ἄρα μύθων ἦρχε Γερῆνιος ἱππότης Νέστωρ·

“ Ἀτρεΐδῃ κύδιστε, ἀναξ ἀνδρῶν Ἀγάμεμνον,

435 μηκέτι νῦν δῆθ' αὖθι λεγώμεθα, μηδέ τι δηρὸν
ἀμβαλλώμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.
ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
λαὸν κηρύσσουντες ἀγειρόντων κατὰ νῆας,
ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν

440 ἴομεν, ὄφρα κε θᾶσσον ἐγείρομεν ὄξυν Ἀρηα.”

ὧς ἔφατ', οὐδ' ἀπίθησεν ἀναξ ἀνδρῶν Ἀγαμέμνων·

αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσεν
κηρύσσειν πολεμόνδε κάρη κομόωντας Ἀχαιοὺς.

οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὤκα.

445 οἱ δ' ἀμφ' Ἀτρεΐωνα διοτρεφέες βασιλῆες
θῦνον κρίνοντες, μετὰ δὲ γλαυκῶπις Ἀθήνη,
αἰγίδ' ἔχουσ' ἐρίτιμον, ἀγήραον ἀθανάτην τε·
τῆς ἑκατὸν θύσανοι παγχρύσει ἠερέθονται,
πάντες ἐυπλεκέες, ἑκατόμβοιοι δὲ ἕκαστος·

450 σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν
ὀτρύνουσι· ἰέναι· ἐν δὲ σθένος ὤρσεν ἑκάστω
καρδίῃ, ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.
τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἢ νέεσθαι

ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαίαν.

455 ἥτε πῦρ' αἰδήλον ἐπιφλέγει ἄσπετον ὕλην
οὔρεος ἐν κορυφῇς, ἔκαθεν δέ τε φαίνεται αὐγή,
ὥς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίοιο
αἴγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἵκεν.

τῶν δ', ὥς τ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,
460 χη' ὧν ἢ γεράνων ἢ κύκνων δουλιχοδείρων,
'Ασίῳ ἐν λειμῶνι, Καῦστρίου ἀμφὶ ῥέεθρα,
ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσω,
κλαγγηδὸν προκαθίζόντων, σμαραγεῖ δέ τε λειμών,
ὥς τῶν ἔθνεα πολλά νεῶν ἀπο καὶ κλισιάων

465 ἐς πεδίοιον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθὼν
σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
ἔσταν δ' ἐν λειμῶνι Σκαμανδρίφ' ἀνθεμόεντι
μυρίοι, ὅσσα τε φύλλα καὶ ἄνθηα γίγνεται ὥρη.

ἥτε μνιάων ἀδινάων ἔθνεα πολλά,
470 αἶ τε κατὰ σταθμὸν ποιμνῆιον ἡλάσκουσιν
ὥρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει,
τόσσοι ἐπὶ Τρώεσσι κάρη κομόωντες 'Αχαιοὶ
ἐν πεδίῳ ἴσταντο διαρραῖσαι μεμαῶτες.

τοὺς δ', ὥς τ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες
/ 475 ῥεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μιγέωσιν,
ὥς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα
ὕσμιν' ἰέναι, μετὰ δὲ κρείων 'Αγαμέμνων,
ὄμματα καὶ κεφαλὴν ἵκελος Διὶ τερπικεραύνῳ,
'Αρεῖ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.

480 ἥτε βουὸς ἀγέληφι μέγ' ἐξοχος ἔπλετο πάντων
ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένησιν·
τοῖον ἄρ' 'Ατρεΐδην θῆκε Ζεὺς ἡματι κείνῳ,
ἐκπρεπέ' ἐν πολλοῖσι καὶ ἐξοχὸν ἡρώεσιν.

CATALOGUE OF THE SHIPS.

ἔσπετε νῦν μοι, μούσαι, Ὀλύμπια δώματ' ἔχουσαι,
 485 ὑμεῖς γὰρ θεαὶ ἐστε, πάρεστε τε ἴστε τε πάντα,
 ἡμεῖς δὲ κλέος οἶον ἀκούομεν οὐδέ τι ἴδμεν,
 οἳ τινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
 πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
 οὐδ' εἰ μοι δέκα μὲν γλῶσσαι δέκα δὲ στόματ' εἶεν,
 490 φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη,
 εἰ μὴ Ὀλυμπιάδες μούσαι, Διὸς αἰγιόχοιο
 θυγατέρες, μνησαίαθ' ὅσοι ὑπὸ Ἴλιον ἦλθον.
 ἄρχους αὖ νηῶν ἐρέω νῆάς τε προπάσας.

Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον
 495 Ἀρκεσίλαός τε Προθοήνωρ τε Κλονίος τε,
 οἳ θ' Ὑρίην ἐέμοντο καὶ Αὐλίδα πετρήεσαν
 Σχοῖνόν τε Σκῳλόν τε πολύκνημόν τ' Ἐτεωνόν,
 Θέσπειαν Γραϊάν τε καὶ εὐρύχορον Μυκαλησσόν,
 οἳ τ' ἄμφ' Ἀρμ' ἐέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,
 500 οἳ τ' Ἐλεῶν' εἶχον ἦδ' Ὑλην καὶ Πετεῶνα,
 Ὠκαλέην Μεδεῶνά τ', ἐκτίμενον ποτλίεθρον,
 Κώπας Εὐτρησίην τε πολυτρήρωνά τε Θίσβην,
 οἳ τε Κορώνειαν καὶ ποιήενθ' Ἀλάρτον,
 οἳ τε Πλάταιαν ἔχον ἦδ' οἳ Γλίσσαντα νέμοντο,
 505 οἳ θ' Ὑποθήβας εἶχον, ἐκτίμενον ποτλίεθρον,
 Ὀγχηστόν θ' ἱερόν, Ποσιδήιον ἀγλαὸν ἄλσος,
 οἳ τε πολυστάφυλον Ἄρνην ἔχον, οἳ τε Μίδειαν
 Νίσάν τε ζαθέην Ἀνθηδόνα τ' ἐσχατόωσαν.
 τῶν μὲν πεντήκοντα νέες κίον, ἐν δὲ ἐκάστη
 510 κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον.
 οἳ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον,
 τῶν ἦρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἱὲς Ἄρῃος,

- οὓς τέκεν Ἀστυόχη δόμῳ Ἄκτορος Ἀζειδαο,
 παρθένος αἰδοίη, ὑπερώιον εἰσαναβάσα,
 515 Ἄρηι κρατερῷ· ὃ δέ οἱ παρελέξατο λάβρην.
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.
 αὐτὰρ Φωκίων Σχεδῖος καὶ Ἐπίστροφος ἦρχον,
 υἱέες Ἰφίτου μεγαθύμου Ναυβολίδαο,
 οἱ Κυπάρισσον ἔχον Πυθῶνά τε πετρήεσαν
 520 Κρίσάν τε ζαθέην καὶ Δαυλίδα καὶ Πανοπήα,
 οἳ τ' Ἀνεμώρειαν καὶ Τάμπολιν ἀμφενέμοντο,
 οἳ τ' ἄρα παρ ποταμὸν Κηφισὸν δῖον ἔναιον,
 οἳ τε Λίλαιαν ἔχον πηγῆς ἐπὶ Κηφισοῖο·
 τοῖς δ' ἅμα τεσσαράκοντα μέλαιναί νῆες ἔποντο.
 525 οἳ μὲν Φωκίων στίχας ἵστασαν ἀμφιέποντες,
 Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσοντο.
 Λοκρῶν δ' ἡγεμόνευεν Οἰλῆος ταχὺς Αἴας,
 μείων, οὗ τι τόσος γε ὅσος Τελαμώνιος Αἴας,
 ἀλλὰ πολὺ μείων· ὀλίγος μὲν ἦν, λινοθώρηξ,
 530 ἐγχείη δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιοὺς·
 οἳ Κῦνόν τ' ἐνέμοντ' Ὀπόεντά τε Καλλιάρων τε
 Βῆσσαν τε Σκάρφην τε καὶ Αὐγειαὺς ἐρατεινὰς
 Τάρφην τε Θρόνιον τε Βοαγρίου ἀμφὶ ῥέεθρα.
 τῷ δ' ἅμα τεσσαράκοντα μέλαιναί νῆες ἔποντο
 535 Λοκρῶν, οἳ ναίουσι πέρην ἱερῆς Ἐυβοίης.
 οἳ δ' Ἐύβοιαν ἔχον μένεα πνεύοντες Ἀβαντες,
 Χαλκίδα τ' Εἰρέτριά τε πολυστάφυλόν θ' Ἰστίαιαν
 Κήρυθόν τ' ἔφαλον Δίου τ' αἰπὺ πτολίεθρον,
 οἳ τε Κάρυστον ἔχον ἠδ' οἳ Στύρα ναιετάασκον,
 540 τῶν αὖθ' ἡγεμόνευ' Ἐλεφήνωρ, ὅζος Ἄρηος,
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.
 τῷ δ' ἅμ' Ἀβαντες ἔποντο θοοί, ὅπιθεν κομόωντες,
 αἰχμηταί, μεμαῶτες ὀρεκτῆσιν μελίησιν

θώρηκας ῥήξειν δηίων ἀμφὶ στήθεσσιν.

545 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

οἱ δ' ἄρ' Ἀθήνας εἶχον, ἐκτίμενον πτολίεθρον,
 δῆμον Ἐρεχθίδος μεγαλήτορος, ὃν ποτ' Ἀθήνη
 θρέψε, Διὸς θυγάτηρ, τέκε δὲ ζεῖδωρος ἄρουρα,
 καδ δ' ἐν Ἀθήνῃς εἷσεν, ἐφ' ἐν πίωνι νηῶ·

550 ἔνθα δέ μιν ταύροισι καὶ ἄρνειοῖς ἰλάονται
 κοῦροι Ἀθηναίων περιτελλομένων ἐνιαυτῶν·

τῶν αὖθ' ἡγεμόνευ' υἱὸς Πετεῶ Μενεσθεύς.
 τῷ δ' οὐ πώ τις ὁμοῖος ἐπιχθόνιος γένετ' ἀνὴρ
 κοσμησαί ἵππους τε καὶ ἀνέρας ἀσπιδιώτας·

555 Νέστωρ οἶός ἔριζεν· ὁ γὰρ προγενέστερος ἦεν.

τῷ δ' ἅμα πεντήκοντα μέλαινα νῆες ἔποντο.

Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας.

[στήσε δ' ἄγων ἦν Ἀθηναίων ἴσταντο φάλαγγες.]

οἱ δ' Ἄργος τ' εἶχον Τίρυνθά τε τειχιόεσσαν,

560 Ἑρμιόνην Ἀσίνην τε, βαθὺν κατὰ κόλπον ἐχούσας,

Τροϊζήν' Ἠϊόνας τε καὶ ἀμπελόεντ' Ἐπίδauρον,

οἱ τ' ἔχον Αἴγιναν Μάσητά τε κοῦροι Ἀχαιῶν.

τῶν αὖθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης
 καὶ Σθένελος, Καπανήος ἀγακλειτοῦ φίλος υἱός.

565 τοῖσι δ' ἅμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φώς,

Μηκιστῆος υἱὸς Ταλαϊονίδαο ἄνακτος.

συμπάντων δ' ἡγεῖτο βοὴν ἀγαθὸς Διομήδης.

τοῖσι δ' ἅμ' ὀγδώκοντα μέλαινα νῆες ἔποντο.

οἱ δὲ Μυκήνας εἶχον, ἐκτίμενον πτολίεθρον,

570 ἀφνειὸν τε Κόρινθον ἐκτιμένας τε Κλεωνάς,

Ὀρνειάς τ' ἐνέμοντο Ἀραιθυρέην τ' ἑρατεινὴν

καὶ Σικυνῶν, ὅθ' ἄρ' Ἀδρηστος πρῶτ' ἐμβασίλευεν,

οἱ θ' Ὑπερησίων τε καὶ αἰπεινὴν Γονόεσσαν

- Πελλήνην τ' εἶχον, ἥδ' Αἴγιον ἀμφενέμοντο
 575 Αἰγιαλόν τ' ἀνὰ πάντα καὶ ἀμφ' Ἑλίκην εὐρείαν,
 τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων
 Ἀτρεΐδης. ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
 λαοὶ ἔποντ'· ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκὸν
 κυδιόων, πᾶσιν δὲ μετέπρεπεν ἡρώεσσιν,
 580 οὐνεκ' ἄριστος ἔην, πολὺ δὲ πλείστους ἄγε λαούς.
 οἱ δ' εἶχον κοίλην Λακεδαίμονα κητώεσσαν,
 Φᾶρύν τε Σπάρτην τε πολυτρήρωνά τε Μέεσσην,
 Βρυνσειάς τ' ἐνέμοντο καὶ Αὐγειαὺς ἐρατεινάς,
 οἱ τ' ἄρ' Ἀμύκλας εἶχον Ἑλος τ', ἔφαλον ποτολίεθρον,
 585 οἱ τε Δᾶαν εἶχον ἥδ' Οἰτυλον ἀμφενέμοντο,
 τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,
 ἐξήκοντα νεῶν· ἀπάτερθε δὲ θωρήσσοντο.
 ἐν δ' αὐτὸς κίεν ἦσι προθυμίῃσι πεποιθῆς,
 ὀτρύνων πολεμόνδε· μάλιστα δὲ ἴετο θυμῷ
 590 τίσασθαι Ἑλένης ὀρμήματά τε στοναχὰς τε.
 οἱ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἐρατεινὴν
 καὶ Θρούον, Ἀλφειοῖο πόρον, καὶ εὐκτιτον Αἰπύ,
 καὶ Κυπαρισσήεντα καὶ Ἀμφιγένειαν ἔναιον,
 καὶ Πτελεὸν καὶ Ἑλος καὶ Δώριον, ἔνθα τε μοῦσαι
 595 ἀντόμεναι Θάμυριν τὸν Θρήικα παῦσαν αἰοδῆς,
 Οἰχαλίηθεν ἰόντα παρ' Εὐρύτου Οἰχαλιῆος·
 στεῦτο γὰρ εὐχόμενος νικησέμεν, εἴ περ ἂν αὐταὶ
 μοῦσαι ἀείδοιεν, κοῦραι Διὸς αἰγιόχοιο·
 αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ αἰοιδὴν
 600 θεσπεσίην ἀφέλοντο καὶ ἐκλέλαθον κιθαριστύν.
 τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότης Νέστωρ,
 τῷ δ' ἐνενήκοντα γλαφυραὶ νέες ἐστιχόωντο.
 οἱ δ' ἔχον Ἀρκαδίην ὑπὸ Κυλλήνης ὄρος αἰπύ,
 Αἰπύτιον παρὰ τύμβον, ὧ' ἀνέρες ἀγχιμαχηταί,

- 605 οἱ Φενεόν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον
 ῥίπην τε Στρατιήν τε καὶ ἠνεμόεσσαν Ἐνίσπην,
 καὶ Τεγέην εἶχον καὶ Μαντινέην ἐρατεινήν,
 Στύμφηλόν τ' εἶχον καὶ Παρρασίην ἐνέμοντο,
 τῶν ἦρχ' Ἀγκαίοιο πάις, κρείων Ἀγαπήνωρ,
 610 ἐξήκοντα νέων · πολέες δ' ἐν νηὶ ἐκάστη
 Ἀρκάδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολεμίζειν.
 αὐτὸς γάρ σφιν ἐδῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 νῆας ἐυσσέλμους περάαν ἐπὶ οἶνοπα πόντον,
 Ἀτρεΐδης, ἐπεὶ οὐ σφί θαλάσσια ἔργα μεμήλειν.
 615 οἱ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα δίαν ἔναιον,
 ὅσσον ἐφ' Ἑρμίνῃ καὶ Μύρσινος ἐσχατόωσα
 πέτρῃ τ' Ὀλυνίῃ καὶ Ἀλείσιον ἐντὸς ἔεργει,
 τῶν αὖ τέσσαρες ἄρχοι ἔσαν, δέκα δ' ἀνδρὶ ἐκάστῳ
 νῆες ἔποντο θοαί, πολέες δ' ἔμβαινον Ἐπειοί.
 620 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἠγησάσθην,
 υἱὲς ὁ μὲν Κτεάτου ὁ δ' ἄρ' Εὐρύτου, Ἀκτορίωνε ·
 τῶν δ' Ἀμαρυγκείδης ἦρχε, κρατερὸς Διῶρης ·
 τῶν δὲ τετάρτων ἦρχε Πολύξενος θεοειδής,
 υἱὸς Ἀγασθέneos Αὐγηιάδαο ἀνακτος.
 625 οἱ δ' ἐκ Δουλιχίου Ἐχινάων θ' ἱεράων
 νήσων, αἱ ναίουσι πέρην ἁλός, Ἥλιδος ἄντα,
 τῶν αὖθ' ἠγεμόνευε Μέγης, ἀτάλαντος Ἄρηι,
 Φυλεΐδης, ὃν τίκτε διίφιλος ἵπποτα Φυλεΐς,
 ὃς ποτε Δουλιχιόνδ' ἀπενάσσατο πατρὶ χολωθεΐς.
 630 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.
 αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλήνας μεγαθύμους,
 οἱ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,
 καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχεῖαν,
 οἱ τε Ζάκυνθον ἔχον ἥδ' οἱ Σάμον ἀμφεμένοντο,
 635 οἱ τ' ἠπειρον ἔχον ἥδ' ἀντιπέραια νέμοντο.

τῶν μὲν Ὀδυσσεὺς ἦρχε, Διὶ μῆτιν ἀτάλαντος,
τῷ δ' ἅμα νῆες ἔποντο δυνάδεκα μιλοπαρῆοι.

Αἰτωλῶν δ' ἠγεῖτο Θόας, Ἀνδραίμονος υἱός,
οἱ Πλευρῶν ἐνέμοντο καὶ Ὀλυνον ἠδὲ Πυλῆην
640 Χαλκίδα τ' ἀγχίαλον Καλυδῶνά τε πετρήεσαν·
οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος υἱέες ἦσαν,
οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος·
τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσέμεν Αἰτωλοῖσιν·
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

645 Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἠγεμόνευεν,
οἱ Κνωσὸν τ' εἶχον Γόρτυνά τε τειχιόεσαν,
Λύκτον Μίλητόν τε καὶ ἀργινόεντα Λύκαστον
Φαιστόν τε Ῥύτιόν τε, πόλεις ἐν ναϊετοώγας,
ἄλλοι θ' οἱ Κρήτην ἐκατόμπολιν ἀμφενέμοντο.
650 τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἠγεμόνευεν
Μηριόνης τ', ἀτάλαντος Ἐνναλίῳ ἀνδρεΐφοντῃ·
τοῖσι δ' ἅμ' ὀγδῶκοντα μέλαινα νῆες ἔποντο.

Τληπόλεμος δ' Ἡρακλείδης, ἧς τε μέγας τε,
ἐκ Ῥόδου ἐννέα νῆας ἄγει Ῥοδίῳ ἀγερώχων,
655 οἱ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες,
Λίνδον Ἰηλυσὸν τε καὶ ἀργινόεντα Κάμειρον.
τῶν μὲν Τληπόλεμος δουρικλυτὸς ἠγεμόνευεν,
ὃν τέκεν Ἀστυόχεια βίῃ Ἡρακληΐῃ,
τὴν ἄγει ἔξ Ἐφύρης, ποταμοῦ ἀπο Σελλήεντος,
660 πέρσας ἄσπεα πολλὰ διοτρεφέων αἰζηῶν.
Τληπόλεμος δ' ἐπεὶ οὖν τράφ' ἐνὶ μεγάρῳ ἐυπήκτω,
αὐτίκα πατρὸς ἐοῖο φίλον μήτρωα κατέκτα,
ἦδη γηράσκοντα, Δικύμνιον, ὅζον Ἄρῃος.
αἰψα δὲ νῆας ἔπηξε, πολλὴν δ' ὃ γε λαὸν ἀγείρας
665 βῆ φεύγων ἐπὶ πόντον· ἀπειλήσαν γάρ οἱ ἄλλοι

υἷές υἱωνοί τε βίης Ἡρακληείης.
 αὐτὰρ ὃ γ' ἐς Ῥόδον ἵξεν ἀλώμενος ἄλγεα πάσχων·
 τριχθὰ δὲ ῥῆκεθεν καταφυλαδόν, ἥδ' ἐφίληθεν
 ἐκ Διός, ὅς τε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει,
 670 καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων.

Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας εἰσας,
 Νιρεὺς, Ἀγλαΐης υἱὸς Χαρόποιό τ' ἀνακτος,
 Νιρεὺς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα.
 675 ἀλλ' ἀλαπαδνὸς ἔην, παῦρος δέ οἱ εἶπετο λαός.

οἳ δ' ἄρα Νίσυρόν τ' εἶχον Κράπαθόν τε Κάσον τε
 καὶ Κῶν, Εὐρυπύλοιο πόλιν, νήσους τε Καλυδνίας,
 τῶν αὖ Φείδιππός τε καὶ Ἀντιφός ἡγησάσθην,
 Θεσσαλοῦ υἱὲ δύω Ἡρακλείδαο ἀνακτος.
 680 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

νῦν αὖ τοὺς ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον·
 οἳ τ' Ἄλον οἳ τ' Ἀλόπην οἳ τε Τρηχῖνα νέμοντο,
 οἳ τ' εἶχον Φθίην ἥδ' Ἑλλάδα καλλιγύναικα,
 Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί,
 685 τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς.
 ἀλλ' οἳ γ' οὐ πολέμοιο δυσσηχέος ἐμνώοντο·
 οὐ γὰρ ἔην ὅς τις σφιν ἐπὶ στίχας ἡγήσαιο.
 κεῖτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεύς,
 κούρης χωόμενος Βρισηίδος ἠυκόμοιο,
 690 τὴν ἐκ Λυριησσοῦ ἐξείλετο πολλὰ μογήσας,
 Λυριησσὸν διαπορθήσας καὶ τείχεα Θήβης,
 καδ' δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμῶρους,
 υἱέας Εὐηνοῖο Σεληπιάδαο ἀνακτος·
 τῆς ὃ γε κείτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.
 695 οἳ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα,

- Δήμητρος τέμενος, *Ιτωνά τε, μητέρα μήλων,
 ἀγχιάλόν τ' Ἀντρῶνα ἰδὲ Πτελεὸν λεχεποῖν·
 τῶν αὖ Πρωτεσίλαος ἀρήιος ἡγεμόνευεν
 ζωὸς ἑὼν· τότε δ' ἤδη ἔχεν κατά γαῖα μέλαινα.
 700 τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκῃ ἐλέλειπτο
 καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ
 νηὸς ἀποθρώσκοντα πολὺ πρῶτιστον Ἀχαιῶν.
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·
 ἀλλὰ σφεας κόσμησε Ποδάρκης, ὄζος Ἄρης,
 705 Ἴφίκλου υἱὸς πολυμήλου Φυλακίδαο,
 αὐτοκασίγητος μεγαθύμου Πρωτεσιλάου,
 ὀπλότερος γενεῇ· ὁ δ' ἅμα πρότερος καὶ ἀρείων,
 ἦρως Πρωτεσίλαος ἀρήιος· οὐδέ τι λαοὶ
 δεύουθ' ἡγεμόνος, πόθεόν γε μὲν ἐσθλὸν ἑόντα.
 710 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.
 οἱ δὲ Φεράς ἐνέμοντο παραὶ Βοιβηΐδα λίμνην,
 Βοίβην καὶ Γλαφύρας καὶ ἐυκτιμένην Ἰαωλκόν,
 τῶν ἦρχ' Ἀδμήτῳ φίλος πάις, ἔνδεκα νηῶν,
 Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε διὰ γυναικῶν,
 715 Ἄλκηστις, Πελῖας θυγατρῶν εἶδος ἀρίστη.
 οἱ δ' ἅρα Μηθώνην καὶ Θαυμακίην ἐνέμοντο
 καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχεῖαν,
 τῶν δὲ Φιλοκτῆτης ἦρχεν, τόξων ἐν εἰδώς,
 ἑπτὰ νεῶν· ἐρέται δ' ἐν ἐκάστῃ πεντήκοντα
 720 ἐμβέβασαν, τόξων ἐν εἰδότες Ἴφι μάχεσθαι.
 ἀλλ' ὁ μὲν ἐν νήσῳ κεῖτο κρατέρ' ἄλγεα πάσχων,
 Λήμνῳ ἐν ἡγαθέῃ, ὅθι μιν λίπον υἱες Ἀχαιῶν
 ἔλκεϊ μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου.
 ἔνθ' ὁ γε κεῖτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον
 725 Ἀργεῖοι παρὰ νηυσὶ Φιλοκτῆταιο ἀνακτος.
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·

- ἀλλὰ Μέδων κόσμησεν, Ὀϊλῆος νόθος υἱός,
 τόν ῥ' ἔτεκεν Ῥήνη ὑπ' Ὀϊλῇ πτολιπόρθῳ.
 οἱ δ' εἶχον Τρίκκην καὶ Ἰθώμην κλωμακόεσσαν,
 730 οἱ τ' ἔχον Οἰχαλίην, πόλῳ Εὐρύτου Οἰχαλιῆος,
 τῶν αὖθ' ἡγείσθην Ἀσκληπιοῦ δύο παῖδε,
 ἰητῆρ' ἀγαθῷ, Ποδαλείριος ἥδὲ Μαχάων.
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστοχόωντο.
 οἱ δ' ἔχον Ὀρμένιον, οἱ τε κρήνην Ὑπέρειαν,
 735 οἱ τ' ἔχον Ἀστέριον Τιτάνοιό τε λευκὰ κάρηνα,
 τῶν ἦρχ' Εὐρύπυλος, Ἐυαίμονος ἀγλαὸς υἱός,
 τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.
 οἱ δ' Ἀργισσαν ἔχον καὶ Γυρτώνην ἐνέμοντο,
 Ὀρθην Ἠλώνην τε πόλιν τ' Ὀλοοσσόνα λευκὴν,
 740 τῶν αὖθ' ἡγεμόνευε μενεπτόλεμος Πολυποίτης,
 υἱὸς Πειριθόοιο, τὸν ἀθάνατος τέκετο Ζεὺς,
 τόν ῥ' ὑπὸ Πειριθῳ τέκετο κλυτὸς Ἴπποδάμεια
 ἡματι τῷ ὅτε φῆρας ἐτίσατο λαχνήεντας,
 τοὺς δ' ἐκ Πηλίου ὤσε καὶ Αἰθίκεσσι πέλασσεν.
 745 οὐκ οἶος, ἅμα τῷ γε Λεοντεύς, ὄζος Ἄρης,
 υἱὸς ὑπερθύμιοι Κορώνου Καινεῖδαο.
 τοῖς δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.
 Γουνεὺς δ' ἐκ Κύφου ἦγε δύω καὶ εἴκοσι νῆας.
 τῷ δ' Ἐνιῆνες ἔποντο μενεπτόλεμοί τε Περαιβοί,
 750 οἱ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθεντο,
 οἱ τ' ἀμφ' ἱμερτὸν Τιταρήσιον ἔργα νύμοντο,
 ὃς ῥ' ἐς Πηνεῖον προῖεὶ καλλίρροον ὕδωρ.
 οὐδ' ὃ γε Πηνεῖῳ συμμίσγεται ἀργυροδύη,
 ἀλλὰ τέ μιν καθύπερθεν ἐπιρρέει ἡνὶ ἔλαιον.
 755 ὄρκου γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀπορρώξ.
 Μαγνήτων δ' ἦρχε Πρόθοος, Τενθρηδόνος υἱός,
 οἱ περὶ Πηνεῖον καὶ Πήλιον εἰνοσίφυλλον

- ναίεσκον· τῶν μὲν Πρόθοος θοὸς ἡγεμόνευεν,
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.
- 760 οὗτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
 τίς τ' ἄρ' τῶν ὄχ' ἄριστος ἔην, σύ μοι ἔννεπε, μοῦσα,
 αὐτῶν ἡδ' ἵππων, οἳ ἅμ' Ἀτρεΐδῃσιν ἔποντο.
 ἵπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,
 τὰς Ἐύμηλος ἔλανε ποδώκεας ὄρνιθας ὥς,
- 765 ὄτριχας οἰέτεας, σταφύλῃ ἐπὶ νῶτον εἴσας·
 τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
 ἄμφω θηλείας, φόβον Ἄρης φορεούσας.
 ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας,
 ὄφρ' Ἀχιλεὺς μῆνιεν· ὁ γὰρ πολὺ φέρτατος ἦεν,
- 770 ἵπποι θ', οἳ φορέεσκον ἀμύμονα Πηλεΐωνα.
 ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσι ποντοπόροισιν
 κεῖτ' ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν,
 Ἀτρεΐδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
 δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες
- 775 τόχοισιν θ'· ἵπποι δὲ παρ' ἄρμασιν οἷσιν ἕκαστος,
 λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον,
 ἕστασαν· ἅρματα δ' εὖ πεπυκασμένα κείμε ἀνάκτων
 ἐν κλισίῃς. οἳ δ' ἄρχὸν ἀρηΐφιλον ποθέοντες
 φοίτων ἐνθα καὶ ἐνθα κατὰ στρατόν, οὐδ' ἐμάχοντο.
- 780 οἳ δ' ἄρ' ἴσαν, ὥς εἴ τε πυρὶ χθὼν πᾶσα νέμοιτο·
 γαῖα δ' ὑπεστενάχιζε Διὶ ὥς τερπικεραυνῷ
 χωμένῳ, ὅτε τ' ἀμφὶ Τυφώϊ γαῖαν ἱμάσση
 εἰν Ἀρίμοις, ὅθι φασὶ Τυφώος ἔμμεναι εὐνάς.
 ὥς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
- 785 ἐρχομένων· μάλα δ' ὤκα διέπρησσαν πεδίοιο.

Τρῳσὶν δ' ἄγγελος ἦλθε ποδὴνemos ὠκέα Ἴρις
 παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ·

- οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν
πάντες ὁμηγερέες, ἡμὲν νέοι ἡδὲ γέροντες.
790 ἀγχοῦ δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις·
εἶσατο δὲ φθογγὴν υἱὲ Πριάμοιο Πολίτῃ,
ὃς Τρώων σκοπὸς ἔζε, ποδωκείῃσι πεποιθώς,
τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυνήταο γέροντος,
δέγμενος ὅπποτε ναῦφω ἀφορμηθεῖεν Ἀχαιοί.
795 τῷ μιν ἐεισταμένη προσέφη πόδας ὠκέα Ἴρις·
“ὦ γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοι εἰσίν,
ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλίαςτος ὄρωρεν.
ἦ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,
ἀλλ' οὐ πῶ τοιόνδε τοσόνδε τε λαὸν ὄπωπα·
800 λήν γὰρ φύλλοισιν ἐοικότες ἢ ψαμάθοισιν
ἔρχονται πεδίοιο μαχησόμενοι προτὶ ἄστυ.
Ἐκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὧδέ γε ῥέξαι.
πολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμου ἐπίκουροι,
ἄλλῃ δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·
805 τοῖσιν ἕκαστος ἀνὴρ σημαινέτω, οἷσί περ ἄρχει,
τῶν δ' ἐξηγείσθω, κοσμησάμενος πολιήτας.”
ὥς ἔφαθ', Ἐκτωρ δ' οὐ τι θεᾶς ἔπος ἡγνοίησεν,
αἶψα δ' ἔλυσ' ἀγορὴν· ἐπὶ τεύχεα δ' ἐσσεύοντο.
πᾶσαι δ' ὠίγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,
810 πεζοὶ θ' ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρειν.
ἔστι δέ τις προπάροιθε πόλιος αἰπεία κολώνη,
ἐν πεδίῳ ἀπάνευθε, περιδρομος ἔνθα καὶ ἔνθα,
τὴν ἦ τοι ἄνδρες Βατίειαν κικλήσκουσιν,
ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·
815 ἔνθα τότε Τρώες τε διέκριθεν ἡδ' ἐπίκουροι.

Τρωσὶ μὲν ἡγεμόνευε μέγας κορυθαίολος Ἐκτωρ,
Πριαμίδης· ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι

λαοὶ θωρήσσοντο, μεμαότες ἐγχείησιν.

Δαρδανίων αὖτ' ἦρχεν εὖς πάϊς Ἀγχίσαιο,
 820 Αἰνείας, τὸν ὑπ' Ἀγχίσῃ τέκε δὴ Ἀφροδίτῃ,
 Ἰδῆς ἐν κνημοῖσι θεὰ βροτῷ ἐννηθείσα,
 οὐκ οἶος, ἅμα τῷ γε δύνω Ἀντήνορος υἱέ,
 Ἀρχέλοχός τ' Ἀκάμας τε, μάχης ἐν εἰδότε πάσης.
 οἱ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νείατον Ἰδῆς,

825 ἀφνειοί, πίνοντες ὕδωρ μέλαν Αἰσθήποιο,
 Τρῶες, τῶν αὖτ' ἦρχε Λυκάονος ἀγλαὸς υἱός,
 Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.
 οἱ δ' Ἀδρήστεϊάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ,
 καὶ Πιτύειαν ἔχον καὶ Τηρείης ὄρος αἰπύ,

830 τῶν ἦρχ' Ἀδρηστός τε καὶ Ἀμφίος λινοθώρηξ,
 υἱέ δύνω Μέροπος Περκωσίου, ὃς περὶ πάντων
 ἦδδε μαντοσύνας, οὐδὲ οὖς παῖδας ἔασκεν
 στείχειν ἐς πόλεμον φθισήνορα. τὰ δέ οἱ οὐ τι
 πειθέσθην · κῆρες γὰρ ἄγον μέλανος θανάτοιο.

835 οἱ δ' ἄρα Περκῶτην καὶ Πράκτιον ἀμφενέμοντο
 καὶ Σηστόν καὶ Ἀβυδὸν ἔχον καὶ δῖαν Ἀρίσβην,
 τῶν αὖθ' Ἑρτακίδης ἦρχ' Ἀσῖος, ὄρχαμος ἀνδρῶν,
 Ἀσῖος Ἑρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι,
 αἰθῶνες μεγάλοι, ποταμοῦ ἀπο Σελλήεντος.

840 Ἴππόθοος δ' ἄγε φῦλα Πελασγῶν ἐγχεσιμῶρων,
 τῶν οἱ Λάρισαν ἐριβώλακα ναιετάασκον ·
 τῶν ἦρχ' Ἴππόθοός τε Πύλαιός τ', ὄζος Ἀρῆος,
 υἱέ δύνω Λήθιοιο Πελασγοῦ Τευταμίδαο.

αὐτὰρ Θρήικας ἦγ' Ἀκάμας καὶ Πείροος ἦρως,
 845 ὄσσοις Ἑλλήσποντος ἀγάρροος ἐντὸς ἔέργει.

Εὐφημος δ' ἀρχὸς Κικόνων ἦν αἰχμητῶν,
 υἱὸς Τροϊζήνοιο διοτρεφέος Κεάδαο.

αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους

τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρὺ ρέοντος,
850 Ἀξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικίδναται αἶαν.

Παφλαγόνων δ' ἡγείτο Πυλαιμένεος λάσιον κῆρ
ἐξ Ἐνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων,
οἳ ῥα Κύτωρον ἔχον καὶ Σήσαμον ἀμφενέμοντο
ἀμφί τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον,
855 Κρῶμνάν τ' Αἰγιαλόν τε καὶ ὑψηλοὺς Ἐρυθίνους.

αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον
τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.

Μυσῶν δὲ Χρόμις ἦρχε καὶ ἔννομος οἰωνιστής.
ἀλλ' οὐκ οἰωνοῖσιν ἐρύσσατο κῆρα μέλαωαν,
860 ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
ἐν ποταμῷ, ὅθι περ Τρῶας κεράιζε καὶ ἄλλους.

Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάνιος θεοειδὴς
τῆλ' ἐξ Ἀσκανίης· μέμασαν δ' ὕσμῖνι μάχεσθαι.

Μήρῳ αὖ Μέσθλης τε καὶ Ἀντιφῶς ἡγησάσθην,
865 νῆε Τалаιμένεος, τῷ Γυγαίῃ τέκε λίμνη,
οἳ καὶ Μήονας ἦγον ὑπὸ Τμῶλῳ γεγαῶτας.

Νάσσης αὖ Καρῶν ἡγήσατο βαρβαροφώνων,
οἳ Μίλητον ἔχον Φθιρῶν τ' ὄρος ἀκριτόφυλλον
Μαιάνδρου τε ῥοὰς Μυκάλης τ' αἰπεινὰ κάρηνα.
870 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάσσης ἡγησάσθην.

Νάσσης Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,
ὃς καὶ χρυσὸν ἔχων πολεμόνδ' ἱέν ἤυτε κούρη,
νῆπιος, οὐδέ τί οἱ τό γ' ἐπήρκεσε λυγρὸν ὄλεθρον,
ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο

875 ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων.

Σαρπηδὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων
τηλόθεν ἐκ Λυκίης, Ξάνθου ἄπο διωήεντος.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Γ.

Γάμια δ' ἄρ' ἀμφ' Ἑλένης οἷον μόθος ἐστὶν ἀκοίταιν.

Gamma — suo pugnat pro coniuge uterque maritus.

'Gamma the single fight doth sing
'Twixt Paris and the Spartan king.'

ὄρκοι. τειχοσκοπία. Πάριδος καὶ Μενελάου μονομαχία.

- αὐτὰρ ἐπεὶ κόσμηθεν ἄμ' ἡγεμόνεσσιν ἕκαστοι,
 Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν ὄρνιθες ὥς,
 ἥύτε περ κλαγγῇ γεράνων πέλει οὐρανόθι πρό,
 αἷ τ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
 5 κλαγγῇ ταί γε πέτονται ἐπ' Ὀκεανοῦ ροάων,
 ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσαι·
 ἡέριαι δ' ἄρα ταί γε κακὴν ἔριδα προφέρονται·
 οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνείοντες Ἀχαιοί,
 ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.
 10 εἴτ' ὄρεος κορυφῇσι Νότος κατέχευεν ὁμίχλην,
 ποιμέσιν οὐ τι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω·
 τόσσον τίς τ' ἐπὶ λεύσσει, ὅσον τ' ἐπὶ λᾶαν ἴησιν·
 ὥς ἄρα τῶν ὑπὸ ποσσὶ κονίσσαλος ὄρνυτ' ἀελλῆς
 ἐρχομένων· μάλα δ' ὤκα διέπρησσον πεδίοιο.
 15 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 Τρῳσὶν μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,
 παρδαλέην ὤμοισιν ἔχων καὶ καμπύλα τόξα·
 καὶ ξίφος, αὐτὰρ δοῦρε δύω κεκορυθμένα χαλκῷ
 πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους·

- 20 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δημοτῇτι.
 τὸν δ' ὥς οὖν ἐνόησεν ἀρηίφιλος Μενέλαος
 ἐρχόμενον προπάροιθεν ὁμίλου μακρὰ βιβάντα,
 ὥς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,
 εὐρὼν ἢ ἔλαφον κεραὸν ἢ ἄγριον αἶγα,
 25 πεινάων· μάλα γάρ τε κατεσθίει, εἴ περ ἂν αὐτὸν
 σεύωνται ταχέες τε κύνες θαλεροί τ' αἰζηοί·
 ὥς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα
 ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τίσασθαι ἀλείτην.
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.
 30 τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδῆς
 ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ,
 ἅψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλειύνων.
 ὥς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίωρσος ἀπέστη
 οὔρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυῖα,
 35 ἅψ δ' ἀνεχώρησεν, ὦχρός τέ μιν εἶλε παρειάς,
 ὥς αὖτις καθ' ὁμίλον ἔδν Τρώων ἀγερῶχων
 δείσας Ἀτρεὺς υἱὸν Ἀλέξανδρος θεοειδῆς.
 τὸν δ' Ἔκτωρ νείκεσεν ἰδὼν αἰσχροῖς ἐπέεσσιν·
 “Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἡπεροπεντά,
 40 αἶθ' ὄφελες ἄγονός τ' ἔμεναι ἄγαμός τ' ἀπολέσθαι·
 καί κε τὸ βουλοίμην, καί κεν πολὺν κέρδιον ἦεν,
 ἢ οὕτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.
 ἦ που καγχαλώωσι κάρη κομόωντες Ἀχαιοί,
 φάντες ἀριστήα πρόμον ἔμμεναι, οὐνεκα καλὸν
 45 εἶδος ἔπ', ἀλλ' οὐκ ἔστι βίη φρεσὶν οὐδέ τις ἀλκή.
 ἦ τοιόσδε ἐὼν ἐν ποντοπόροιςιν νέεσσιν
 πόντον ἐπιπλώσας, ἐτάρους ἐρίηρας ἀγείρας,
 μιχθεὶς ἄλλοδαποῖσι γυναικ' ἐνειδέ' ἀνῆγες
 ἐξ ἀπίης γαίης, νυδὸν ἀνδρῶν αἰχμητῶν,
 50 πατρί τε σφ' μέγα πῆμα πόλλή τε παντί τε δῆμῳ,

- δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ ;
 οὐκ ἂν δὴ μείνειας ἀρηίφιλον Μενέλαον ;
 γνοίης χ', οἴου φωτὸς ἔχεις θαλερὴν παράκοιτιν.
 οὐκ ἂν τοι χραίσμη κίθαρις τὰ τε δῶρ' Ἀφροδίτης,
 55 ἢ τε κόμη τό τε εἶδος, ὅτ' ἐν κονίησι μιγείης.
 ἀλλὰ μάλα Τρῶες δευδῆμονες· ἦ τέ κεν ἤδη
 λαίνον ἔσσο χιτῶνα κακῶν ἔνεχ', ὅσσα ἔοργας."
 τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
 "Ἐκτορ, ἐπεὶ με κατ' αἴσαν ἐνείκεσας οὐδ' ὑπὲρ αἴσαν,
 60 αἰεὶ τοι κραδίη πέλεκυς ὥς ἐστιν ἀτειρής,
 ὅς τ' εἷσιν διὰ δουρὸς ὑπ' ἀνέρος, ὅς ῥά τε τέχνη
 νήιον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·
 ὥς σοὶ ἐνὶ στήθεσσι νόος ἀτάρβητος νόος ἐστίν·
 μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης·
 65 οὐ τοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα,
 ὅσσα κεν αὐτοὶ δώσιν, ἐκὼν δ' οὐκ ἂν τις ἔλοιτο.
 νῦν αὖτ', εἰ μ' ἐθέλεις πολεμίζειν ἠδὲ μάχεσθαι,
 ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοῦς,
 αὐτὰρ ἔμ' ἐν μέσσω καὶ ἀρηίφιλον Μενέλαον
 70 συμβάλετ' ἄμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.
 ὀππότερος δέ κε νικήσῃ κρείσσω τε γένηται,
 κτήμαθ' ἐλὼν ἐν πάντα γυναῖκά τε ρῖκαδ' ἀγέσθω·
 οἱ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ ταμόντες
 ναίετε Τροίην ἐριβώλακα, τοὶ δὲ νεέσθων
 75 Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα."
 ὥς ἔφαθ', Ἐκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκούσας,
 καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
 μέσσου δουρὸς ἐλὼν· τοὶ δ' ἰδρύνθησαν ἅπαντες.
 τῷ δ' ἐπετοξάζοντο κάρη κομόωντες Ἀχαιοί,
 80 ἰοῖσίν τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον.
 αὐτὰρ ὁ μακρὸν ἄνυσεν ἄναξ ἀνδρῶν Ἀγαμέμνων·

“ἴσχεσθ’, Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν·
στεύται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἴκτωρ.”

ὥς ἔφαθ’, οἱ δ’ ἔσχοντο μάχης ἄνῳ τε γέγοντο
85 ἔσσυμένως. Ἴκτωρ δὲ μετ’ ἀμφοτέροισιν ἔειπεν·

“κέκλυτέ μεν, Τρῶες καὶ ἐκνήμειδες Ἀχαιοί,
μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νείκος ὄρωρεν.
ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
τεύχεα κάλ’ ἀποθέσθαι ἐπὶ χθονὶ πονυλβοτείρῃ,

90 αὐτὸν δ’ ἐν μέσσω καὶ ἀρηίφιλον Μενέλαον
οἶους ἀμφ’ Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.
ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
κτῆμαθ’ ἐλὼν ἐν πάντα γυνοῖκά τε οἴκαδ’ ἀγέσθω.
οἱ δ’ ἄλλοι φιλότῃ καὶ ὄρκια πιστὰ τάμωμεν.”

95 ὥς ἔφαθ’, οἱ δ’ ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος·

“κέκλυτε νῦν καὶ ἐμείο· μάλιστα γὰρ ἄλγος ἰκάνει
θυμὸν ἐμόν· φρονέω δὲ διακρινθῆμεναι ἥδη
Ἀργεῖους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε

100 εἵνεκ’ ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἔνεκ’ ἀρχῆς.
ἡμέων δ’ ὁπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
τεθναίῃ· ἄλλοι δὲ διακρινθεῖτε τάχιστα.

οἴσετε δ’ ἄρν’, ἕτερον λευκὸν ἐτέρην δὲ μέλαιναν,
γῇ τε καὶ ἡλίῳ· Διὶ δ’ ἡμεῖς οἴσομεν ἄλλον.

105 ἄξετε δὲ Πριάμοιο βίην, ὄφρ’ ὄρκια τάμνη
αὐτός, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι,
μή τις ὑπερβασίῃ Διὸς ὄρκια δηλήσῃται.
αἰεὶ δ’ ὁπλοτέρων ἀνδρῶν φρένες ἡερέθονται·

οἷς δ’ ὁ γέρων μετέησιν, ἅμα πρόσσω καὶ ὀπίσσω

110 λεύσσει, ὅπως ὅχ’ ἄριστα μετ’ ἀμφοτέροισι γένηται.”

ὥς ἔφαθ’, οἱ δ’ ἐχάρησαν Ἀχαιοὶ τε Τρῳεῖς τε,
ἐλπόμενοι παύσασθαι οἰζυροῦ πολέμοιο.

- καί ῥ' ἵππους μὲν ἔρυξαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοὶ
τεύχεά τ' ἐξεδύοντο. τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
115 πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα.
Ἐκτωρ δὲ προτὶ ἄστρῳ δὺν κήρυκας ἔπεμπεν,
καρπαλίμως ἄρνας τε φέρειν Πριάμῳ τε καλέσσαι.
αὐτὰρ ὁ Ταλθύβιον προτεῖ κρείων Ἀγαμέμνων
νῆας ἐπὶ γλαφυρὰς ἰέναι, ἥδ' ἄρνα κέλευεν
120 οἰσέμεναι. ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίφῳ.
Ἴρις δ' αὖθ' Ἑλένη λευκωλένῳ ἄγγελος ἦλθεν,
εἰδομένη γαλόῳ, Ἀντηνορίδαο δάμαρτι,
τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων,
Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.
125 τὴν δ' εὖρ' ἐν μεγάρῳ. ἥ δὲ μέγαν ἰστὸν ὕφαινε,
δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους
Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτῶνων,
οὓς ἔθεν ἔνεκ' ἔπασχον ὑπ' Ἀρης παλαμῶν.
ἀγχοῦ δ' ἰσταμένη προσέφη πόδας ὠκεία Ἴρις.
130 “δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι
Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτῶνων.
οἱ πρὶν ἐπ' ἀλλήλοισι φέρον πολὺδακρυν Ἀρηα
ἐν πεδίῳ, ὀλοοῖο λιλαιόμενοι πολέμοιο,
οἱ δὴ νῦν ἕαται σιγῇ, πόλεμος δὲ πέπνυται,
135 ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν.
αὐτὰρ Ἀλέξανδρος καὶ ἀρηίφίλος Μενέλαος
μακρῆς ἐγχείρῃσι μαχήσονται περὶ σείο.
τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις.”
ὥς εἰποῦσα θεὰ γλυκὺν ἵμερον ἔμβαλε θυμῷ
140 ἀνδρὸς τε προτέρου καὶ ἄστεος ἠδὲ τοκῆων.
αὐτίκα δ' ἀργεννῇσι καλυψαμένη ὀθόνησιν
ὠρμάτ' ἐκ θαλάμοιο τέρεν κατὰ δάκρυν χέουσα,
οὐκ οἷη, ἅμα τῇ γε καὶ ἀμφίπολοι δὺ ἔποντο,

- Αἶθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις.
 145 αἶψα δ' ἔπειθ' ἵκανον ὅθι Σκαιαὶ πύλαι ἦσαν.
 οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην
 Λάμπον τε Κλυτίον θ' Ἴκετάονά τ', ὄζον Ἄρῃος,
 Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
 εἶατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσιν,
 150 γῆραϊ δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταὶ
 ἐσθλοί, τεττίγεσσιν ἐοικότες, οἳ τε καθ' ὕλην
 δενδρέω ἐφεζόμενοι ὅπα λειριόεσσιν αἰεῖσιν·
 τοῖοι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.
 οἱ δ' ὥς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργῳ ἰοῦσαν,
 155 ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον·
 “οὐ νέμεσις Τρῶας καὶ ἐυκνήμιδας Ἀχαιοὺς
 τοιγῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν
 αἰνῶς ἀθανάτησι θεῇς εἰς ὧπα ἔοικεν.
 ἀλλὰ καὶ ὥς, τοίη περ ἐοῦσ', ἐν νηυσὶ νεέσθω,
 160 μῆδ' ἡμῖν τεκέεσσιν ἐπίσσω πῆμα λίποιτο.”
 ὥς ἄρ' ἔφην, Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ·
 “δεῦρο πάροιθ' ἐλθοῦσα, φίλον τέκος, ἵζευ ἐμεῖο,
 ὄφρα ἴδῃ πρότερόν τε πόσῳ πηοὺς τε φίλους τε.
 οὐ τί μοι αἰτὴ ἐσσί· θεοὶ νῦ μοι αἰτιοὶ εἰσιν,
 165 οἳ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν·
 ὥς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης,
 ὅς τις ὄδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἧς τε μέγας τε.
 ἦ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασιν,
 καλὸν δ' οὕτω ἐγὼν οὐ πῶ ἴδον ὀφθαλμοῖσιν,
 170 οὐδ' οὕτω γεραρόν· βασιλῆϊ γὰρ ἀνδρὶ ἔοικεν.”
 τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, διὰ γυναικῶν·
 “αἰδοῖός τέ μοι ἐσσι, φίλε ἔκνυρ, δεινός τε·
 ὥς ὄφελεν θάνατός μοι ἀδεῶν κακός, ὅπποτε δεῦρο
 νιέει σῶ ἐπόμην, θάλαμον γνωτοὺς τε λιποῦσα

- 175 παῖδά τε τηλυγέτην καὶ ὀμηλικήν ἐρατεινήν.
 ἀλλὰ τὰ γ' οὐκ ἐγένοντο · τὸ καὶ κλαίουσα τέτηκα.
 τοῦτο δέ τοι ἐρέω, ὃ μ' ἀνείρεαι ἡδὲ μεταλλάς.
 οὗτός γ' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων,
 ἀμφοτέρων, βασιλεὺς τ' ἀγαθὸς κρατερός τ' αἰχμητής ·
- 180 δαὴρ αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε.”
 ὥς φάτο, τὸν δ' ὁ γέρων ἡγάσσατο φώνησέν τε ·
 “ὦ μάκαρ Ἀτρεΐδη, μοιρηγενές, ὀλβιόδαιμον,
 ἧ ῥά νύ τοι πολλοὶ δεδμήατο κοῦροι Ἀχαιῶν.
 ἤδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσαν ·
- 185 ἔνθα ἴδον πλείστους Φρύγας ἀνέρας, αἰολοπώλους,
 λαοὺς Ὀτρήης καὶ Μυγδόνος ἀντιθέοιο,
 οἳ ῥα τότε ἔστρατόωντο παρ' ὄχθας Σαγαγαρίοιο ·
 καὶ γὰρ ἐγὼν ἐπίκουρος ἔων μετὰ τοῖσιν ἐλέχθην
 ἡματι τῷ ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάειραι ·
- 190 ἀλλ' οὐδ' οἱ τόσοι ἦσαν, ὅσοι ἐλίκωπες Ἀχαιοί.”
 δεύτερον αὐτ' Ὀδυσῆα ἰδὼν ἐρέειν ὁ γεραίός ·
 “εἵπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅς τις ὁδ' ἐστίν,
 μεῖων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαο,
 εὐρύτερος δ' ὤμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.
- 195 τεύχεα μὲν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ,
 αὐτὸς δὲ κτίλος ὥς ἐπιπωλείται στίχας ἀνδρῶν ·
 ἀρνεῖω μιν ἐγὼ γε εἴσκω πηγεσιμάλλῃ,
 ὅς τ' οἷων μέγα πῶν διέρχεται ἀργεννῶν.”
 τὸν δ' ἡμέμβετ' ἔπειθ' Ἑλένη, Διὸς ἐκγεγαυῖα ·
- 200 “οὗτος δ' αὖ Λαερτιάδης, πολύμητις Ὀδυσσεύς,
 ὅς τράφη ἐν δῆμῳ Ἰθάκης κραναῆς περ ἐούσης,
 εἰδὼς παντοίους τε δόλους καὶ μήδεα πυκνά.”
 τὴν δ' αὐτ' Ἀντήνωρ πεπνυμένος ἀντίον ἦνδα ·
 “ὦ γύναι, ἧ μάλα τοῦτο ἔπος νημερτὲς ἔειπες ·
- 205 ἦδη γὰρ καὶ δεῦρό ποτ' ἦλυθε δῖος Ὀδυσσεύς,

- σεῦ ἔκ' ἀγγελίης, σὺν ἀρηιφίλῳ Μενελάῳ ·
 τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,
 ἀμφοτέρων δὲ φνὴν ἐδάην καὶ μήδεα πυκνά.
 ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
 210 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὦμους,
 ἄμφω δ' ἐξομένω, γεραρώτερος ἦεν Ὀδυσσεύς.
 ἀλλ' ὅτε δὴ μύθους καὶ μήδεα πᾶσιν ὕφαινον,
 ἦ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευεν,
 παῦρα μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολύμυθος,
 215 οὐδ' ἀφαμαρτοεπής, εἰ καὶ γένει ὕστερος ἦεν.
 ἀλλ' ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς,
 στάσκειν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πήξας,
 σκηπτρον δ' οὗτ' ὀπίσω οὔτε προπρηγνὲς ἐνώμα,
 ἀλλ' ἀστεμφὲς ἔχεσκειν, αἰδρεῖ φωτὶ ἑοικώς ·
 220 φαίης κε ζάκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὐτῶς.
 ἀλλ' ὅτε δὴ ὅπα τε μεγάλην ἐκ στήθεος εἶη
 καὶ ἔπεα νιφάδεσσιν ἑοικότα χειμερίησιν,
 οὐκ ἂν ἔπειτ' Ὀδυσσῇ γ' ἐρίσσειε βροτὸς ἄλλος ·
 οὐ τότε γ' ὦδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες.”
 225 τὸ τρίτον αὐτ' Αἴαντα ἰδὼν ἐρέειν ὁ γεραιός ·
 “ τίς τ' ἄρ' ὄδ' ἄλλος Ἀχαιὸς ἀνὴρ ἡὺς τε μέγας τε,
 ἔξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὦμους ; ”
 τὸν δ' Ἑλένη τανύπεπλος ἀμείβετο, διὰ γυναικῶν ·
 “ οὗτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν.
 230 Ἰδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὥς
 ἔσθηκ', ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἡγερέθονται
 πολλάκι μιν ξείνισσεν ἀρηίφίλος Μενέλαος
 οἴκῳ ἐν ἡμετέρῳ, ὅποτε Κρήτηθεν ἴκοιτο.
 νῦν δ' ἄλλους μὲν πάντας ὀρῶ ἐλίκωπας Ἀχαιοὺς,
 235 οὓς κεν ἐν γνοίῃν καὶ τ' οὐνομα μυθησαίμην ·
 δοιῶ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,

- Κάστορά θ' ἱππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,
αὐτοκασιγνήτω, τῷ μοι μία γείνατο μήτηρ.
ἧ οὐχ ἐσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς,
240 ἧ δέυρω μὲν ἔποντο νέεσσ' ἐνὶ ποντοπόροισιν,
νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,
αἴσχεα δειδιότες καὶ ὀνειδέα πόλλ', ἃ μοι ἔστιν."
ὥς φάτο, τοὺς δ' ἤδη κάτεχεν φυσίζοος αἶα
ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.
245 κήρυκες δ' ἀνὰ ἄστρῳ θεῶν φέρον ὄρκια πιστά,
ἄρνε δύνω καὶ οἶνον εὐφρονα, καρπὸν ἀρούρης,
ἄσκῳ ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν
κῆρυξ Ἰδαίος ἠδὲ χρύσεια κύπελλα·
ᾧτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·
250 "ὄρσεο, Λαομεδοντιάδῃ, καλέουσιν ἄριστοι
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
εἰς πεδῖον καταβῆναι, ὃν ὄρκια πιστὰ τάμητε.
αὐτὰρ Ἀλέξανδρος καὶ ἀρηίφίλος Μενέλαος
μακρῆς ἐγχείρῃσι μαχήσοντ' ἀμφὶ γυναικί·
255 τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἔποιτο·
οἱ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ ταμόντες
ναίοιμεν Τροίην ἐριβώλακα, τοὶ δὲ νέονται
Ἄργος εἰς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα."
ὥς φάτο, ῥίγησεν δ' ὁ γέρων, ἐκέλευσε δ' ἐταίρους
260 ἵππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπὶθοντο.
ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τῶεν ὀπίσσω·
παρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
τῷ δὲ διὰ Σκαιῶν πεδίουδ' ἔχον ὠκέας ἵππους.
ἄλλ' ὅτε δὴ ῥ' ἴκοντο μετὰ Τρώας καὶ Ἀχαιοὺς,
265 ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβοτείραν
εἰς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.
ᾧρυντο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,

- ἄν δ' Ὀδυσσεὺς πολύμητις · ἀτὰρ κήρυκες ἀγανοὶ
 ὄρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
 270 μῖσγον, ἀτὰρ βασιλεύσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν.
 Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
 ἣ οἱ παρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,
 ἀρνῶν ἐκ κεφαλῶν τάμνε τρίχας · αὐτὰρ ἔπειτα
 κήρυκες Τρώων καὶ Ἀχαιῶν νείμαν ἀρίστοις.
 275 τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὐχετο, χεῖρας ἀνασχών
 “ Ζεὺ πάτερ, Ἴδηθεν μεδέων, κύδιστε μέγιστε,
 ἥελιός θ', ὃς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις,
 καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε καμόντας
 ἀνθρώπους τύνυσθον, ὅτις κ' ἐπίορκον ὁμόςσῃ,
 280 ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὄρκια πιστά.
 εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,
 αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,
 ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν ·
 εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,
 285 Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι.
 τιμὴν δ' Ἀργείοις ἀποτινέμεν, ἣν τιν' ἔοικεν,
 ἣ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
 εἰ δ' ἂν ἐμοὶ τιμὴν Πριάμος Πριάμοιό τε παῖδες
 τίνειν οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,
 290 αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποιηῆς
 αὐθι μένων, εἴως κε τέλος πολέμοιο κιχέω.”
 ἣ καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλεί χαλκῷ.
 καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
 θυμοῦ δευομένους · ἀπὸ γὰρ μένος εἴλετο χαλκός·
 295 οἶνον δ' ἐκ κρητῆρος ἀφυσσόμενοι δεπάεσσιν
 ἔκχεον, ἥδ' εὐχοντο θεοῖς αἰειγενέτησιν.
 ὦδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε·
 “ Ζεὺ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,

- ὀππότεροι πρότεροι ὑπὲρ ὄρκια πημήνεια,
 300 ὦδέ σφ' ἐγκέφαλος χαμάδις ῥέει ὡς ὅδε οἶνος,
 αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖεν.”
 ὡς ἔφαν, οὐδ' ἄρα πῶ σφιν ἐπεκράαινε Κρονίων.
 τοῖσι δὲ Δαρδανίδης Πριάμος μετὰ μῦθον ἔειπεν·
 “ κέκλυτέ μεν, Τρῶες καὶ ἐυκνήμιδες Ἀχαιοί·
 305 ἦ τοι ἐγὼν εἰμι προτὶ Ἴλιον ἡνεμόεσσαν
 ἄψ, ἐπεὶ οὐ πῶ τλήσομ' ἐν ὀφθαλμοῖσιν ὁρᾶσθαι
 μαρνάμενον φίλον υἱὸν ἀρηιφίλῳ Μενελάῳ·
 Ζεὺς μὲν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
 ὀπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.”
 310 ἦ ῥα καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φῶς,
 ἂν δ' ἄρ' ἔβαν' αὐτός, κατὰ δ' ἡνία τῶνεν ὀπίσσω·
 παρ δέ οἱ Ἀντήνωρ περικαλλέα βήσето δίφρον.
 τῷ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο·
 Ἔκτωρ δὲ Πριάμοιο πάϊς καὶ δῖος Ὀδυσσεὺς
 315 χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα
 κλήρους ἐν κυνέῃ χαλκῆρεϊ πᾶλλον ἐλόντες,
 ὀππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
 λαοὶ δ' ἡρήσαντο θεοῖς ἰδὲ χεῖρας ἀνέσχον·
 ὦδε δέ τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε·
 320 “ Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε μέγιστε,
 ὀππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκεν,
 τὸν δὸς ἀποφθίμενον δῦναι δόμον Ἀἴδος εἴσω,
 ἡμῖν δ' αὖ φιλότητα καὶ ὄρκια πιστὰ γενέσθαι.”
 ὡς ἄρ' ἔφαν, πάλLEN δὲ μέγας κορυθαίολος Ἔκτωρ
 325 ἄψ ὁρόων· Πάριος δὲ θοῶς ἐκ κλήρος ὄρουσεν.
 οἱ μὲν ἔπειθ' ἕζοντο κατὰ στίχας, ἥχι ἐκάστου
 ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·
 αὐτὰρ ὁ γ' ἀμφ' ὤμοισιν ἐδύσето τεύχεα καλὰ
 δῖος Ἀλέξανδρος, Ἑλένης πόσις ἡνκόμοιο.

- 330 κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν,
καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν
οἷο κασιγνήτοιο Λυκάονος, ἥρμοσε δ' αὐτῷ.
ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον,
- 335 χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε.
κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην ἐτύκτον ἔθηκεν,
ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
εἶλετο δ' αἰλκιμον ἔγχος, ὃ οἱ παλάμηφιν ἀρήρειν.
ὥς δ' αὐτως Μενέλαος ἀρήιος ἔντε' ἔδυνεν.
- 340 οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὁμίλου θωρήχθησαν,
ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο
δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας
Τρώας θ' ἵπποδάμους καὶ ἐκνήμιδας Ἀχαιοῦς.
καὶ ῥ' ἐγγὺς στήτην διαμετρητῷ ἐνὶ χώρῳ
- 345 σείοντ' ἐγχείας, ἀλλήλοισιν κοτέοντε.
πρόσθε δ' Ἀλέξανδρος προῖει δολιχόσκιον ἔγχος,
καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' εἶσιν·
οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμὴ
ἀσπίδι ἐν κρατερῇ. ὁ δὲ δεύτερος ὤρνυτο χαλκῷ
- 350 Ἀτρεΐδης Μενέλαος, ἐπευξάμενος Διὶ πατρί·
“Ζεῦ ἄνα, δὸς τίσασθαι ὃ με πρότερος κάκ' ἔοργεν,
δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δαμῆναι,
ὄφρα τις ἐρρίγησι καὶ ὀψιγόνων ἀνθρώπων
ξεινοδόκον κακὰ ῥέξαι, ὃ κεν φιλότῃτα παράσχη.”
- 355 ἧ ῥα καὶ ἀμπεπαλὼν προῖει δολιχόσκιον ἔγχος,
καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' εἶσιν.
διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
καὶ διὰ θώρηκος πολυδαιδάλου ἡρήρειστο·
ἀντικρὺς δὲ παρὰ λαπάρην διάμησε χιτῶνα
- 360 ἔγχος· ὁ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν.

Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον
πλήξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῷ
τριχθὰ τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.

Ἀτρεΐδης δ' ὤμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·

365 “ Ζεῦ πάτερ, οὐ τις σείω θεῶν ὀλοώτερος ἄλλος·
ἦ τ' ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος·
νῦν δέ μοι ἐν χεῖρεσσιν ἄγῃ ξίφος, ἐκ δέ μοι ἔγχος
ἦίχθη παλάμηφιν ἐτώσιον, οὐδὲ δάμασσα.”

ἦ καὶ ἐπαΐξας κόρυθος λάβεν ἵπποδασειῆς,

370 ἔλκε δ' ἐπιστρέψας μετ' ἐνκνήμιδας Ἀχαιοὺς·
ἄγχε δέ μιν πολύκεστος ἱμᾶς ἀπαλὴν ὑπὸ δειρήν,
ὅς οἱ ὑπ' ἀνθερεῶνος ὄχεὺς τέτατο τρυφαλείης.
καὶ νύ κεν εἵρυσσέν τε καὶ ἄσπετον ἦρατο κῦδος,
εἰ μὴ ἄρ' ὄξυν νόησε Διὸς θυγάτηρ Ἀφροδίτη,

375 ἦ οἱ ῥῆξεν ἱμάντα βοὸς ἱφι κταμένοιο·
κεωὴ δὲ τρυφάλεια ἄμ' ἔσπετο χειρὶ παχείῃ.
τὴν μὲν ἔπειθ' ἦρως μετ' ἐνκνήμιδας Ἀχαιοὺς
ῥῦψ' ἐπιδωήσας, κόμισαν δ' ἐρίηρες ἐταῖροι·
αὐτὰρ ὁ ἄψ' ἐπόρουσε κατακτάμεναι μενεαίνων

380 ἔγχεϊ χαλκείῳ. τὸν δ' ἐξήρπαξ' Ἀφροδίτη
ῥεία μάλ' ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ,
καδ δ' εἶσ' ἐν θαλάμῳ ἐνώδεϊ κηώεντι.
αὕτη δ' αὖθ' Ἑλένην καλέουσ' ἔε. τὴν δὲ κίχανεν
πύργῳ ἐφ' ὑψηλῷ, περὶ δὲ Τρωαὶ ἄλῃς ἦσαν.

385 χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβοῦσα,
γρηὶ δέ μιν εἰκυῖα παλαιγενεὶ προσέειπεν,
εἰροκόμῳ, ἦ οἱ Λακεδαῖμονι ναιετοώσῃ
ἦσκειν εἷρια καλά, μάλιστα δέ μιν φιλέεσκειν·
τῇ μιν ἐεισταμένη προσεφώνεε δι' Ἀφροδίτη·

390 “ δεῦρ' ἴθ', Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι.
κεῖνος ὃ γ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσι,

κάλλει τε στίλβων καὶ εἵμασιν · οὐδέ κε φαίης
 ἀνδρὶ μαχησάμενον τόν γ' ἔλθειν, ἀλλὰ χορόνδε
 ἔρχεσθ', ἥ ἐ χοροῖο νέον λήγοντα καθίζειν."

395 ὥς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄριεν ·
 καὶ ῥ' ὥς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν
 στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
 θάμβησέν τ' ἄρ' ἔπειτα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 "δαιμονίη, τί με ταῦτα λιλαίεαι ἡπεροπεύειν ;

400 ἡ πῆ με προτέρω πολίων ἐὺ ναιομενάων
 ἄξεις ἡ Φρυγίης ἡ Μηονίης ἐρατεινῆς,
 εἴ τίς τοι καὶ κείθι φίλος μερόπων ἀνθρώπων,
 οὐνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος
 νικήσας ἐθέλει στυγερὴν ἐμὲ οἴκαδ' ἄγεσθαι ·

405 τούνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης.
 ἦσο παρ' αὐτὸν ἰούσα, θεῶν δ' ἀπόεικε κελεύθου,
 μῆδ' ἔτι σοῖσι πόδεςσιν ὑποστρέψειας Ὀλυμπον,
 ἀλλ' αἰεὶ περὶ κεῖνον ὀίζυε καὶ ἐ φύλασσε,
 εἰς ὃ κέ σ' ἡ ἄλοχον ποιήσεται ἡ ὃ γε δούλην.

410 κείσε δ' ἐγὼν οὐκ εἴμι, νεμεσσητὸν δέ κεν εἴη,
 κείνον πορσυνέουσα λέχος · Τρωαὶ δέ μ' ὀπίσσω
 πᾶσαι μωμήσονται, ἔχω δ' ἄχε' ἄκριτα θυμῷ."

τὴν δὲ χολωσαμένη προσεφώνεε δῖ' Ἀφροδίτῃ ·
 "μή μ' ἔρεθε, σχετλίη, μὴ χωσαμένη σε μεθείω,

415 τῶς δέ σ' ἀπεχθήρω ὥς νῦν ἔκπαγλα φίλησα,
 μέσσω δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρά,
 Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὀλῃαι·"
 ὥς ἔφατ', ἔδεισεν δ' Ἑλένη, Διὸς ἐκγεγαυῖα,

βῆ δὲ κατασχομένη ἐανῷ ἀργῇτι φαεινῷ,

420 σιγῇ, πάσας δὲ Τρωὰς λάθεν · ἦρχε δὲ δαίμων.
 αἱ δ' ὅτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἴκοντο,
 ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,

- ἢ δ' εἰς ὑπόροφον θάλαμον κίε δία γυναικῶν.
 τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομειδῆς Ἀφροδίτη
 425 ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρονσα·
 ἔνθα καθίζ' Ἑλένη, κούρη Διὸς αἰγιόχοιο,
 ὅσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μύθῳ·
 “ἦλυθες ἐκ πολέμου· ὥς ὠφελες αὐτόθ' ὀλέσθαι,
 ἀνδρὶ δαμείς κρατερῶ, ὃς ἐμὸς πρότερος πόσις ἦεν.
 430 ἢ μὲν δὴ πρὶν γ' εὐχέ' ἀρηιφίλου Μενελάου
 σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχεϊ φέρτερος εἶναι·
 ἀλλ' ἴθι νῦν προκάλεσσαι ἀρηιφίλον Μενέλαον
 ἐξαυτίς μαχέσασθαι ἐναντίον. ἀλλὰ σ' ἐγὼ γε
 παύεσθαι κέλομαι, μηδὲ ξανθῶ Μενελάῳ
 435 ἀντίβιον πόλεμον πολεμίζειν ἢ δὲ μάχεσθαι
 ἀφραδέως, μή πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμήῃς.”
 τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν·
 “μή με, γύναι, χαλεποῖσιν ὄνειδεσι θυμὸν ἐνιπτε.
 νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθῆνῃ,
 440 κέων δ' αὖτις ἐγὼ· παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν.
 ἀλλ' ἄγε δὴ φιλότῃτι τραπέιομεν εὐνηθέντε·
 οὐ γάρ πώ ποτέ μ' ὦδέ γ' ἔρος φρένας ἀμφεκάλυψεν,
 οὐδ' ὅτε σε πρῶτον Λακεδαιμόνος ἐξ ἑρατεινῆς
 ἐπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσιν,
 445 νήσῳ δ' ἐν Κρανάῃ ἐμίγην φιλότῃτι καὶ εὐνῇ,
 ὥς σεο νῦν ἔραμαι καὶ με γλυκὺς ἡμερος αἰρεῖ.”
 ἢ ῥα καὶ ἄρχε λέχοσδε κιών· ἅμα δ' εἶπετ' ἀκοιτις.
 τῷ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθην λεχέεσσιν,
 Ἀτρεΐδης δ' ἀν' ὄμιλον ἐφοῖτα θηρὶ ἐοικώς,
 450 εἴ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα.
 ἀλλ' οὐ τις δύναιο Τρώων κλειτῶν τ' ἐπικούρων
 δεῖξαι Ἀλέξανδρον τότε ἀρηιφίλῳ Μενελάῳ.
 οὐ μὲν γὰρ φιλότῃτι γ' ἐκεύθανον, εἴ τις ἴδοιτο·

Ἴσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.
455 τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
“ κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἡδ’ ἐπίκουροι.
νίκη μὲν δὴ φαίνεται ἀρηίφилου Μενελάου·
ὕμεῖς δ’ Ἀργείην Ἑλένην καὶ κτήμαθ’ ἅμ’ αὐτῇ
ἔκδοτε, καὶ τιμὴν ἀποτινέμεν, ἣν τιν’ ἔοικεν,
460 ἧ τε καὶ ἐσσομένοισι μετ’ ἀνθρώποισι πέληται.”
ὥς ἔφατ’ Ἀτρεΐδης, ἐπὶ δ’ ἦνεον ἄλλοι Ἀχαιοί.

COMMENTARY.

FIRST BOOK OF THE ILIAD.

1-7. Prooemium: *The wrath of Achilles, from its very beginning, and the destructive consequences which followed in accordance with the will of Zeus.* This is the principal theme of the *Iliad*. The First Book serves as an introduction to the whole poem. It narrates the story of the strife between Achilles and Agamemnon, and the decree of Zeus, which is made on the intercession of Thetis. — The events narrated in A occupy 21 days. See § 7 a.

1. **μῆνιν**: *wrath, lasting anger*, the *memorem iram* of Verg. *Aen.* i. 4. Cf. 81, 247, 488. This receives prominence as being most important for the subject of the poem. — The definite article is not needed in early Greek. The connection decides, as it does in Latin, whether it should be used in translation. See § 42 g. — **θεά**: i.e. the Muse. Homer does not assign special names and offices to different muses. See on B 484. Cf. **ἄνδρα μοι ἔννεπε μούσα α 1.** — For the following caesural pause, see § 58 a, f. — **Πηληϊάδεω** [**Πηληϊάδου** or **Πηλεΐδου**]: for the genitive-ending, see § 34 c. This adjective is called a 'patronymic,' and is often used as a proper name. See § 39. — **Ἀχιλλεύς** [**Ἀχιλλεύς**]: for the ending, see § 23 c. Homer often drops one of two doubled consonants. See § 59 d ζ.

2. **οὐλομένην**: *destructive, deadly*, cf. Milton *Par. Lost* i. 2, 'forbidden fruit . . . whose mortal taste | Brought death into the world.' This is put in a kind of apposition with **μῆνιν**, as if it were an afterthought. The idea is amplified in the following relative clause, cf. 10, B 227; see § 12 e. — **μυρία**: *countless*; not a numeral in Homer. — For the 'elision' of α, see § 28 a. — For the 'hiatus,' allowed when the final vowel has been elided, see § 27 e. — **Ἀχαιοί**: often used for all the Greeks, see § 5 a. — **ἄλγεα** [**ἄλγῃ**]: i.e. the defeats caused by the absence of Achilles from the conflict. — For the uncontracted form, see § 24. — **ἔθηκεν**: *caused* (as Γ 321, see § 17), nearly equiv. to **τεύχε** below, or to the Attic **ἐποίησεν**.

3. **πολλὰς**: the second clause of the relative sentence is closely connected with the first, since **πολλὰς** repeats the idea of **μυρία**, while the third clause is added in the form of a contrast, **αὐτοὺς δὲ κτλ.** — **ἰφθίμους** [Attic **κρατερὰς**]: the feminine form **ἰφθίμας** is used by Homer only of persons. See § 38 a. — **Ἄϊδι προΐαψεν**: *sent off to Hades*, a vigorous expres-

sion for a violent death, as E 190, Z 487. *Cf.* multos Danaum demittimus Orco Verg. *Aen.* ii. 398. For the use of *πρό*, *cf.* *πρό ἤκε* 195. — *Ἀΐδι* [*Ἄιδῃ*]: a 'metaplastic' form of *Ἄιδης*, which in Homer is always the name of a person, the ruler of the nether world.

4. *ἥρώων*: *brave warriors*. The word had not acquired the meaning of *heroes* in the English sense (§ 17). — *αὐτοῖς*: *themselves*, i.e. their bodies as contrasted with their souls. They would have cared less about the rites of burial, if they had not considered the body to be the man himself. — *ἐλάρια* [*Attic ἀρπαγῆν*]: *booty*, *cf.* *canibus data praeda Latinis | alitibusque* Verg. *Aen.* ix. 485 f. For the preceding hiatus, see § 27 b. — *τεῦχε κύνεσσιν*: since the bodies often had to lie unburied, *cf.* B 393. Dogs are the scavengers of the East. *Cf.* 'Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat' 1 *Kings* xxi. 24, 'And the Philistine said to David, "Come to me and I will give thy flesh unto the fowls of the air, and to the beasts of the field"' 1 *Sam.* xvii. 44. To be left unburied was a dreaded fate; so Hector at the point of death besought Achilles not to allow the dogs to devour him, X 339. — *τεῦχε [ἔτευχε]*: for the omission of the augment, see § 43 a. — *κύνεσσιν [κυσίν]*: for the ending, see § 36 b.

5. *οἰωνοῖσι [οἰωνοῖς]*: the long form of the dative is more frequent in Homer than the dative in *-οις*. See § 35 d. — *δατα* [*Attic ἑορτήν*]: here of the food of brutes; *cf.* B 383. — *Διὸς . . . βουλῇ*: instead of *Διὸς μεγάλου διὰ βουλάς*. This is joined parenthetically (§ 21) to the preceding relative clause. The will of Zeus was accomplished in the consequences of the wrath of Achilles. *Cf.* 'Such was the will of heaven,' Milton *Par. Lost* ii. 1025. — *ἐτελείετο [ἐτελείετο]*: for the form, *cf.* *νικεῖων* B 243, *πνέοντες* B 536; see § 47 g. — *βουλῇ*: *will*, *cf.* *βούλομαι*. This corresponds to the *θέλημα* (*θέλω*) of the New Testament (*γενήθῃ τὸ θέλημά σου*) and to the *προαίρεσις* of Aristotle.

6. *ἐξ οὗ κτλ.*: *since first, since once*; the starting-point for *μῆνιν οὐλομένην*. This expression takes the place in Homer of the prose *ἐπεὶ ἀπαξ, ἐπεὶ τάχιστα*, *cf.* 235. *πρῶτον* and *πρῶτα* are used adv. with little difference of meaning, *cf.* 276, 319. — *τά*: for the short vowel lengthened before the following consonants, see § 59 f. — *διαστήτην [διστήτην] ἐρίσαντε*: *contending separated*, i.e. *contended and separated, parted in strife* (*ἔρις*).

7. *Ἀτρείδης*: of four syllables, see § 39 f. For the use of the patronymic, see § 39 b. For the genealogy of Agamemnon, son of Atreus, see p. ix. of the Vocabulary. He is described by Helen as 'a good king and a brave warrior' (Γ 179). — *ἄναξ ἀνδρῶν*: elsewhere precedes a proper name; only here is it found after a patronymic. It is generally applied to Agamemnon. — For the 'apparent hiatus,' see §§ 27 f, 32. — *δῖος*: *god-*

like, glorious (εὐγενής), a standing epithet of Achilles and of Odysseus. No special excellence of character is implied. Observe the metrical adaptation to the names of these two heroes, allowing the 'bucolic diaeresis,' after the fourth foot, see § 58 i; cf. Φοῖβος Ἀπόλλων, Παλλὰς Ἀθήνη. δῖος Ἀχλλεύς closes the verse in Homer more than 50 times.

8-52. *The injured Chryses. The avenging Apollo.* The scene opens in the tenth year of the war before Troy (B 295).

For the situation at the opening of the war, see § 6.

8. τίς τ' ἄρ: and who then? A question from the standpoint of the hearer, suggested by 6. Cf. 'Who first seduced them to that foul revolt?—Th' infernal serpent,' Milton *Par. Lost* i. 33. Some god must have decreed the calamity; the Homeric theology recognized no blind chance. — ἐριδι ξυνέηκε: brought together in strife. — ξυνέηκε [συνήκε]: for the augment, see § 43 d. — μάχεσθαι: to contend, sc. ἐπέεσσιν, cf. 304, B 377 f. For the explanatory inf., cf. μαντεύεσθαι 107, ἄγειν 338, ἀνίσσειν B 108, ἐρίζεμεναι B 214. See § 13 f; H. 951; G. 1533.

9. Ἀητοῖς: cf. 36. — For the inflection, see H. 197; G. 55. Ἀητώ seems to be a short form of Λατοῖα, but the latter does not appear in Greek. Apollo was the mediate cause of the trouble, since the pestilence occasioned the quarrel. — δ [οὔτος]: for the demonstrative use of the article, see § 42 f. — βασιλῆι: i.e. Agamemnon, ἀνάξ ἀνδρῶν. — For the 'dative of association,' see H. 772; G. 1177. For the form, cf. Ἀχιλλῆος 1. — χολωθείς: see on 81.

10. νοῦσον: Attic νόσον, § 23 d. It is called λοιμός 61. — ἀνά στρατόν: up through the camp (cf. κατὰ στρατόν 318), as the plague spread from tent to tent. Cf. 53. — ἄρσας: for the retention of σ after ρ, see § 48 e. — κακῆν: the adjective is explained by the following clause, the first word of which takes up the thought of the adjective. For the order of words, connecting κακῆν with what follows, see § 11 j. — λαοί [λαῖ]: soldiery, cf. Γ 186 and Agamemnon's epithet ποιμὴν λαῶν, B 243, shepherd of the people. Attic ἀπέθησκον οἱ στρατιῶται.

11. τὸν [τοῦτον τὸν] Χρῆσιν: that Chryses, well known to the hearers from stories or other songs. Nowhere else in Homer is the article used with a proper name. — ἴττιασεν: slighted. — ἄρητήρα: receives prominence from its rhythm and position, almost equiv. to "though he was" etc. He is called ἱερεὺς (the Attic word) below. — This verse has a 'spondee' in the fifth foot, and hence is called 'spondaic.' See § 57 h.

12. θεάς: cf. νηυσὶ ἄνθρωποισιν 421. A standing epithet of the ships even when they were on shore, § 12 a. — ἐπὶ νῆας [ναῦς]: i.e. to the camp, where the ships were drawn up on land, cf. B 688. — For the position of the preposition between the adjective and noun, cf. 15, 26; see § 11 m.

13. *λυόμενος*: to release for himself, to ransom. The active is used of him who receives the ransom, 20, 29. — *θήγατρα* [*θυγατέρα*]: for the form, see H. 188, D; Good. 276. — Homer knows her only by her patronymic *Χρυσήϊς* (111, see § 39 *g*) daughter of *Chryses*. — *φέρων*: bringing with him, probably on a wagon. — *ἀπτερίσι' ἀποινα*: bullion, (either of gold, silver, or copper,) or vessels of precious metal, or clothing.

14. *στέμματ' Ἀπόλλωνος*: cf. *Apollinis infula*, Verg. *Aen.* ii. 430. This ribbon, or chaplet, of white wool, marked the priest's official character. He came under the god's protection, but as a suppliant carried the fillet, instead of wearing it. Cf. *laurumque manu vittasque ferentem* | *Chrysen*, Ovid *Ars Am.* ii. 401. — *ἐκηβόλου*: he was the Archer Apollo. For similar epithets, see § 22 *c*. — For the loss of quantity in the final diphthong before an initial vowel, cf. 17; see § 59 *k*. — *Ἀπόλλωνος*: for the length of the first syllable, as 21, 36, etc., see § 59 *d*.

15. *χρυσέῳ* [*χρυσῶ*]: it was adorned with golden studs or nails. See on 219, B 45; cf. 246. So the soul of the seer Teiresias had a *χρύσειον σκήπτρον* in Hades. — *χρυσέῳ* is pronounced as of two syllables, (cf. 1, and see § 25), and is thus metrically like the Attic form. — *ἐνὰ σκήπτρῳ*: on a staff. Construe with *στέμματ' ἔχων*. Equiv. to Attic *ἐπὶ σκήπτρῳ*. For the dative, cf. § 55 *f*; H. 792, 1; G. 1196. — Princes, judges, priests, and heralds carried *σκήπτρα* as symbols of authority. A *σκήπτρον* was placed in the hands of him who was about to address the assembly, as a sign that he 'had the floor,' cf. 245, Γ 218, *σῆ δὲ μέσῃ ἀγορῇ σκήπτρον δέ οἱ ἐμβαλε χεῖρι* | *κῆρυξ* β 37 *f*. The judge in an Athenian court had a *βακτηρία*. The Spartans also carried stout staffs, and Athenian gentlemen carried canes. — *πάντας*: the bard's hearers easily made for themselves the necessary limitations for such general expressions. The priest's errand was to the army and its leaders.

16. *Ἀτρεΐδα δῶω* [*δύω*]: for *δύω* with the dual, cf. *Αἶαντε δύω* B 406, Γ 18, *λέοντε δύω*, E 554. This dual form is infrequent. — Menelaus, king of Sparta (B 586), as husband of Helen, is associated with his brother Agamemnon; cf. B 408. See § 6 *a*. — *κοσμήτορι*: *κοσμέω* is used in the sense of the later *τάσσω*, cf. B 554, Γ 1; see § 17.

17. The usual introduction to a speech (§ 12 *h*) is omitted. — For the use of the speaker's very words, instead of indirect discourse, see § 11 *e*. — *ἐκνήμιδες*: a standing epithet of the Achaeans (§ 12 *b*). In historical times, Herodotus mentions greaves as worn by the Lycians in the army of Xerxes.

18. *θεοί*: monosyllable by 'synzesis,' see § 25. — Cf. *di tibi dent capta classem deducere Troia*, Horace *Sat.* ii. 3. 191.

19. **Πριάμοιο** [**Πριάμου**]: for the form, see § 35 *a*. — **πόλιν**: for the length of the last syllable, see § 59 *l*. — **οἴκαδε**: *homeward*, always of the return to Greece, not like *οἰκόνδε into the house*. See § 33 *d*.

20. **παῖδα δέ**: made prominent because of his love for his daughter; instead of the **ἐμοὶ δέ** which is expected in contrast with **ὕμιν μὲν** 18. — **λῦσαι**: corresponds to **δοῖεν**. Cf. 13. — “As I pray that you may be victorious and have a safe return, so may ye restore to me” *etc.* Cf. the prayer of Priam for Achilles, **σὺ δὲ τῶνδ' ἀπόναιο, καὶ ἔλθοις | σὴν ἐς πατρίδα γαῖαν** Ω 556 *f*. *May'st thou enjoy these gifts and in safety reach thy native land*, where the return of Hector's body is the condition implied for the prayer. The infinitive is here used for the imperative, but in an optative sense (like **αἶδε** 1), not as a command; cf. the infinitive and imperative in parallel clauses, 322 *f*, Γ 459. — **τά τ' ἄποινα**: the priest points to the gifts which he brought with him.

21. **αἰζόμενοι** [**Attic σεβόμενοι**] **κτλ.**: a prime motive for granting the request. The Achaeans were to honor the god in the person of his priest. — The spondee in the fifth foot (see § 57 *h*) gives an emphatic close to the sentence, cf. 11, 157, 291, 600.

22. **ἐπευφήμησαν**: for the usual **ἐπῆγγησαν**, because of the religious fear which was required by the priest. It is followed by the infinitive as being equiv. to **ἐκέλευσαν ἐπευφημοῦντες** *they bade with pious reverence*; cf. B 290.

23. **αἰδεῖσθαι**: repeats **αἰζόμενοι**. — **ἱερῆα** [**ἱερέα**]: equivalent to **ἀρηγῆρα** 11. — **ἀγλαά**: an important epithet, introducing a motive for the action. — **δέχθαι** [**Attic δέξασθαι**]: 2d aor. inf. from **δέχομαι**, see § 53.

24. **ἀλλ' οὐκ κτλ.**: a sharp contrast to **ἄλλοι μὲν**, giving prominence to the negative. *But not to the son of Atreus*. — **Ἀτρεΐδῃ**: receives further emphasis from its position immediately before the pause of the verse. See § 11 *h*. Thus in the preceding verse **ἱερῆα** is contrasted with **ἄποινα**, as **θύγατρα** 13, and the **λῦσαι τε** 20 with **δέχεσθαι**. — **θυμῷ**: local, *in heart*. See § 12 *g*. — This verse in prose would be **ἀλλ' Ἀτρεΐδης οὐχ ᾗσθη**.

25. **κακῶς**: *harshly*. Cf. the use of **κακῆν** 10. — **ἀφίαι**: for the form, as from a verb in **-έω**, see § 52 *a*; for the omission of the augment, see § 43 *a*. — Homer is fond of using the imperfect to describe an action as in progress (see § 19 *h*), cf. **τεύχε** 4. — **κρατερὸν**: *strong, stern*. — **ἐπὶ αὐθὸν ἔτελλεν**: *laid upon him his command*. — **ἐπὶ**: construe with **ἔτελλεν**, see § 55 *a*, *b*. — **μῦθον**: had not yet received the idea of fiction which is contained in the English *myth*. It and **ἔπος** (216) are often used for the Attic **λόγος** which is found but twice in Homer.

26–32. *Agamemnon first rejects the admonition to fear the god and then refuses the request itself.*

26. μή κτλ.: *see to it that I do not, let me not, etc.* This prohibitive use of μή with the 1st pers. sing. is rare. — κολλησιν [κολλαις]: for the form, cf. αἰωνοῖσι 5; see § 34 e. — νηυσί [ναυσί]: for the form, see § 23 a. — κηχέω [κηχῶ]: 2d aorist subjunctive from κηχάνω, § 51 d.

27. αὐτίς ἰόντα: *returning*, cf. πάλιν πλαγχθέντας 59, δόμεναι πάλιν 116.

28. μή νύ τοι κτλ.: *lest perhaps etc.*, adds to the preceding command the result that was to be feared if the command were disregarded. — οὐ χραίσμῃ: οὐ is used, not μή, since the negative and the verb form but one idea, *be useless, of no avail*; cf. 566, Γ 289. — σκήπτρον κτλ.: “thy priestly dignity.”

29. πρὶν: *sooner*, adv. with ἔπεισιν, with strengthening καὶ even; almost *much rather*. — For the animated ‘adversative asyndeton,’ see § 15 c. — μὲν [αὐτήν]: *her*. — ἔπεισιν: *shall come upon*.

30. ἡμετέρῃ: the familiar *our* of the household. — ἐν Ἀργεῖ: i.e. in Peloponnesus (which name is not found in Homer), Ἀργος Ἀχαικόν, not Πελασγικόν Ἀργος (Thessaly, B 681), nor the city Ἀργος where Diomed ruled (B 559). — This clause is in apposition with the first clause of the line, and it is repeated again by τηλόθι πάτρης [μακρὰν ἀπὸ τῆς πατρίδος]. The pause is very distinct after οἴκα, although it is not marked by punctuation. See on Ἀτρεΐδῃ 24.

31. ἱστὸν ἰποχομένην: *going to and fro before the loom, plying the loom*. The Greek women stood as they wove at their upright looms. Weaving was the principal occupation of the female slaves. — λήχος: acc. of ‘limit of motion,’ only here with ἀντιῶ, *approach, share the couch*. See on 254. — ἀντιῶσαν [ἀντιῶσαν]: for the form, see § 47 c.

32. τοι, ἐπέμειξε: for the ‘explanatory asyndeton,’ see § 15 b. — σαφέτερος: *more safely, sc. than if thou shouldst refuse to go*. This independent use of the comparative is frequent in Homer. — ὥς: *in order that*, here follows the emphatic word (§ 11 l); so οὔτι, ὅ, ὅφρα, and ἵνα may have the second place in the clause. Cf. B 125. — For κέ with the subjunctive, see H. 882; Goodwin 1367. — νέμει [νέμῃ]: for the uncontracted form, see § 44 h. νέομαι is equivalent to ἔρχομαι.

33. Cf. 568, Γ 418. — ἔδεισιν: “fear came upon him.” For the ‘inceptive aorist,’ cf. βῆ 34, ἐχώσατο 64, θάρσῃσε 92, παρβήσαντε 331, δακρύσας 349; see H. 841; Goodwin 1260. Observe the change to the imperfect. For the quantity of the first syllable, cf. 406, 568, Γ 418; see § 59 h. — ὁ γέρον: ὁ γεραίός 35.

34. βῆ [ἔβη]: *set out*, cf. B 183. For the accent, cf. φῆ B 37; see § 43 b. — ἀκτών: *sc. in terror at the harsh words*.

35. πολλά: *earnestly*, cognate acc. used as adv. with ἡρᾶτο. See § 56 h, and on 78. — ἀπάνευθε κίων: i.e. as he left the Achaean camp.

36. τόν [όν]: relative pronoun, see § 42 i.

37. κλισίη: for the forms of this verb, see H. 489 D 30. — μεθ [μου]: for this contraction, from μέο, see H. 37 D g. — ἀργυρότοξαι: the use of the epithet instead of the name gives a touch of intimacy to the address. Odysseus thus addresses Athena as γλαυκῶπι, and Athena addresses Apollo as ἐκάεργε. See § 12 b. The gods' instruments are of precious metal even where the metal is not best adapted to the work, cf. E 724, 731, and see on 611. — Χρύσην, Κόλλαν: Mysian cities, seats of the worship of Apollo, on the gulf of Adramyttium. They disappeared before the classical period. Chrysa was the home of the priest, who received his name from it. — ἀμφιβέβηκας: "dost guard." The figure is taken from a beast standing over (*bestriding*) its young in order to protect it, cf. E 299. Cf. Gradivumque patrem Geticis qui praesidet arvis Verg. Aen. iii. 35.

38. Τενέδοι: cf. est in conspectu Tenedos, notissima fama | insula, dives opum, Priami dum regna manebant Verg. Aen. ii. 21 f. — The genitive probably depends on the noun ἀναξ which is contained in ἀνάσσεις. — ἱφι: for the old ending -φι, see § 33 a. — ἀνάσσεις: in its original meaning, *art protecting lord*. βασιλεύω is not used of the gods in Homer.

39. Σμινθεύ: Σμινθεύς is a short, familiar form for Σμινθοφθόρος, epithet of Apollo as the averter of the plague of field mice. — εἴ ποτε: *if ever*, a form of adjuration. — χαρίεντα: 'proleptic,' *to thy pleasure*, lit. *as a pleasing one*. — ἐπὶ ῥαψα: *roofed over*, i.e. *completed, built*. The early temples were of simple construction. The first temple of Apollo at Delphi was built of laurel boughs, according to the ancients. — The suppliant believes that he has made the god his debtor by his services, and he claims favors in return; cf. 503 f. The gods themselves recognized this obligation. — νηὸν [νέων]: Homer follows the so-called Attic second declension in but a few words. Cf. λαοί 10.

40. ῥή: nearly equivalent to ῥῆδῃ. — κατά: construe with ἔκηα. — πτόνα: as covered with fat, cf. 460. — μηρία: these and the synonymous μῆρα are the *thigh pieces*, with more or less flesh, as cut from the μηροί (460) *thighs* of the victims, and sacrificed to the gods as burnt offerings. For the details of a sacrifice, see 458 ff., B 421 ff. — ἔκηα [ἔκανσα]: § 48 h.

41. τόδε μοι κτλ.: a formula, after which 'this desire' is expressed by the opt. as here; by the imv., as 456, 505, or by ὥς with the optative.

42. τίσειαν: the verb is placed first, as containing the sum of his desire. — Δαναοί: used only of the Greek army in the Trojan war. But in the *Iliad* the poet uses Ἀχαιοί (the most frequently recurring designation of the Greeks), Ἀργεῖοι or Δαναοί, to suit the convenience of his

verse; see on 79, § 22 b. — **βλεσιν** [**βέλεσιν**]: the stem of the noun is **βελεσ**, and the ending **σι**, so the two sigmas are justified. See § 30 f.

44. **βῆ** . . . **καρήνων**: as B 167, Δ 74. — **βῆ**: *set out*. The motion is continued in **ὁ δ' ἦν** 47. — **Οὐλύμπιοι**: Olympus in Homer is always the Thessalian mountain as home of the gods (not heaven itself) as is indicated by its epithets, **ἀγάννιφος** 420 *snow-capped*, **νιφόεις**, **μακρός** 402, **πολυδαιράς** 499, **πολύπτυχος**. See on 195. But see **ἀπέβη γλαυκῶπις Ἀθήνη** | **Οὐλύμπόνδ' ὅθι φασι θεῶν ἔδος ἀσφαλὲς αἰεὶ** | **ἔμμεναι**. **οὐτ' ἀνέμοισι τινάσσεται** . . . **οὔτε χιῶν ἐπιπλνᾶται κτλ.** ζ 41 ff. *Athena departed to Olympus, where (men say) is the ever-firm seat of the gods. It is not shaken by winds, nor does snow come nigh it.* — **καρήνων**: construe with **κατά**. For its use for the summits of mountains, cf. B 167, 869. Cf. **κάρα** *head*; see H. 216 D 8; G. 291, 16. — **κῆρ**: accusative of specification, as **ἦτορ**, **θυμόν**, **φρένα**, all frequent with verbs of emotion (§ 12 g). — For this description of the plague, see Lessing as quoted in § 11 d.

45. **ἄμοισιν**: dative of place, see § 19 a, equiv. to Attic **ἐπὶ τῶν ὤμων**. — **ἀμφηρέφει**: i.e. closed both above and below as it hung on the shoulder, see on B 389. The explanation of the lengthened ultima is uncertain. — Apollo as god of the bow always carries bow and quiver, cf. his words **σύνηθες αἶε ταῦτα βαστάζειν ἐμοί** Eur. *Alc.* 40, *it is my custom ever to bear this bow*. So he is often represented in works of art.

46. **ἔκλαγαν**: seems to represent to the ear the sound of arrows in the quiver, cf. **λίγξε βίος** Δ 125. Cf. *tela sonant humeris* Verg. *Aen.* iv. 149.

47. **αὐτοῦ κινήθέντος**: αὐτοῦ contrasts the god with his arrows (§§ 11 j, 42 d). For the genitive absolute, see § 19 c, d. — **ἦε**: Attic **ῆε**. — **νυκτὶ**: a time of dread. Cf. **ἔσθορε φαίδιμος Ἴκτωρ** | **νυκτὶ θοῇ ἀτάλαντος ὑπώπια** M 462 f., *Hector rushed in, like in countenance to swift night*. 'He on his impious foes right onward drove, | Gloomy as night,' Milton *Par. Lost* vi. 831 f. Comparisons are a notable characteristic of Homer's style. They are less frequent in this First Book of the *Iliad* than elsewhere in Homer. Cf. 359, B 87 ff., 147 ff., 337 ff., 394 ff., 455-483. See § 14. — **εἰκώς**: [i.e. **εἰκώς**]: for the inflection, see H. 492; G. 537, 2.

48. **μετὰ**: into the midst of the camp. — **ἰών**: an arrow. — **ἦκεν**: Attic **ἦκεν**, from **ἵημι**. See § 43 d.

49. **δεινὴ**: attrib. with **κλαγγή**. Cf. *horrendum stridens sagitta* Verg. *Aen.* ix. 632. — **γένετο**: arose, was heard. — **βιοῖο**: from the bow, ablative genitive (§ 19 a).

50. **οὐρῆας καὶ κύνας**: mules and dogs in the baggage train of the army. — **ἐπέχετο**: attacked with his deadly missiles. — **ἀργούς**: swift, cf. **τῶν ἀρχαίων ἀργὸν τὸ ταχὺ προσαγορευόντων** Diod. iv. 41. — The Attic might be **πρῶτων μὲν τοῖς ἡμιόνους ἐπέχει καὶ τοῖς ταχέσι κυσίν**.

51. αὐτάρ: stronger than δέ, correlative with μέν 50. See on αὖ B 768, § 21 f. — αὐτοῖσι: the Greeks *themselves*, contrasted with their domestic animals. More emphatic than βοροῖσι or the Attic ἀνθρώποις. — βάλος: for the quantity of the ultima, see 59 j. — ἔχενυκίς: *biting, sharp*, cf. πικρὸν οἰστόν Δ 118. — ἐφίεῖς: iterative in meaning, like βάλλε following.

52. βάλλε: *shot*, with emphatic position at the close of a sentence and beginning of a verse; cf. 143 f., 241, 296, 501, 506, 523, 526. — αἰεῖ: *δεί*. — πυράι: plural since a new pyre was built each day. — νεκίων: so-called 'genitive of material.' — This is a poetic form of the statement that multitudes perished from the pestilence. — θαμναί: predicate adjective, where an adverb might have been used. See § 56 a.

53-100. *Assembly of the Greeks. Speeches of Achilles and Calchas.*

53. ἐννῆμαρ: ἐννέα is a round number in Homer. Cf. 'Nine times the space that measures day and night | To mortal men,' Milton *Par. Lost* i. 50. — ῥέχeto: the arrows are personified, cf. ἄλτο δ' οἰστός | ὄξυβελής, καθ' ὁμιλον ἐπιπτέσθαι μενεαίνων Δ 125 f., *eager to fly into the throng*.

54. τῇ δεκάτῃ: dative of time. The article calls attention to this as the decisive day. — The adjective agrees with ἡμέρῃ or ἡοῖ implied in ἐννῆμαρ. Cf. the omission of χειρί 501, βουλὴν B 379, δορὰν Γ 17, χαλῶν Γ 126, πυλίων Γ 263; and the use of neuter adjectives as substantives (see on 539). — δέ: may stand after the second word in the clause since the first two words are so closely connected. — ἀγορήνδε: for the ending -δε, see § 33 d. The agora of the Achaeans was at the centre of their camp, a little removed from the sea, by the ships of Odysseus. The ἀγορή in Homer was not yet degraded to be a market place, see § 17; it corresponds to the meeting place of the Athenian ἐκκλησία. — καλέσσατο: *caused to be summoned*, cf. B 50. Other princes than the commander-in-chief had authority to call an assembly of the people. — This expresses picturesquely the prosaic ἐκκλησίαν ἐποίησε. — For the σσ, see § 48 a.

55. τῷ: equivalent to Attic αὐτῷ, — literally, *for him*. — ἐπὶ φρεσὶ θήκε: *put into* (lit. *upon*) *his heart*. The Homeric Greeks did not think of the head as the seat of the intellect. — λευκώλενος: frequent epithet of Hera (§ 12 b), not often of women, as Γ 121; cf. βοῶπις 551. — Ἥρη: why Hera hates Troy is not stated by the poet (except, possibly, Ω 25 ff.), but Argos, Sparta, and Mycenae were her favorite cities.

56. Δαναῶν: genitive after a 'verb of mental action,' H. 742; G. 1102. — ᾤδ: *you see*, with reference to the scene depicted in 51 f. — ὁράτο: the active and middle forms, ὁρῶ and ὁρώμαι, εἶδον and ἰδόμεν, ἴδω and ἴδωμαι, are used in Homer without appreciable difference of meaning (§ 50 a); cf. 203, 262, 587, B 237, Γ 163.

57. ἤγερθεν κτλ.: the two verbs are thought to express the beginning and the completion of the act; but we may compare the 'assemble and meet together' of the Prayer Book. For the fullness of expression, see § 12 *d*. — ἤγερθεν [ἤγέρθησαν]: aorist passive from ἀγείρω. For the ending, see § 44 *m*.

58. τοῖσι [αὐτοῖς]: 'dative of advantage.' Cf. 68, 247, 450, 571. — ἔα: for its use in the 'apodosis,' see § 21 *a*; cf. 137, 194, 281, Γ 290. — ἀνιστάμενος: the members of the assembly are seated (B 99), the speaker stands in their midst holding a staff (see on 15). — πόδας ἰκνύε κτλ.: as 84, 148, 215, etc. Cf. ποδάρκης διος Ἀχιλλεύς 121. See § 12 *b*.

59. Ἀτρεΐδῃ: he addresses Agamemnon as chief in command. — νῦν: i.e. as things now are. — ἔμμε: Aeolic form for ἡμᾶς. — πάλιν πλαγχθέντας: driven back, i.e. unsuccessful, without having taken Ilios. Cf. B 132.

60. εἰ κεν φέγοιμεν: the opt. is used instead of the subjunctive, because escape is thought of only vaguely. — θάνατόν γε: contrasted with ἀπονοστήσειν. "If indeed we may expect to return, and are not rather to die here."

61. εἰ δῆ: *if now*, as seems likely. — δαμῶ: future, see § 48 *b*.

62. ἔγε: has become a mere interjection, and is used with the plural, as B 331, but ἄγετε also is used, as B 72, 83. — μάντιν: a soothsayer, augur, who foretold the future chiefly from the flight of birds. — ἔριονμεν [ἐρώμεν, Attic ἐρώμεθα]: let us ask; present subjunctive, as if from ἐρημι (§ 52 *c*). — ιερῆα: a priest of a definite divinity and sanctuary who predicted from the observation of sacrifices. Here some Trojan priest seems to be meant, since a priest could not desert the sanctuary of which he had charge, and so there were no priests in the Greek camp before Troy. The kings performed the sacrifices and offered prayers for the army. Cf. B 411 ff., Γ 275 ff.

63. ὄνειροπόλον: dream-seer. A dream-oracle is described by Vergil, *Aen.* vii. 88–91. — καὶ γὰρ κτλ.: for a dream also, as well as other signs. — γάρ τε: closely connected, like *namque*. — ὄναρ: equiv. to Attic ὄνειρος. — ἱκ Διὸς: Zeus sends to Agamemnon (B 6) a dream that calls itself Διὸς ἄγγελος. Athena also sends a dream to Penelope.

64. δε κ' εἴποι: potential optative in final sense, since the end aimed at is considered as a possible result of the principal action (ἐπείομεν). — δ τι: wherefore. — τόσσον ἐχόσατο: conceived such heavy anger. Inceptive aorist, cf. ἔδεισεν 33. — τόσσον: cognate accusative, used as an adverb. — For the doubled *sc*, see § 59 *d* *ε*. — Ἀπόλλων: Achilles assumes that the pestilence was sent by the god of health and disease.

65. εἰ τε . . . εἰ τε: indirect questions explaining the previous verse, cf. B 349. — δ γε: for the repetition of the subject, see on 97. — εὐχολῆς,

ἑκατόμβης: *because of an unfulfilled vow or a hecatomb which has not been offered, cf. ἰρῶν μηνίσας* E 178 *angry on account of the omission of sacrifices*. — For the genitive of cause, *cf.* 429, B 225, 689, 694, *τῆσδ' ἀπάτης κοτέων* Δ 168. — Homer does not hold strictly to the original meaning of 'hecatomb,' *cf.* 315; a 'hecatomb' of 12 heifers is mentioned Z 93, 115, and one of rams in Δ 102.

66. **αἰ κεν [ἔάν] κτλ.**: *if perchance (in the hope that) he may please*. See H. 907. — **κνίσσης**: partitive genitive with *ἀντιάσας*. — For the inflection, see H. 216, 2; G. 291, 4. — **τελειῶν**: construe with both nouns. Only *unblemished* victims were well pleasing to the gods. Thus the heifers offered to Athena were 'sleek, untouched by the goad, upon whose necks the yoke had never rested,' Z 94.

67. **βούλεται [βούληται]**: for the short mode-vowel in the subjunctive, see § 45. — **ἀντιάσας κτλ.**: *to partake of the sacrifices and ward off from us* (lit. *for us*, see § 19 e). — **ἀπό**: construe with *ἀμύναι*.

68. For such stereotyped verses, *cf.* 73, 201. See § 12 λ. — *Cf.* the prose equivalent in Xen. *Hell.* II. 3. 35, *ὁ μὲν ταῦτ' εἰπὼν ἐκαθέζετο*. *Θηραμένης δ' ἀναστὰς κτλ.* — **ἄρα**: here refers to the participle, like *εἶτα* in prose, as B 310. — **τοῖσι**: *for them*, see on 58.

69. **οἰωνοπόλων**: *soothsayers*, in a general sense, as *οἰωνός* is used for *omen*. This expression is used of Priam's son Helenus, Z 76, and Calchas is *θεοπρόπος οἰωνοστής* N 70. He was a warrior as well as a seer. See on B 832. — **ἔχα**: used only as a strengthening prefix with forms of *ἄριστος*.

70. **ῥε**: is long by position, since *ῥῆδη* once began with *vau*, *cf.* B 38. See § 59 m. — **ῥῆδη**: used as imperfect, from *οἶδα*. — **ἑσόμενα [ἔσόμενα]**: in this form the original *έσ* of the stem is retained. — **πρὸ τ' ἑόντα**: *and which were before (i.e. past)*. — **ἑόντα**: forms of *εἰμί* in Homer regularly retain the *ε* of the stem. — This verse describes the seer's power in its full extent, *cf.* *novit namque omnia vates | quae sint, quae fuerint, quae mox ventura trahantur* Verg. *Georg.* iv. 392 f. See Γ 109.

71. **νήσσοι [ναυσί]**: 'dative of interest' with the verb. — For the inflection, see § 36 δ; H. 206 D; G. 270. — **ἡγήσατο**: *he led the way, guided*. Here metaphorically of the seer who interpreted the portents relating to the voyage; *cf.* B 322 f. So on the Argonautic expedition, the seer Mopsus gave the word for setting out. No expedition was complete without a soothsayer, even in the time of the Persian war, *cf.* Hdt. ix. 37. But Xenophon and Clearchus inspected the sacrifices and observed the omens, in person. — **Τίον**: here like *Τροίη*, of the kingdom of Priam, not the city itself. — **ἔσω**: only with verbs of motion; much like *εἰς*. It follows its accusative.

72. *ἦν*: possessive pronoun, where the Attic prose would use the article *τῇν*. This must not be confounded with the relative pronoun. Freq. the two can be distinguished by the verse, since the possessive originally began with *ς*. See § 32 *a*. — *διὰ*: *by the help of*. Attic *διὰ τῆς μαντικῆς*. For the thought, see on B 832. — *Ἀπόλλων*: the sun god, the god of physical and intellectual light,—the prophet of Zeus and the patron of prophecy.

73. *σφίν*: construe with *ἀγορήσατο*. — *ἐν φρονέων*: *cf. φίλα φρονέων* Δ 219, Attic *εὖνους*. — *ἀγορήσατο*: *addressed them*. — *μετέειπεν* [*μετέειπεν*]: for the form, see § 43 *d*; H. 539 D 8.

74. *κἀκεῖ μ*: Calchas as *μάντις* felt himself called to speak by the words of Achilles, 62. — *διέφιλε*: *cf. ἀρηίφιλος* Γ 21; for the length of the antepenult, see § 36 *a*. — *μυθήσασθαι*: *interpret*.

75. *ἐκατηβέλεται*: for the form, see §§ 22 *c*, 34 *c*; H. 148 D 1; G. 188, 3.

76. *ἔρῳ κτλ.*: *I will speak, etc.* A solemn form of introduction. *Cf.* 'Behold now I have opened my mouth, my tongue hath spoken in my mouth,' *Job xxxiii. 2.* — *δμοσπον*: see § 48 *a*.

77. *ἦ μὲν* [*μὲν*]: *surely and truly*. — *πρόφρων*: construe with *ἀρήξειν*. It is always used predicatively, where the English idiom would prefer an adverb, see § 56 *a β*. — *ἔπαιεν καὶ χερσίν*: equiv. to the prose *λόγῳ καὶ ἔργῳ* *by word and deed*. *Cf.* 395. — *ἀρήξειν*: observe the future infinitive after words of promising or hoping.

78. *ἄνδρα*: object of *χολωσέμεν* *shall enrage*. — *χολωσέμεν* [*χολώσων*]: for the ending, see § 44 *f*. — *μέγα*: used adverbially with *κρατεῖ*, *cf.* 103, πολλόν 91, πολύ 112, εὐρύ 102. It strengthens all three degrees of comparison in Homer, *cf.* B 274, 239, 480. See § 56 *b*.

79. *καὶ οἱ* [*αὐτῷ*]: for *καὶ ᾧ*. The relative construction is abandoned as often in later Greek. *Cf.* 162, 506. See § 11 *f*; H. 1005; G. 1040. This was especially natural after the pause in the verse. — The last half of the verse repeats the same thought in reverse order. — *Ἀχαιοί*: used here without distinction of meaning from *Ἀργείων* at the beginning of the verse, see on 42. *Cf.* Γ 226 *f*. *Ἀργεῖοι* is never used at the close of a verse, while *Ἀχαιῶν* could not begin the verse.

80. *γάρ*: introduces a further explanation of his special need (*cf. πρόφρων* 77) of protection. — *ὅτε χάσεται* [*ὅταν χάσῃται*]: *whenever his wrath is roused*. For the short mode vowel, see § 45 *a*. For the hypothetical relative sentence without *ἄν* or *κέ*, *cf.* 230, 543, 554; see H. 914 *a*; G. 1437. — *χέρην*: *a subject, man of low degree*.

81. *εἰ περ κτλ.*: *for even if*, with the subjunctive. See § 18 *d*; H. 894 *b*; G. 1396. — *χόλον*: *a burst of anger*, while *κότος* is the lasting *grudge* which plans for revenge, and the *μῆνις* of Achilles led him simply to with-

draw from the fight (see on 1). *χόλον* is emphasized in contrast with *κότον* by *γέ* and by its 'chiastic' position (§ 16 a). The Attic *ὀργή* is not found in Homer. — *καταπέψη*: *digest, suppress*. Cf. 'Αχιλεὺς . . . ἐπὶ νηυσὶ χόλον θυμολγέα πέσσει Δ 512 f.

82. *ἀλλά*: after *εἶπερ*, as Latin *at* after *si*, *yet*. The apodosis is really contrasted with the protasis (§ 21 a). — The reciprocal relation of the thoughts is marked by the *τέ . . . τέ* (§ 21 b), cf. 218, Γ 12, 33 f. — *ἔχει*: *holds fast, cherishes*. — *ἔφρα*: temporal, *until*. — *τελέσῃ* [*τελέσῃ*]: *sc. κότον, accomplishes his wrath, i.e. does what he plans in his wrath*.

83. *ἐν στήθεσιν*: not capriciously, nor for the sake of the metre, separated from *ἔχει κότον*, but added with greater emphasis than it could have at the close of the verse. — *στήθεσιν*: for the form, cf. *βέλεισιν* 42. — *ἰοίσι*: possessive pronoun, cf. 's u.s. The Attic might be satisfied with the article, cf. 72. — *φράσαι*: aorist middle imperative, *make clear to thyself, consider*. *φράζω* in Homer does not mean *tell*. — *εἰ*: *whether*. — *σάσεις*: Attic *σώσεις*.

84. The first 'hemistich' (with *τὴν* occasionally for *τόν*) is used in Homer more than 100 times. — *τόν*: construe with *προσέφη*. — *ἄπαμειβόμενος κτλ.*: with Epic fulness and dignity instead of the prosaic *ἀπεκρίνατο*.

85. *θαρήσας*: cf. 92. — For the aorist, cf. *ἔδεισεν* 33. — *μάλα*: construe with the imperative, as 173. — *θειοπρόπιον*: equiv. to Attic *μαντείον*.

86. *οὐ μὰ*: *no, in truth*. *μά* is a particle of swearing with the accusative, which probably depends upon a verb implied. In affirmative asseverations *ναὶ μά* is used, as 234. The negative is repeated in 88 for greater earnestness. — *διόφιλον*: only here as an epithet of a divinity. — *φ' τε εὐχόμενος*: Calchas prayed to Apollo as his patron, the god of prophecy who revealed to him what he declared to the Greeks. — *Κάλχαν*: vocative. See H. 170 D.

87. *θειοπροπίας*: a collateral form to *θειοπρόπιον* 85, see § 37. — *ἀναφαίνεις*: *art wont to reveal*.

88. *ἔμεθ' ὥντος*: *while I live*; in a threatening tone. — *ἐπὶ χθονὶ κτλ.*: a poetic expression for *ζώντος*, cf. *vivus vidensque* in Terence. For the fulness of expression, see § 12 d; cf. 57, 99, 160, 177, 288 f., 553, Γ 71, 'as sure as I live and breathe.'

89. *βαρείας*: *heavy, i.e. violent*. — *χείρας ἐποίσει*: cf. *χείρας ἐφέω* 567.

90. *οὐδ' ἢν*: *not even if*, generally as here after a negative. "This promise will hold even if." — *Ἀγαμέμνονα*: Calchas had indicated him clearly in 78 f.

91. *πολλόν*: for its inflection, see § 38 c; for its adverbial use, cf. *μέγα* 78, 103, *παλὺ* 112. — *ἄριστος*: *mightiest*, as commander-in-chief of the

army. Cf. B 82, 580; see on B 108. — The Homeric heroes were always frank of speech. Achilles calls himself *ἄριστος* Ἀχαιῶν 244, 412; Odysseus says that his fame reaches to the heavens; Hector challenges the bravest of the Achaeans to fight Ἑκτορι δίφ H 75. Cf. sum pius Aeneas fama super aethera notus Verg. *Aen.* i. 378 f. But the formula εὐχομαι εἶναι often contains no idea of boasting, and may mean only *claim to be, affirm oneself to be*.

92. καὶ τότε δὴ: *and so then* (temporal). — θάρσῃσι: *took courage*. — ἀμόμων: refers generally to nobility of birth, or to beauty or strength of person, — not to moral quality.

93 = 65, with the change of οὔτε for εἴτε.

94. ἐνὶ ἀρητήρος: construe with ἐπιμέμφεται. The preposition is used here, perhaps, because of the remoteness of the noun from the verb, but the poet was free to use the preposition or not, just as he chose.

95. οὐδ' ἀπέλυσεν κτλ.: a more definite statement of ἡτίμησε, abandoning the relative construction, cf. 79. — In later Greek, participles would be expected, instead of the indicative. — καὶ οὐκ: is used, not οὐδέ, since the negative is construed closely with the verb. See on 28.

96. τοίνεκ' ἄρα: *on this account then (as I said)*. This repeats emphatically 94, and adds a prediction of the results of the god's anger. — For the 'crasis,' see § 26.

97. ὁ γὰρ: emphatic repetition of the subject, cf. 65, 496, πολλὰ δ' ὁ γ' ἐν πόντῳ πάθεν ἄλγεα α 4 which Vergil copied in multum ille et terris iactatus et alto *Aen.* i. 3. — Δαναοῖσιν κτλ.: cf. 67. — ἀπέσαι: metaphorically, of a heavy burden.

98. πρὶν: is found elsewhere as here in both principal and subordinate clauses, cf. B 348, 354 f. — ἀπὸ δόμεναι: cf. δόμεναι πάλιν 116. The subject of the verb is easily supplied from Δαναοῖσιν. — δόμεναι [δοῦναι]: for the ending, see § 44 f. — ἐλικόπιδα: *quick-eyed*.

99. ἀπρίαντῃν ἀνάποινον: for the 'asyndeton,' see § 15, cf. B 325. — ἱερήν: standing epithet of the hecatomb, as 431, 443.

100. ἱλασόμενοι: for the manner of propitiation, cf. στρεπτοὶ δέ τε καὶ θεοὶ αὐτοί . . . καὶ μὲν τοὺς θνέεσσι καὶ εὐχολῆς ἀγαγήσιν | λοιβῇ τε κνίσῃ τε παρατρῶπῳ ἀνθρώποι | λισσόμενοι I 497 ff. *the gods themselves may be bent, and men move their hearts by supplicating them with offerings and goodly vows and the savor of burnt sacrifices*. — πεπλούμεν: for the reduplication of the 2d aorist, see § 43 e.

101–187. Quarrel between Agamemnon and Achilles.

101 = 68.

102. εὐρὺ κρείων: standing epithet of the king, as 355, 411, Γ 178. See §§ 12 b, 22 c. Cf. B 108. — For the adverbial use of εὐρύ, see on μέγα 78.

103. μένος: *with rage*. Gen. of fulness. — ἀμφιμέλαινα: *darkened on all sides*. The mind is dark with passion, which is thought of as a cloud enveloping the φρένες. Cf. Γ 442, θάρσενς πλῆσε φρένας ἀμφιμελαίνας P 573 *filled his dark heart with courage*.

104. οἰ: dat. with the verb, instead of a limiting gen. with ὄσσε. See § 19 e. — λαμπτεῶντι [λαμπτεῶντι]: in contrast with ἀμφιμέλαινα. — ἔκτεν: pluperfect as imperfect. Cf. ἔοικα. See § 49 c; H. 492 D 7. Cf. 200.

105. For the lack of a conjunction, see § 15. — πρότιστα: this is a superlative, formed regularly from πρῶτος, which is already superlative in meaning. Cf. the English *chiefest*. — κάκ' ὄσσόμενος: *looking evil, i.e. with look that boded ill*. — For the accent of κάκ' (for κακά) see § 28 d.

106. μάντι κακῶν: *prophet of ill, ill-boding seer*. Some of the ancients thought this referred to the seer's words at Aulis, where he showed that Artemis demanded the sacrifice of Agamemnon's daughter Iphigenia in return for an insolent word of the king (Soph. *El.* 566 ff.). — Cf. 'But I hate him; for he doth not prophesy good concerning me, but evil,' 1 *Kings* xxii. 8. — τὸ κρήνυν: equiv. to ἐσθλόν 108, in contrast with κακῶν. For the 'generic' use of the article, cf. τὰ κακά 107, and see on τὰ χερεῖονα 576. — εἶπας [εἶπες]: has the 'variable vowel' of the 1st aorist.

107. αἰεῖ: Agamemnon exaggerates in his anger. — τὰ κακά: subject of the verb of which φίλα is predicate. — μαντεύεσθαι: explanatory inf., cf. εἶθα φίλ' ὀπταλέα κρέα ἔδμεναι κτλ. Δ 345. — "Always dost thou delight to prophesy calamity."

108. τέλεισσας: *brought to pass*. — "Nothing good in word or deed comes from thee."

109. καὶ νῦν: a special instance under αἰεῖ 107. — ἐν: *in the presence of, before*. — θεοπροπίων ἀγορεύεις: as B 322.

110. δῆ: ironical, like the later δῆθεν, scilicet; construe with τοῦδ' ἔνεκα, *evidently on this account*. — ἐκηβόλος: for the epithet used as a proper name, cf. 87. — τεύχει: see on ἔθηκεν 2.

111. ἐγώ: Agamemnon speaks only of the rejection of the ransom, not of the slight offered to the priest; but gives prominence to the odious charge that he, their king, was the cause of the sufferings of the Danaï. — κούρης Χρυσήϊδος: gen. of price, cf. δῶκ' υἱος ποινῇν (as a price for his son) Γανυμήδης E 266. For the 'patronymic,' see on 13. It is used here exactly like the gen. Χρυσῆος.

112. ἐπεῖ: introduces the explanation of οὐκ ἔθελον *was not inclined*. Cf. 156. — βούλομαι: contains the idea of 'choice,' 'preference' (sc. ἢ ἀποινα δέχεσθαι), which is here strengthened by the adv. πολὺ (acc. of extent). Cf. 117. — αὐτήν: the maiden *herself*, contrasted with the ransom. — To his accusation of Calchas, the king adds at once his own defence.

113. οἶκοι ἔχειν: i.e. to retain in my possession. — καί: even. Construe with Κλυταιμνήστρης. — γάρ ῥα: for, you see. — Κλυταιμνήστρης: according to the later story, she was daughter of Tyndareüs and Leda, and thus half-sister of Helen. The ancient Greek on hearing these lines remembered well that Clytaemnestra proved unfaithful to Agamemnon, and slew him on his return to his home. She was herself slain by her son Orestes. The deaths of Agamemnon and Clytaemnestra formed the theme of famous tragedies by the three greatest tragic poets of Greece, — the *Agamemnon* and *Choëphoroe* of Aeschylus, the *Electra* of Sophocles, and the *Electra* of Euripides. — προβέβουλα: with present signification. — For the form, see H. 510 D 4.

114. οὐ ἔθεν: for the hiatus, see § 27 f. The negative receives emphasis from its position. — ἔθεν: for the form, see § 33 c. — χερσίων [χεῖρων]: cf. χέρη 80.

115. οὐ δέμας: not in build. This probably refers to her stature, since the Greeks always associated height and beauty, cf. Γ 167. — οὐδὲ φύην: has reference to her fair proportions. — With these two qualities of her person are contrasted by 'asyndeton' two mental characteristics, neither in mind nor in accomplishments.

116. καὶ οὕτως: even thus, "although Chryseis is so beautiful and accomplished." Cf. Γ 159. — δόμεναι πάλιν: restore, cf. ἀπὸ δούναι 98, 134. — τό γ' ἄμεινον: the 'copula' is here omitted in a condition, as Γ 402, E 184.

117. For the lack of a conjunction, see § 15. — βούλομαι ἤ: see on 112. — ἔμμεναι [εἶναι]: by assimilation, from ἐσ-μεναι.

118. αὐτίχ' ἐτοιμάσατε: the unreasonable demand provokes the quarrel with Achilles and elicits the epithet φιλοκτεανώτατε 122. — γέρας κτλ.: this is made more definite later, cf. 138, 182 ff.

119. ἔω [ῶ]: for the form, see on ἐόντα 70. — οὐδὲ ἔοικεν: it is not even seemly, to say nothing of its unfairness.

120. ὅ: like quod, equiv. to ὅτι that. Cf. γινώσκων ὃ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων E 433. — ἔρχεται ἄλλη: i.e. leaves me. The present ἔρχεται is used of the immediate future.

122. κούδις: a standing epithet of Agamemnon, cf. B 434. The following epithet is contrasted bitterly with this.

123. πῶς κτλ.: the question implies the absurdity of the proposition. — γάρ: introduces the explanation of some gesture of surprise or vexation. Its force may often be given by the exclamation 'what!'

124. ὤμεν [ῥομεν]: for the δ, see § 30 d. — ξυνήια [κοινὰ] κτλ.: undisturbed treasures lying in abundance, from which the king could be recompensed easily for the loss of his prize. This again refers to Agamemnon's αἰνεία 118. — Booty taken on their marauding expeditions was the com-

mon property of the army after the several prizes of honor (γέρα, 185) had been selected for the chiefs, cf. 368 f., ἐκ πόλιος δ' ἀλόχους καὶ κτήματα πολλὰ λαβόντες | δασσάμεθ' ὡς μὴ τίς μοι ἀτεμβόμενος κίον ἴσῃς ι 41 f., *taking from the city the wives and many treasures we divided them, that no one might lack his fair share.* — These prizes were sometimes selected by the leaders themselves, but are often spoken of as the gift of the people, 276, 369, 392. Doubtless they were distributed by the general, with the approval of the army. Thus I 367, Agamemnon is said by Achilles to have given Briseis to him.

125. τᾷ, τᾷ: strictly both are demonstratives (§§ 21 a, 42 i), (the second repeating the first), although the first may be translated as a relative. — τᾷ μὲν: the thought contrasted with this, is implied in 127 ff. — πόλιων [πόλεων]: i.e. cities near Troy, of which Achilles had sacked 12 with his fleet and 11 with a land force, see I 328 f. Homer mentions the sack of Lesbos, of Lyrnessus, of Pedasus, of Scyrus, of Tenedos, of Theba. Cf. Nestor's words, ξὺν νηυσὶν ἐπ' ἡεροειδέα πόντον | πλαζόμενοι κατὰ ληῖδ', ὅπῃ ἄρξαιεν Ἀχιλλεύς γ 105 f. . . . *wandering for booty wherever Achilles led.* See § 6 b. — The genitive depends upon the following preposition in composition. — ἐξεπράδομεν: equiv. to ἐξείλομεν πέρσαντες. — δέδασται: the tense marks that the matter has been settled and is not to be reconsidered.

126. λαοῖς: receives emphasis from its position, while the contrast lies in δέδασται and παλλόλογα ἐπαγείρειν *collect again what has been distributed.* — παλλόλογα: 'proleptic,' "so as to be together."

127. θεῷ: in honor of the god, for the god's sake. Dative of interest. — αὐτάρ: correlative with μὲν. See § 21 f.

128. τριπλῇ τετραπλῇ τε: for the copulative conjunction, see § 21 g. — ἀποτίσσομεν: *will recompense.*

129. δῶσι [δῶ]: for the ending, see § 44 a. — πόλιν Τροίην: the Trojan city, the city of Troy. — ἐντείχεον: Poseidon built the walls (Φ 446).

131. μὴ δῆ: with imv., as E 218; with subjv. used as imv., E 684. — δὴ οὕτως: for the 'synthesis,' cf. 340, 540; see § 25. — ἀγαθός: no moral quality is implied. Cf. ἀμύμων 92.

132. κλέπτει νόφ: *have secret thoughts in mind, be deceitful*, — an accusation most hateful to the outspoken Achilles. Cf. English *steal* and *stealth*. — παρελεύσεται: for the uncontracted form, cf. νέηται 32. — μί: construe with both verbs.

133. ἢ ἐθέλεις κτλ.: *dost thou wish indeed that thou thyself shouldst have a prize of honor* (referring to 126) *while* (lit. *but*) *I etc.* Agamemnon replies to the charge of covetousness (122) by the assertion that Achilles has a selfish end in view in urging him to give up Chryseis. — ἢ: is

never used in Homer as a simple interrogation point. It always expresses emotion. Cf. 203, 365; see § 20 *b*. — **ὄφρ' ἔχης**: instead of the customary inf. or an object clause with **ὅτι**, cf. **θυμὸς ἐπέσονται ὄφρ' ἐπαμύνω** Z 361. — **ἀντάρ**: for the use of the 'adversative' conjunction, see § 21 *d*. — **αὐτῶς**: explained by **δενόμενον**, see § 11 *j*.

134. ἦσθαι: with a participle marks the continuance of a state, esp. where a person is given up to sadness or misfortune, cf. B 255.

136. ἄρσαντες κτλ.: *suiling it to my mind*, i.e. choosing one which will be satisfactory. — **κατὰ θυμόν**: nearly equiv. to **θυμῷ**. — **ἀντάξιον**: sc. **Χρυσήδος**. — The conclusion of the sentence is omitted ('aposiopesis'). It would be perhaps **εὖ ἔχει, καλῶς ἂν ἔχοι**. When two mutually exclusive conditional sentences stand side by side, the conclusion of the first may be omitted. See H. 904 *a*.

137. δώσωιν [δῶσιν]: for the form, see § 52 *c*. — **ἐγὼ δέ**: for **δέ** in apod., see on 58. — **ἔλωμαι**: for the subjunctive used almost like a future, see § 18 *b*; cf. 184, 324, Γ 417.

138. τεόν: sc. **γέρας**. — **Αἴαντος**: son of Telamon, from Salamis (B 557), the mightiest of all the Greeks except Achilles (B 768). He is not to be confounded with the swift-footed leader of the Locrians, Ajax, son of Oileus (B 527). Telamonian Ajax is always meant when no distinguishing epithet is used. He committed suicide because the arms of Achilles, after that hero's death, were given to Odysseus rather than to him (§ 9 *a*). — **ἰών**: cf. **ἰὼν κλισίῃνδε** 185. Homer is fond of a participle which completes the picture but is not strictly necessary to the sense, as **ἄγων** 311, **ἐλθών** 401, **ἐλὼν** 139, **ἰδών** 537, **ἰὼν, λαβών** B 261, **παραστάς** B 189, **φέρουσα** Γ 425, **ἀμφιέποντες** B 525, **εὐχόμενος** B 597. These participles are commonly intransitive in this use. — **Ὀδυσῆος** [**Ὀδυσσεύς**]: the hero of the *Odyssey*, the wise Ithacan prince (B 636) by whose device of the wooden horse Ilios was captured (§ 9 *a*). He is sent in charge of the expedition to restore Chryseis to her father, 311. He restrains the Achaeans from following a mad impulse to set out for home, B 169 ff. He chastises Thersites, B 244 ff. His personal appearance as an orator is described, Γ 191 ff. He is sent as an envoy to Achilles in the Ninth Book. He enters the Trojan camp as a spy, with Diomed, in the Tenth Book. He is the special favorite of Athena, see on B 169. — For the single **σ**, cf. **Ἀχάλλος** 1. — Agamemnon expresses his sovereignty in an arbitrary way, declaring his absolute authority over the three mightiest princes of the army.

139. ἄξω ἰλόν: *shall seize and lead away*. The return to the principal thought (**ἔλωμαι**) betrays the king's passionate excitement. — **κιν κεχολάσεται**: *he will be angry, I think*. The tone is sarcastic. — **ὄν**: accusative

of 'limit of motion,' to *whom*. See on 254. — *ἵκωμαι*: for the hypothetical relative sentence, see H. 916; G. 1434.

140. *ταῦτα*: i.e. what is to be the recompense. — *μεταφρασόμεθα*: *μετά* afterwards is repeated more definitely in *καὶ αὐτίς*. — For the ending, see § 44 *k*. — Here the speaker adopts a more quiet tone (interrupted only by an echo of his anger, in 146) and enters into the details of the ship's equipment.

141. *μέλαιναν*: for the color of the ships, see on B 637. — *ἐρύσσομεν* [*ἐρύσωμεν*]: 'hortatory subjunctive.'

142. *ἐς δέ*: adv., as 309, see § 55 *a*. Proleptic, "so that they shall be therein."

143. *θείομεν* [*θῶμεν*]: cf. *ἐρείομεν* 62. — *ἄν* [*ἀνά*]: *up, on board*. Adv. with *βήσομεν*. — For the loss of the final *a*, see § 29. — *αὐτήν*: *herself*, as the person principally concerned. — *Χρυσήδα*: in apposition with *αὐτήν*.

144. *βήσομεν*: 1st aorist from *βαίνω*, transitive. See H. 500. — *ἀρχός*: predicate, *as commander*. — *ἄνθρωπος βουλευφόρος*: in apposition with *εἰς τις*.

145. *Ἴδομενεύς*: leader of the Cretans (B 645).

147. *ἐμὶν*: dative of interest. — *ἐκάεργον*: for similar epithets of Apollo, see 14, 75, 370, 385; § 22 *c*. — *ἰλάσσεαι*: agrees in person with the nearest subject.

148. *ὑπὸδρα ἰδὼν*: Vergil's *torva tuentem Aen. vi. 467*.

149. *ἐπιειμένε*: *clothed with*. Of the two accs. which the verb governs in the active, one is retained in the passive. See H. 724 *a*; G. 1239. Cf. *Αἰάντες θοῦρην (impetuous) ἐπιειμένοι ἀλκὴν (valor)* H 164. — *κερδολόφρον*: *cunning minded*, referring to 146. — Achilles thinks that the king wishes to send him to Chrysa in order to rob him in his absence of what he would lack the courage to take in his presence.

150. *τοῖ, ἔπεισιν*: datives of the 'whole and part.' Cf. 362, B 171, Γ 35, 438, 442. See § 12 *f*; H. 625 *c*; G. 917. — *πρόφρων*: see on 77. — *πιθῆναι*: deliberative subjunctive in the 3d person. — For the alliteration of *π*, cf. 165; see § 13 *a*.

151. *ἰδὼν*: cognate acc. See H. 715 *b*; G. 1052. *Journey*, of an embassy like that suggested for him in 146. — *ἐλθέμεναι*: *ἐλθεῖν*. See § 44 *f*.

152. *γάρ*: the reasons for the preceding question (which is equiv. to a negative assertion) continue through 162. — "Thou dost repay with base ingratitude us who are fighting not for our own cause but only for thee." — *ἐγώ*: sudden transition from the indef. *τις* of 150. — *ἦλυθον* [*ἦλθοι*]: for the *v* of the penult, cf. the penult of *ἐλήλυθα*.

153. *δεῦρο*: construe with *ἦλυθον*. — *μαχησόμενος*: for the length of the last syllable, cf. 226; see § 59 *l*. — *αἰτιοί εἰσιν*: *are to blame for me, have done me wrong*.

154. βοῦς: fem., of the herds. — ἤλασαν: *drove off*. — οὐδὲ μὲν: *nor in truth*, cf. 603. — This verse and the next indicate the common causes of war in the heroic period, as between the English and the Scotch in the time of the border troubles.

155. Φθίη: the later Phthiotis (B 683), not the city, as is shown by the epithet ἐριβώλακι. — βωτιανέριη: cf. κουροτρόφος as epithet of Ithaca.

156. πολλά μεταξύ: *much lies between*. This is explained by the following verse.

157. οὔρα κτλ.: in apposition with πολλά above. — σκιέντα: *full of shadows*. — ἤχρῆσσα: only here as epithet of the sea. Cf. πολυφλοίσβοιο 34, B 209.

158. μέγα: see on 78. — χαίρης: subjv. in a final sentence after the aorist, as B 206, Z 357 f. See § 18 d γ.

159. τιμὴν: *retribution, satisfaction*, esp. the return of Helen and the treasures carried away by Paris. Cf. Γ 286, E 552. — ἀρνύμενοι: *striving to gain*. — κυνῶπα: the dog was to the oriental the personification of shamelessness, cf. 225. Helen in self-reproach applies to herself the epithet κυνῶπις, Γ 180; cf. δᾶερ ἐμείω (addressing Hector), κυνὸς κακομηχάνου ὀκρυοέσεως Z 344. The highest impudence was indicated by κυνᾶμνα *dog-fly*. In the *Odyssey*, however, the dog seems to be in better favor. Argus, the old hunting dog of Odysseus, remembers his master during the twenty years of his absence, and alone recognizes him on his return, dying as he welcomes him to his home.

160. τῶν: neuter, referring to the various details included in the preceding thought, 158 f.

161. καὶ δὴ: *and now*, nearly equiv. to καὶ ἤδη, as in Attic. Cf. B 135, καὶ δὴ ἔβη οἰκόνδε Δ 180. — μοί: dative of disadvantage with ἀφαιρήσεσθαι, cf. ἡμῖν 67, Γλαύκῳ Κρονίδῃς φρένας ἐξέλετο Ζεὺς Z 234. — γέρας: see on 124. — αὐτός: *of thine own will, arbitrarily*, as 137. Construe with the subject of ἀφαιρήσεσθαι.

162. ᾧ ἔπει: *for which*. For the ‘anastrophe’ of the accent, see § 55 c. — ὅσων δέ: the relative const. is abandoned, as 79. — νίης: for the form, see § 37 c.

163. οὐ μὲν [μὴν] κτλ.: *yet never have I*. A present expression of past experience. This thought increases the unfairness of Agamemnon’s present course. — σοί: i.e. like to thine, equiv. to τῷ σῷ γέραϊ, the person instead of the attribute being compared. See H 773 b; G. 1178.

164. Τρώων πολλόισθρον: *a city of the Trojans*, as B 228. See on 125.

165. τὸ μὲν: the principal thought follows, 167. The English idiom prefers the subordinate construction, “although my hands . . . yet.” See § 21 d. — τὸ πλείον: *the greater part*.

167. τὸ γέρας: the article is used almost as in Attic, *the usual gift of honor*. — ἄλλῳν τε κτλ.: the thought is 'adversative,' though the conjunctions are 'copulative,' cf. δόσις ἄλλῃ τε φάλη τε ζ 208. See § 21 d. Cf. 'an ill-favored thing, but mine own,' Shakspeare *As You Like It* v. 4. 60.

168. ἔρχομαι ἔχων: *go off to my tent with*, more picturesquely descriptive than ἔχω 163; cf. B 71. — ἐπὶ νῆας: cf. 12. — ἐπεὶ κε κτλ.: *when I have fought myself weary*. This gives renewed prominence to the thought of insufficiently recompensed effort.

169. νῦν δὲ κτλ.: contrast with his previous activity in battle.

170. ἔμεν [ἔναι]: for the form, see § 44 f. — οὐδέ σοι: construe with ἀφύξειν. For the elision, see § 28 a. — δέω: *think, intend*, as 296.

171. ἀφύξειν: *heap up*.

173. φεύγει: odious expression for the return to his home which Achilles had announced, 169. — μάλα: *by all means*, cf. 85.

174. ἔμετο [ἐμοῦ]: for the form, (with the ending of the 2d decl., § 35 a), see H. 261 D; G. 393. — ἐμοί γε: with self-assertion. — ἄλλοι: *sc. εἰσίν*.

175. με τιμήσουσι: *will gain me honor*, referring to 159. — μητίετα: a standing epithet of Zeus, cf. Διὶ μῆτιν ἀτάλαντον B 169. — For the ending, see § 34 b. — In this confidence is seen the poet's irony, when the later course of Zeus is remembered, which brought defeat and humiliation to Agamemnon.

176. ἔχθιστος: *most hateful*. Formed from ἔχθος. — ἐστὶ [εἶ]: in this form are preserved both the original stem, ἐσ, and the original ending -σι. — διοτρεφέων: the royal power had its source in Zeus, the patron god of princes. Cf. διογενές 337, B 173. Kings are called θεράποντες Διός, as warriors are θεράποντες Ἄρηος (B 110).

177. φάλη: the predicate adjective regularly agrees with the preceding noun, and the rest of the verse is in a sort of apposition with ἔρις. — πόλεμοί τε κτλ.: in his anger, the king counts these the result of mere ἔρις.

178. The 'asyndeton' here and below shows the speaker's excitement. — εἰ μάλα κτλ.: cf. 280, 290. — καρτερός: refers to 165. — θεός που [δήπου] κτλ.: "it is not thy merit."

179. σὺν νηυσὶ κτλ.: Agamemnon returns to the thought of 173. The circumstantial fulness of the expression, as of 183, marks the complete separation of the two forces.

180. Μυρμιδόνεσσιν: cf. B 684. Dative of advantage, see § 19 e. This word is made prominent since the thought is before the speaker's mind that Achilles, in the consciousness of his strength, desires to rule all the Achaeans, cf. 287 ff. — σέθεν κοτόντος: "thy anger," cf. 160. — σέθεν [σοῦ]: for this form of the genitive, cf. ἔθεν 114.

182. ὡς : *just as*. The corresponding thought of the apodosis is found in ἐγὼ κτλ. **184.** The interposed clause, τὴν μὲν κτλ., has properly only the value of a subordinate clause, though with the form of a principal sentence. Cf. 165; see § 21 d. — ἀφαιρείται : here followed by two accs., as 275. Cf. 161.

183. τὴν : either ταύτην or αὐτήν could have been used in Attic. — σὺν νηὶ τ' ἐμῇ : *with a ship of mine*.

184. Βρισηίδα : only her patronymic is used by Homer, see on 13. In the sack of Lyrnessus by Achilles, her husband and her three brothers had been slain. Cf. B 690 ff. — Agamemnon now acts in accordance with his threat of 137.

185. τὸ σὸν γέρας : *emphatic contrast, that prize of thine*. In apposition with Βρισηίδα.

186. ὅσσον : *how much*. Accusative of extent where the Attic might have used ὅσῳ, dative of degree of difference. See on 78. — φέρτερος : *sc. as commander of the entire army and powerful king*, cf. 281, B 108. — ἄλλος : *i.e. every other*.

187. ἴσον : *masc., with ἐμοὶ φάσθαι, assert himself my equal*. — φάσθαι : follows στυγέη. — ὁμοιωθήμεναι [ὁμοιωθῆναι] ἄντην : *liken himself to me, to my face*.

188–222. *Intervention of Athena.*

188. ὡς φάτο : Attic οὕτως ἔφη. — Πηλεΐωνι : for the formation of the patronymic, see § 39 h. — ἄχος γένητο : *grief arose for, i.e. grief came upon him*. — ἐν δέ : *within, adv., defined more exactly by the local στήθεσσιν*. See § 55 a. — οἱ : *dative of interest*.

189. λαοίοισι : a shaggy breast was thought to indicate manliness and courage. Cf. B 743, 851.

190. ἦ : for ἦ . . . ἦε (192) in a double indirect question, see § 20 b.

191. τοὺς μὲν : *i.e. the other princes, who were seated* (see on 58) between him and Agamemnon (cf. 247). — ἀναστήσει : *should rouse from their seats, and drive away, as he sprung at the king*. — ὁ δέ : repeats the last subject; it is almost equiv. to αὐτὸς δέ. Cf. ἐγὼ δέ 184. This either makes prominent the identity of subject in a contrast of actions, or marks the progress of the action by calling renewed attention to the doer of the deed. — ἐναρξιοι : the optative represents the 'deliberative subjunctive' of direct discourse, cf. Γ 317.

193. κατὰ φρένα κτλ. : *in mind and heart*.

194. ἔλκετο : *he was drawing; the act was interrupted* (cf. 220). — ἦλθε δέ : for δέ in the apodosis, see on 58.

195. οὐρανὸθεν : but she returns Οὐλυμπόνδε 221. The peaks of Olympus tower above the clouds into heaven, see on 44. — πρὸ ἧκε : *sent forth*,

i.e. sent hither, *cf.* 442. Athena often acts as subordinate to Hera. *Cf.* B 156, E 713. — Hera is patron goddess of the Atreidae.

196. ἀμφω: object of φιλέουσα, to which κηδομένη is added in a freer relation. — θυμῷ: see on 24.

197. στή δ' ὀπίθεν: *she stepped up behind.* — ξανθός: epithet of Menelaus, as Γ 284; of Meleager, B 642; of Rhadamanthys; of Demeter, E 500. — κόμης: genitive of the part touched. See H. 738; G. 1100.

198. οἱ: Homeric divinities appeared only to single persons; not to companies of men, except when disguised in human form. Only to the people of the fairy-land Phaeacia were the gods wont to appear visibly. — τῶν δ' ἄλλων κτλ.: the thought of the first word of the verse is repeated in negative form.

199. θάμβησεν: *sc.* at being thus seized. — μετὰ δ' ἐτρέπετο: since Athena stood behind him. Literally, not as 160.

200. δεινῷ: predicate. They were the eyes of γλαυκῶπις Ἀθήνη (206). — δέ: for the use of the adversative instead of a causal conjunction, *cf.* 228, 259; see § 21 *d.* — οἱ: for the dative of interest, see § 19 *e.* — φάανθιν: for the ending, see § 44 *m.* — ὅσσε as a neuter dual may have a verb in the plural as here, or in the singular, or in the dual.

201. An often (not less than fifty times) repeated verse, see 12 *h.* — μιν: object of προσηύδα. — φωνήσας: *lifted up his voice*, *cf.* § 12 *d*; not equivalent to εἰπών, which in Homer is used only of what has just been related. — πτερόεντα: for the final vowel here short though before two consonants, see § 59 *g.*

202. τίπτ' αὐτε: "What now! why art thou come?" αὐτε is here not equiv. to αὐτός, and does not imply that she had been there before, but is uttered in a tone of vexation. — τίπτε εἰλήλουθας [ἐλήλυθας]: for this greeting, *cf.* τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας; Z 254. — αἰγώχοιο . . . τέκος: ten times repeated in Homer, *cf.* § 12 *b.*

203. This verse contains several metrical peculiarities. For the hiatus after the first foot, see § 27 *b*; for that after ἴδη, see § 27 *c.* — ἦ ἴνα κτλ.: he answers the question himself by a conjecture, *cf.* Z 255. — ἔδη: for the voice, *cf.* ὁράτο 198; see on 56.

204. ἐκ: construe with ἐρέω. *Cf.* 212. — καί; also, construe with τελέεσθαι (future). "This will not be a mere prediction."

205. ὑπεροπλήσι: for the long penult, see § 59 *b.* For the plural (*esp.* in the dative), *cf.* προθυμῆσι B 588, ποδωκείῃσι B 792, ἀναλκείῃσι Z 74. — τάχα κτλ.: a covert hint at his murderous thoughts. — ἄν: const. with δέσση (§ 18 *b*).

206. γλαυκῶπις: *gleaming-eyed*, *cf.* δεινῷ κτλ. 200. The Homeric Athena is the fierce-eyed, courageous goddess of war. *Cf.* ταῦτα (*sc.* πολέ-

μήα ἔργα) δ' Ἀρηι βοῶ καὶ Ἀθήνη πάντα μελήσει E 430. Her epithet Παλλὰς belongs to her as wielding the lance. She became Ἀθηνᾶ Νίκη and Ἀθηνᾶ Πρόμαχος at Athens.

207. ἦλθον: not equivalent to the perf. εἰλήλουθα, but presenting the same act from a different point of view. — παύσουσα: to cease, to allay, cf. 192. — τὸ σὸν μένος: this thy rage, this rage of thine. Cf. φθίσει σε τὸ σὸν μένος Z 407. — αἶ κε κτλ.: see on 66.

210. ἔριδος: i.e. the contest of force to which he is inclined. — ἔλκεο: present imperative, continue to draw, cf. 194.

211. ἄλλ' ἢ τοι: after a negative idea, this emphasizes the affirmative thought. — ὡς ἔσται [ἔσται]: "as opportunity shall offer."

212. A set verse, often accompanied by a sharp threat. — τετελεσμένον ἔσται: will be a thing accomplished, i.e. shall surely be done.

213. καὶ ποτε κτλ.: affords the motive for 210, and recalls Achilles from his decision to return to his home. "Thou hast no need to wreak bloody vengeance on him, for thou shalt at some time receive" etc. — καὶ τρίς: even threefold, proverbial; cf. τρίς τόσσον ἔλεν μένος E 136. — παρίσσεται: the gifts offered to Achilles as an atonement for the wrong are enumerated in I 121 ff. (seven tripods, ten talents of gold, twenty basins, twelve racehorses, seven slaves, etc.), in a passage closing ταῦτα μὲν αὐτίκα πάντα παρίσσεται I 135. These treasures were delivered in T 243 ff.

214. ἔβριος [ὑβρεως]: for the form, cf. πολίων 125. — ἴσχεο: check thyself.

216. μὲν: indeed. — σφωτέρων: of you two, Athena and Hera. The emphasis given by γέ marks the reverence felt for these goddesses. — ἵπτος: word, command. — εἰρόσσεσθαι: protect, observe, by obedience.

217. καὶ κτλ.: "however much enraged."

218. ὅς κε κτλ.: i.e. if any one. "Whoever obeys the gods is himself heard by them." Cf. ἐάν τις θεοσεβῆς ἢ καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει (sc. ὁ θεός) St. John ix. 31. — μᾶλα: surely, readily. — τί: for its use in marking the reciprocity of the two clauses, see on 82; § 21 b. — ἑκλουν: gnomic aorist. See § 14 f; H. 840; G. 1292. — αὐτοῦ: himself. The prominence given to the object of the verb which is also the subject of the previous clause, makes prominent the identity of the two, and contrasts the man with θεοῖς.

219. ἦ καὶ: he spake and, as 528, Γ 292, 310, 355, 369, 447. This is always used after a speech which is reported, where the same grammatical subject is continued. — ἦ: for this verb, see H. 485. — ἀργυρέη: adorned with silver nails or studs, see on B 45. — σχεθε: kept, held, as Δ 113.

220. οὐδ' ἀπιθήσαν: 'litotes,' — in form saying less than is really meant, — see § 16 c. Cf. 24, 536 f., B 166, 807.

221. Ἀθηναίης: Ἀθηναίη is to Ἀθήνη as ἀναγκαίη and γαῖα to ἀνάγκη and γῆ. — βεβήκειν: *had set out, was gone*; plpf. to mark her immediate departure. For the ν of the ending, see §§ 30 k, 44 b.

222. μετὰ: *into the midst of, among*, as 423, Γ 264. — δαίμονας ἄλλους: these assembled daily in the palace of Zeus as nobles in the hall of their feudal lord. Cf. οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἡγορόωντο | χρυσέω ἐν δαπέδῳ Δ 1 f. All were members of his family although they had separate mansions (607). — Homer does not clearly distinguish between δαίμονες and θεοί, but see on Γ 420.

223–305. *Renewal of the quarrel. Nestor endeavors to calm the angry princes.*

223–246. *Speech of Achilles.*

223. ἑαυτῆς: *anew*, after the interruption by Athena which no one had noticed. — οὐ λήγῃς χόλοιο: the goddess had not forbidden the anger, but only a certain expression of it.

225. οἰνοβαρές: this was a grievous reproach in the eyes of the temperate Greeks. — κυνὸς δμματα: see on 159. — ἐλάφοιο: the deer was the personification of cowardice; cf. Δ 243. The poet shows in his story that these epithets were undeserved by Agamemnon. — Observe the ‘chiasmus,’ i.e. that κυνὸς and ἐλάφοιο are separated, while δμματα and κραδίην are brought together. See on 255.

226. ἐς πόλεμον: *for* (lit. *into*) *battle*. For the lengthened ultima before the caesura, as 491, see on 153. — The last three feet of the verse are spondees, cf. B 190.

227. λόχονδε: cf. ἐς λόχον ἔνθα μάλιστ’ ἀρετὴ διακρίνεται ἀνδρῶν N 277 *to ambush, where especially the valor of men is discerned*. The knights of the Middle Ages were the first to count ambush dishonorable. — ἀριστήεσσιν [ἀριστεύουσιν]: mark the contrast with λαῶ.

228. τέτληκας: *hast had the courage*. Cf. 543. — κῆρ: cf. Γ 454, ‘Tis death to me to be at enmity,’ Shakspeare *Rich. III.* ii. 1. 60. — The accent distinguishes κῆρ *death* from κῆρ *heart*.

229. ᾗ: *in truth, yes*. The speaker pretends to recognize his opponent’s motives.

230. ἀποιμῖναι: present inf. in iterative sense; the following clause supplies its object. For the hiatus between the preposition and the verb, see on 333. — σέθεν: gen. after the adverb. — ἀντίον εἶπη: *oppose*.

231. δημοβόρος κτλ.: *emphatic exclamation of vexation*. — ἐπεὶ κτλ.: this does not give the reason for the exclamation, but shows why Agamemnon’s course is possible. See on 112. — οὔτιδανόισιν: interpreted by Achilles, 293 f. He holds the Greeks in part responsible since they did not oppose and restrain the king.

232. ἡ γὰρ κτλ.: *for else, surely*. With aor. opt. as potential of the past, where in Attic we should expect a past tense of the ind. with ἄν. Cf. B 81; see § 18 d δ; H. 896; G. 1399.

233. ἐπὶ ὁμοῦμαι: *swear thereto, take an oath upon it*.

234. τὸδε σκῆπτρον: *by this sceptre here*, which he had just received from a herald; see on 15. For oaths by this symbol of power, see ὧς εἰπὼν τὸ σκῆπτρον ἀνέσχεθε πᾶσι θεοῖσιν H 412 *with these words he lifted the sceptre to all the gods*, ὁ δ' ἐν χερσὶ σκῆπτρον λάβε καὶ οἱ ὁμοσσαν K 328. So King Richard swears 'Now, by my sceptre's awe, I make a vow,' Shakspeare *Rich. II.* i. 1. 118.—τὸ μὲν: demonstrative.—"As surely as this staff shall never put forth leaves, so surely shall the Achaeans miss me sorely."—This is imitated by Vergil (*Aen.* xii. 206 ff.), ut sceptrum hoc . . . nunquam fronde levi fundet virgulta nec umbras, | cum semel in silvis, imo de stirpe recisum, | matre caret, posuitque comas et brachia ferro; | . . . patribusque dedit gestare Latinis.

235. ἐπεὶ δὴ πρῶτα: see on 6.

236. γὰρ ῥα: see on 113.—ῥ: the living shoot, while μὲν below is the σκῆπτρον made from it.—χαλκός: i.e. the tool of bronze; cf. the English poetic use of *steel for sword*. See on B 417.

237. φύλλα κτλ.: *Δεῖπν* as a 'verb of depriving' is followed by an acc. of the thing taken away.—νῦν αὖτε: *now on the other hand, but now*. αὖτε in this use differs little from αὐτά. Cf. Δ 321; see on B 768.

238. δικαστῆες: appositive, as *guardians of justice*.—θέμιστας: for the inflection, see H. 216 D 7; G. 291, 14, For its position, see § 11 j, cf. 10.

239. πρὸς Διός: *under the direction of Zeus, in the name of Zeus*. Cf. πρὸς ἄλλης ἰστὸν ὑφαίνους Z 456.—εἰρόται: *defend*, cf. 216.—For the ending, see § 44 l.—ὁ δέ: attracted to the gender of ὄρκος, cf. B 5, 73. See H. 631.

240. ἡ: repeats the καὶ of 234. See on 86.—Ἀχάλλῃος: instead of ἔμοῦ, with feeling. Cf. B 259, Γ 99, and Hector's challenge to the bravest Greek to fight Ἐκτορι δίω H 75. Edmund says 'Yet Edmund was beloved,' Shakspeare *King Lear* v. 3. 239; Antonio says 'Tell her the process of Antonio's end,' *id. Merchant of Venice* iv. 1. 274.

241. σύμπαντας: for the prominence of its position, see on 52.

242. χραισμεῖν: *avail, help*; without oblique case, as 589.—ἢφ' Ἐκτορος θνήσκοντες: ὑπό is used since the verb is passive in sense, and active only in form, cf. Γ 61, 128. See H. 820.—For the epithet of Hector, cf. homicidam Hectorem Hor. *Epod.* xvii. 12.

243. πίπτωσι: for the subjunctive, cf. ἴκωμαι 139.—ἐνδοθι: "in thy breast."

244. *χρῶμενος*: full of rage (*sc.* at thyself). — *δ τε: ὅτι τε, that*; *cf.* δ 120, 412. — *οὐδέν*: acc. of specification (strictly, cognate acc.) instead of the simple *οὐ*. — *ἄριστον*: this was strictly true, see 283, B 769. See on *δῖος* 7.

245. *ποτὶ... γαίῃ* [γγ]: here a sign of anger. — *ποτὶ*: adv. with *βάλε*. It is followed by the dative because of the state of rest that follows the action. See on B 175. — In this act, Achilles says plainly that he will not discuss the matter further.

246. *πεπαρμένον*: studded, as decoration.

247–284. *Speech of Nestor, who endeavors to reconcile the heroes.*

247. *ἑτέρωθεν*: see on 191. — *ἑμήναι*: was raging, continued his rage. See on 1. — *τοῖσι*: for the dative, see on 68. — *Νέστωρ*: the oldest and wisest of the Achaeans before Troy. He often gives good advice, as B 76 ff., 336 ff., Z 66 ff. He was the most skilled of the Greeks in marshalling the army for battle, *cf.* B 555, Δ 297 ff. He is fond of relating his exploits, as his defeat of Ereuthalion Δ 318 ff. He tells a long story of his first battle against the Eleans, Δ 670 ff. The Third Book of the *Odyssey* is devoted to the visit of Telemachus, Odysseus's son, to Nestor, at his home in Pylos. — For his interposition here, *cf.* Nestor componere lites | inter Peliden festinat et inter Atriden: | hunc amor, ira quidem communiter urit utrumque. | quid quid delirant reges, plectuntur Achivi, *Hor. Epist.* i. 2. 11 ff.

248. *Πυλίων*: see on B 591. — *ἀγορῆς*: equiv. to Attic *ῥήτωρ*. *ἀγορή* in Homer is used only of an assembly and its place of meeting (§ 17); it is never a 'market.'

249. *τοῦ*: relative, limiting *γλώσσης*. — *καί*: also, belongs to the whole sentence, referring to *ἡδυεπής* which is explained by the comparison; *cf.* 406, B 827, 866, 872. Cicero translates, *ex eius lingua melle dulcior fluebat oratio de Sen.* 10; *cf.* *Homerici senis mella tibi profluere Pliny Ep.* iv. 3, *γλυκερή οἱ ἀπὸ στόματος ῥέει αὐδή Hes. Theog.* 97.

250. *τῷ*: for the dative of interest with *ἐφθιάτο*, *cf.* B 295; see § 19 *e*. — *γενεαί*: generations, reckoned as of about 30 years each. Since Nestor was now in the middle of the third generation, he is to be thought of as about 'three score and ten' years old. *Cf.* *ter aevo functus senex, Hor. Carm.* ii. 9. In γ 245, ten years after this scene, he is said to have reigned *τρίς γένε' ἀνδρῶν*.

251. *ἐφθιάτο: ἐφθιμέναι ἦσαν*, § 44 *l*. — *οἱ*: construction according to sense, referring to *ἀνθρώπων* rather than to *γενεαί*. — *οἱ*: dat. of accompaniment with *ἄμα*. — *τράφεν [ἐτρέφησαν] κτλ.*: for the 'hysteron proteron,' see § 16 *f*. The more important or obvious element is mentioned first. For the form, *cf.* *ξύνειν* 273; see § 44 *m*.

252. *τρίτῳ* : i.e. in the third generation.

253 = 73.

254. *ὦ πόποι* : *can this be!* — *Ἀχαιῶν γαίαν* : i.e. the Achaeans. For the acc. of limit of motion, see H. 722; G. 1065. This construction is freq. with *ἴκω*, *ἰκάνω*, *ἰκνέομαι*, but rare with *βαίνω*, *εἶμι*, *ἔρχομαι*. Cf. 31, 322.

255. The thought of the preceding verse is repeated in different form; hence the lack of connective, see 15 *b*. — *γῆθήσαι* : sing. to agree with the nearest subject; contrasted with *πένθος ἰκάνει*. The aorist is inceptive; cf. 33; see H. 841; Good. 1260. For the form, see § 44 *c*. — For the 'chiastic' arrangement of verbs and their subjects, cf. 225; see § 16 *a*. — *Πρίαμος . . . παῖδες* : as Γ 288, Δ 31, *ὦμόν (raw) βεβρώθους (sc. Hera) Πριάμον Πριάμοιο τε παῖδας* Δ 35.

256. *κῆρυξ* : for the reduplication, see § 43 *e*; for the ending, see § 44 *l*.

257. *σφῶν μαρναμένων* : *de vobis rixantibus*, genitive after *πυθόιατο*. The participle is supplementary. — *τάδε* : direct object of the verb.

258. *περὶ μὲν, περὶ δέ* : construe with *ἑστέ*, *superior to*. With the gen., as 287. — *βουλῇ* : *as to counsel, in council*. — *μάχεσθαι* : *in battle*, like *μάχην*. — For the thought, cf. Γ 179, *Τυδείδην, περὶ μὲν πολέμῳ ἐν καρτερὸς ἔσσι, | καὶ βουλῇ . . . ἔπλεν ἄριστος* I 53 f. "First in war and first in peace," 490 f., B 202, 273.

259. *δέ* : see on 200. — Cf. 'Love and be friends, as two such men should be; | For I have seen more years, I'm sure than ye.' *Shakespeare Jul. Caes. iv. 3. 131 f.*

260. *ἡ περ ὑμῖν* : i.e. *ἡ περ ὑμεῖς ἐστέ*. The pronoun is attracted to the case of *ἀρείουσιν*, cf. *οἷον κτλ.* 263 for *οἷος Πειρίθοος ἦν*. — Nestor here reckons himself with the former generations, in praising the past in contrast with the present.

261. *καὶ οὐ ποτε* : the contrast might have been marked by *ἀλλά*, but is only implied by the context. — *οἱ γὰρ* : emphasized with reference to *ἀρείουσιν*.

262. *γάρ* : refers to *ἀρείουσιν* 260. — *ἔσται* : for the subjunctive as future, cf. B 488; see § 18 *b*; H. 868; G. 1321.

263 f. *Πειρίθοον . . . Πολύφημον* : *Lapithae*, a Thessalian mountain-folk famed for its conflict with the centaurs. This strife began at the wedding-feast of Peirithous (a friend of Theseus) because of the insolence of the intoxicated centaurs; cf. B 741 ff. The battle furnished subjects for the sculptures in the west pediment of the temple of Zeus at Olympia, for the metopes on the south side of the Parthenon at Athens,

for the decoration of the shield of Athena Promachus on the Acropolis, and for the ornaments of the shoes of the chryselephantine statue of Athena in the Parthenon, for the frieze of the temple of Apollo at Phigalia, and for the frieze of the tomb of Mausolus (the 'Mausoleum') at Halicarnassus, as well as for vases and other works of art.

265. Theseus, king of Athens, was the most famous ally of the Lapithae. — *ἐπι(κελον*: the hiatus between the prep. and the adj. is only apparent, see *ἵκελος* § 32 *a*.

266. *κάρτιστοι*: pred., "these were the mightiest ever born on earth," cf. B 216, 673. — For the repetition of *κάρτιστοι*, cf. that of *πείθεσθαι*, 273 f.; see § 16 *b*. — *δή*: doubtless, strengthens the superlative, as it often does.

267. *μέν*: without corresponding *δέ*, as 269 and freq. In such cases, it is equiv. to *μήν*. — *ἔσαν* [*ῆσαν*]: without an augment.

268. *φηρσίν*: cf. *φῆρας* B 743. *φῆρ* is the Thessalian form of *θήρ* (cf. *fera*). It is used by Homer only of the centaurs, whose homes were in Thessaly. The centaurs are not described by Homer, but their dual nature (half man, half horse) seems to have been not yet developed in the story. — *ἀπόλεσαν*: *ἀπώλεσαν*.

269. *καί*: even. Construe with *τοῖσιν*. The new thought is introduced by *καί* also 271, 273, with increasing emphasis. — The thought returns to 261. — *τοῖσιν*: i.e. the Lapithae. The dative is governed by *μετά* in composition. See on *πολίων* 125.

270. *ἐξ ἀπῆς γαίης*: from a distant land, explains *τηλόθεν*. — *καλέσαντο*: called to their aid. — Nestor is fond of relating achievements of his youth and strength. See on 247.

271. *κατ' ἑμ' αὐτόν*: by myself alone, i.e. as a single champion. Cf. *κατὰ σφέας* B 366. — *κείνοισιν*: i.e. the centaurs.

272. *οἱ νῦν κτλ.*: who now live as mortals upon the earth. — *ἐπιχθόνιοι*: equiv. to *ἐπὶ χθονὶ ὄντες*. See H. 588. — *μαχέοιτο*: pres. opt. from *μαχέομαι*, a collateral form of *μάχομαι*, cf. *αἰδεῖσθαι* 23 with *αἰδομένω* 331.

273. *βουλίων* [*βουλῶν*]: for the form, see § 34 *d*. — *ξύνιεν* [*ξύνισαν*]: cf. *τράφεν* 251; see § 44 *n*. — Note the parallelism of the two halves of the verse, cf. 79.

275. *ἀγαθὸς περ ἑὸν*: as 131. — *ἀποαίρεο* [*ἀφαίρου*]: 'syncopated' from *ἀποαιρέω*. It is followed by two accusatives, as 182.

276. *ἴα*: sc. *κούρην*. — *ὡς πρῶτα*: as once, cf. 6. — *δῶσαν* [*ἔδωσαν*]: see on 124.

277. *μήτε θέλει*: noli, cf. B 247. — *βασιλῆι*: used esp. of Agamemnon, as 9.

278. *ἀντιβίην*: originally cognate acc., sc. *ἔριδα*, cf. Γ 435. The adv. receives emphasis from its position. — *οὐ ποθ' ὁμοίης*: i.e. a greater. The

Greek idiom leaves to the connection the determination of the exact meaning. Cf. post mihi non simili poena commissa luetis Verg. *Aen.* i. 136.—*ἔμμορε*: *has share of, has received.* This is followed by a ‘genitive of the whole.’

279. *σκηπτόχος*: see on 15.—*ᾗ τε Ζεὺς κτλ.*: see on 176.

280. *εἰ*: not conditional in thought here but refers to a matter of fact. Cf. *εἰ τότε κούρος ἔα, νῦν αὐτέ με γήρας ὀπάξει* Δ 321.—*καρτερός*: as 178.—*θεὰ δέ κτλ.*: second clause of the protasis, explaining the first; “being son of a goddess.”—*θεά*: i.e. Thetis, cf. 351 ff.

281. *ἀλλά*: for its use in the apodosis, see on 82.—*φείτερος*: *more powerful.*—*πλεόνισσιν* [*πλείοσιν*]: see B 108, 576 ff.

282. *Ἄτρεϊδη, σὺ δέ*: the vocative often precedes the pronoun; it has no construction in the sentence and thus cannot be followed immediately by *δέ*. Cf. B 344, *Ἐκτορ, ἀτὰρ σὺ μοί ἐσσι πατὴρ καὶ πότνια μήτηρ* Z 429.—*παῖ*: cf. 192, 207.—*αὐτὰρ ἐγώ γε*: “And I also on my part beg thee.”

283. *λίσσασθαι*: sc. *σέ*.—*Ἀχιλλῆι*: dative of opposition. The name is used with special emphasis, cf. 240, instead of the pronoun (275, 281).—*μεθύμεν* [*μεθεῖναι*]: cf. *μεθύμων* B 241.—*ὅς μάγα κτλ.*: gives the motive for the request.

284. *ἔρκος πολέμοιο*: as Δ 299, cf. *ἔρκος ἀκόντων* Δ 137, *ἔρκος βελών* E 316. For the ablative genitive, see § 19 a. With another use of the genitive, Ajax is called *ἔρκος Ἀχαιῶν* Γ 229 *bulkwark of the Achaeans.*

286. *πάντα*: is not to be urged in meaning. It refers esp. to 284. “All this is true, but—” Agamemnon admits no fault on his part, but throws all the blame on Achilles, cf. *ἀλλά* below.

287. *περὶ πάντων*: see on 258.

288. For the asyndeton, see § 15 b. This verse repeats the thought of the foregoing, in a different form. The speaker’s passion is shown by the accumulation of synonymous expressions, § 12 d.

289. *ᾧ*: in *which*, acc. of specification.—*τινά*: *some one*, esp. Agamemnon himself.—*πίττεσθαι*: from *πιῖθω*.

290. *αἰχμητῆν*: pregnant, for *κρατερός αἰχμητής* Γ 179.—*ἔθεσαν*: equiv. to Attic *ἐποίησαν*, see on *ἔθηκεν* 2.—*αἶν ἐόντες*: cf. *θεῶν αἰειγενετῶν* B 400.

291. *προθέουσιν*: i.e. commission him, allow him. The word seems chosen here with reference to *ἔθεσαν*.

292. *ὑποβλήδην*: *interrupting.*

293. *ἧ γὰρ*: Achilles gives at once the reason for his course.—*καλεομένην*: *should be called*, i.e. should be. Cf. B 260, Γ 138.

294. From Agamemnon’s complaint, 287 ff., Achilles infers that he is expected to obey in everything (*πάν ἔργον*).—*εἰ δῆ*: “in case that I

actually." — *ὑπέξομαι*: the form of the condition is changed, and the fut. indicative is used in the protasis instead of the optative.

295. *δή*: construe with the imperative, as 131. — *ταῦτα*: i.e. *πᾶν ἔργον ὑπέκσθαι*. — *μὴ γὰρ ἔμοι*: in contrast with *ἄλλωσιν*.

296. *οὐ*: construe with *ἔτι*, as in prose they are united, *οὐκέτι*. — *ὦλω*: with the fut. inf., as 170. — This verse is parallel with 289.

297. This verse is used when the speaker changes the subject in the middle of his speech. It is followed by the new thought, without a conjunction. — *Cf.* accipite ergo animis atque haec mea figite dicta Verg. *Aen.* iii. 250.

298. *μὲν*: correlative with *δέ* 300. The contrast is changed from that between action and heart, to one between *κούρης* and *τῶν ἄλλων*. — *κούρης*: would have the article in prose.

299. *ἀφέλεσθε*: the aorist assumes that Agamemnon's threat has been executed, and the 2d person holds the Achaeans responsible because of their acquiescence (*cf.* 231). — *δόντες*: *ye who gave*. *Cf.* Achilles's words, *γέρας δέ μοι ὅς περ ἔδωκεν | αὐτὸς ἐφυβρίζων ἔλετο κρείων Ἀγαμέμνων*, I 367 f.

300. *τοῖ*: for such standing epithets, see § 12 b. — *παρὰ νῆι*: i.e. in my tent, *cf.* 329. — For the position of the adjective, see § 11 n.

301. *τῶν*: repeats *τῶν ἄλλων*. — *οὐκ ἂν τι φέροις*: the opt. with *ἂν* and a negative often expresses a confident expectation, and sometimes approaches a threat, as here. — *φέροις ἀνελόν*: *cf.* *ἄξω ἐλών* 139.

302. *εἰ*: retains its original force as an interjection. "Up then, come." — *ἄγε*: see on 62. — *γνώσι*: *shall recognize it, perceive it*, referring to the following verse. *Cf.* 185, 333. — For the form, *cf.* *δώσωσιν* 137.

303. The preceding *πείρησαι* represents a protasis to which this would be the apodosis; *cf.* 583. "If he tries, he and the rest will find out."

304. *μαχησαμένω*: *cf.* *μάχεσθαι* 8. — *ἰπέσσωσιν* [*ἔπεισιν*]: for the form, see § 36 b.

305. *ἀνστήτην*: *stood up, rose* from their seats. — *λύσαν*: the dual and plural are seen to be used in this verse without special distinction. *Cf.* 321; see H. 634; G. 155. The speeches of 285–303 were uttered informally, while sitting, *cf.* 246.

306–347. *Purification of the camp. Chryseis is returned to her father. Briseis is led from the tent of Achilles.*

307. *Μενoitιάδῃ*: Patroclus was so well known to the hearers of Homer, from old stories and songs, that he needed no more exact designation here. *Cf.* the use of *Ἀτρείδης* 7. See § 39 b. When a boy in Opus, Patroclus killed a comrade in a fit of anger and was taken by his father to Phthia where Peleus received him kindly (Ψ 84 ff.), and brought him

up with Achilles. He attended Achilles on this Trojan expedition as his warmest and most faithful friend and squire (*θεράπων*). The narrative of his exploits fills a large part of the Sixteenth Book of the *Iliad*. He was slain by Hector (*II* 818 ff.). To avenge his death, Achilles ends his quarrel with Agamemnon. Most of the Twenty-Third Book is occupied with an account of the funeral games in his honor.

308. Ἀτρεΐδης κτλ. : *sc.* as he had planned (*ἄρα*), 141 ff. — προέρυσσεν : *caused to be drawn down* from its position on shore, *cf.* 486, B 152 f.

309. ἐς δέ : as 142. All four adverbs (*ἐς, ἐς, ἀνά, ἐν*) refer to *νῆα*, supplied from 308. — ἐς δέ : *into it*, adv. with βῆσε. — εἰκοσιν : ships for other purposes than war generally have twenty oarsmen in Homer.

310. βῆσε : for the causative use of this tense of βαίνω, *cf.* βήσομεν 144. — ἀνά : adv. with εἰσεν (*aor.* from ἵζω).

311. ἄγων : see on ἰών 138. — ἀρχός : *cf.* 144. — Ὀδυσσεύς : as πολύμητις, *πολυμήχανος*, he was often sent on embassies, *cf.* Γ 205. See § 6 a.

312. The story which is here broken off, of the voyage to Chrysa, is resumed at 430.

313. ἀπολυμαίνεσθαι : they were to purify themselves symbolically from the sin of Agamemnon which had brought upon them the pestilence. *Cf.* the action of the children of Israel, after their idolatry : 'And they gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord,' 1 *Sam.* vii. 6. They trusted that the pollution would depart from them into the sea, where they washed themselves.

314. τελέεσσας : see on 66.

316. παρὰ θίνα : as 34. The line of people was stretched out *along the strand*.

317. περὶ καπνῷ : *around, in the smoke*. See § 55 a.

318. Transition to another scene, which fills the blank during the journey of the embassy to Chrysa. — κατὰ στρατόν : (*down*) *through the camp*, *cf.* ἀνά στρατόν 10, 53, κατὰ νῆας B 47, κατὰ βωμοῦς B 305. — For the transition, at the 'Bucolic diaeresis,' see § 58 h.

319. ἱριδός : as 210. — πρῶτον : *once*, see on 6. — ἐπηπείλησε : see 181 ff.

320. Ταλθύβιον : the principal herald of Agamemnon. According to Herodotus (vii. 134), he had a sanctuary at Sparta, and his family lived there long as heralds. — Εὐρυβάτην : only here as herald of Agamemnon. He is to be distinguished from Odysseus's herald of the same name, see on B 184. — προσέειπεν : is regularly followed by the direct address in the next verse, but occasionally some incidental remark intervenes by way of parenthesis.

321. *θεράποντες*: companions, squires. Patroclus is *θεράπων* of Achilles, brave warriors are called *θεράποντες* Ἄρηος (B 110), and kings are *θεράποντες* Διός.

322. *ἔρχεσθον*: here followed by the acc. of limit of motion, without a prep.; see on 254. — Agamemnon does not go in person (*αὐτός* 185) since Achilles had declared (298) that he would make no resistance.

323. *χειρός*: gen. of the part touched, with *ἐλόντε*, cf. *κόμης* 197, *ποδός* 591. — *ἀγέμεν*: inf. for the inv., parallel with *ἔρχεσθον*. See on *λύσαι* 20. — This contains an explanation of the preceding imperative and hence is not connected with it by a conjunction (§ 15 b), cf. 363.

324 = 137, with *δώσω* for *δώσωσιν*.

325. *καί*: strengthens *ρίγιον*.

326. *καί . . . ἔτελλεν*: as 25. — *μῦθον*: i.e. the preceding command.

327. *ἀέκοντε*: because of their dread and reverence for Achilles, cf. 331. For the form, see § 24. — *βάτην* [*ἐβήτην*]: dual forms generally have no aug. in Homer. — *παρὰ θίνα*: cf. 347. The quarters of Achilles were at the extreme right of the camp, cf. *ἐπ' Αἰαντος κλισίας . . . ἥδ' ἐπ' Ἀχιλλῆος, τοί ῥ' ἔσχατα νῆας εἰσας | ἔειρυσαν, ἠγορή πύσιναι καὶ κάρτεϊ χειρῶν* Δ 7 ff. *to the tents of Ajax and to those of Achilles, who drew up their ships at the extremities of the line, trusting to their bravery and the strength of their arms.*

329. *τόν*: refers back to 322, viz. Achilles.

330. *οὐδ' ἄρα*: but naturally not. — *γῆθησεν*: “did joy enter his heart.” Inceptive aorist, cf. 33, 92, 255.

331. *ταρβήσαντε*: seized by fear (the opposite of *θαροῦσας* 85), while the present *αἰδομένω* expresses the continued attitude of their minds.

333. *ὁ ἔγνω*: for the hiatus, cf. 532, B 105; see § 27 b. — *ἔγνω*: sc. their errand. Cf. 302.

334. *χαίρετε*: the customary greeting. — *Διὸς ἄγγελοι κτλ.*: they are inviolable servants of *διοτρεφέων βασιλῆων* (on 176). Hermes is not yet the patron god of heralds in Homer.

335. *ἐπαῖτοι*: sc. *ἐστέ*, to blame. Cf. 153. — *Ἀγαμέμνων*: sc. *ἐπαίτιός ἐστι*.

336. *ὧς*. — *κούρης*: *κούρος* and *κούρη* are used esp. of young men and women of noble families. But *κούρος* Ἀχαιῶν (473) does not differ materially except in metrical form from *νῆες* Ἀχαιῶν (162).

338. *ἄγειν*: final inf., cf. *μάχεσθαι* 8, *ἀγέμεν* 443, B 477, Γ 117. — *τὰ δ' αὐτὰ*: these two themselves. The very men who executed the unjust order are to be witnesses of its injustice and of Achilles's justification in withdrawing from active service.

339. *πρός*: in the sight of, before. For the repetition of the preposition, cf. that of *ἐκ* 436 ff. — *θεῶν, ἀνθρώπων*: for a strong “all persons.”

340. καί: after *τί* . . . *τί*, gives special prominence to this clause.—*πρὸς τοῦ βασιλῆος ἀπηνείος*: *before that king, the cruel king*, equiv. to *πρὸς τούτου τοῦ βασιλέως τοῦ ἀπηνούς*. For the order of words, *cf.* 11, *τὸν λαβητήρα ἐπεσβόλον* B 275. Since the article is still a dem. in Homer, the foregoing are merely apparent exceptions to the rule that the attributive adj. stands between the article and its noun.—*δὴ αὖτε*: for the ‘synzesis,’ *cf.* 131.—*αὖτε*: not *again*, marking a repetition; but indicating a situation opposed to the present, *cf.* 237.

341. *χρεῖα γίνηται*: this happens in the Ninth Book, see § 7 i.—The object before the speaker’s mind is Agamemnon. Hence at the close of the sentence, *τοῖς ἄλλοις* is used instead of the general word *Ἀχαιοῖς*.

342. *τοῖς ἄλλοις*: dative of interest with *ἀμύναι*, *cf.* 67.—*γάβ*: lengthened, as B 39, for an unknown reason.

343. *οὐδέ τι*: *and not at all*.—*νοῆσαι κτλ.*: proverbial expression for prudence, *cf.* Γ 109.—The infinitive follows *οἶδε knows how*.

344. *οἱ*: ethical dative with *σόαι μαχεοίεσθαι*.—*μαχεοίεσθαι*: *that they should fight*. The present of the principal sentence is followed by the optative, since the purpose is presented as a mere conception of the speaker’s mind. For the ending, see § 44 l.

347. *ἄγειν*: as 338.

348-430. *Achilles tells his grief to his mother. She promises to secure satisfaction for him from Zeus.*

348. *ἀκούσα*: this indicates that she was more than a mere *γέρας* to Achilles, and that his anger arose not simply from the insult offered to his dignity but also from wounded love. In T 287 ff., she mourns bitterly for the dead Patroclus on her return to the tent of Achilles.—*γυνή*: explanatory appositive with *ῆ*.—The scene ends at the bucolic diaeresis (§ 58 h), *cf.* 318, 430.—*αὐτὰρ Ἀχιλλεύς κτλ.*: a simple description of the effect which the loss of Briseis had upon the hero, without depicting his feelings in modern fashion.

349. *δακρύσας*: *fell to weeping*. *Burst into tears* is perhaps too strong a translation, but gives the force of the aorist.—*ἐτάρων*: construe with *νόσφι λιασθείς*.—*ἄφαρ*: const. with *λιασθείς*, *cf.* 594.

350. *θιν’ ἔφ’ ἁλός*: i.e. *ἐπὶ θίνα κτλ.* Const. with *ἔζετο*.—*ἔφ’* is accented, in spite of the elision, in order to prevent us from construing it with *ἁλός* (55 c β).—*ἁλός*: *ἅλς* and *θάλασσα* are the general words for sea; *πόντος* is the high, deep sea (often with reference to a particular tract, *cf.* B 145); *πέλαγος*, the open sea.

351. *πολλά*: as 35.—*ὀργινός*: not *ἀνασχών* (*χεῖρας ἀνασχών* 450), since while invoking the sea-divinity he stretched out his hands toward the deep. *Cf.* I 568, where Althaea beats upon the ground as she calls upon

the nether gods; *palmas ponto tendens utrasque* . . . *Di, quibus imperium est pelagi* Verg. *Aen.* v. 233 ff.

352. *ἱεκής γε*: the prominence given by *γέ* emphasizes the fact as responsible for the inference which is drawn from it. "Since you gave me birth, you ought to see that I am made happy. Zeus ought to give me honor." — *μυννθάδιον*: equiv. to *ὠκύμορος* 417. — *πέρ*: in its original use, *very*.

353. *τιμήν περ*: *honor at least*, placed first with emphasis. 'Chiastic' with *μυννθάδιον* (§ 16 a). — *ῥέλλεν*: the past tense of verbs of obligation is used to imply that the obligation was not complied with. — *Ὀλύμπιος*: is used in the singular only of Zeus, as 589, B 309; in the plural, of all the gods, as 399.

354. *ὑψιβρεμέτης*: cf. *δεινὸν δὲ βρόντησε πατήρ ἀνδρῶν τε θεῶν τε | ὑψόθεν* (*thundered terribly from on high*) Y 56. — *νῦν δέ*: *but as it is*, marking a return to the reality from a merely hypothetical case, cf. 417, B 82. — *οὐδὲ τυτθόν*: *not even a little*.

356. *ἔλῶν ἔχει*: differs from *εἶλε* chiefly in giving prominence to the possession as still continued. Cf. (of the same act) *εἶλετ' ἔχει δ' ἄλοχον* I 336. — *ἀπούρας*: partic. of *ἀπηρύων* 430; explanatory of *ἔλῶν*. For the strengthening by *αὐτός*, cf. 137, 161, 185, 324.

357. *ὣς φάτο κτλ.*: cf. *sic fatur lacrimans* Verg. *Aen.* vi. 1.

358. *πατρὶ γέροντι*: i.e. Nereus, who is not named by Homer but only designated as *ἄλιος γέρων* (538). His home is in the Aegean sea. With him is Thetis, who has deserted her aged husband Peleus.

359. *ἁλός*: ablative gen., *from the sea*. See § 19 a. — *ἥστ' ὀμίχλη*: the comparison is esp. fitting for a sea-goddess. *Like a mist*, which rises easily and quietly from the water. Cf. 'As evening mist | Risen from a river o'er the marish glides,' Milton *Par. Lost* xii. 629 f. — For the Homeric comparison, cf. 47; see § 14.

360. *πάρῃ' αὐτοῖο*: *before him(self)*. The intensive pronoun contrasts Achilles himself with his voice which his mother had just heard, cf. 47. See § 42 d. — *δάκρυ χέοντος*: the repetition of these words from 357 is characteristic of the fulness of Epic style. — The Homeric heroes were never ashamed to express emotion. They wept copiously.

361. *κατέρρεε*: for the single *ρ* after the augment, see § 30 c. — For the Epic fulness, cf. 57, 88; see § 12 d.

362. *σί, φρένας*: accusatives of the whole and part, see on 150.

363. *ἔξάνδρα κτλ.*: the second inv. repeats the thought of the first, hence the asyndeton, cf. 323; see § 15 b. — *νόψ*: as in 132. — *εἰδόμεν* [*εἰδῶμεν*]: for the short mode-vowel, cf. 141 ff.; see § 45.

364. *βαρύ*: cf. *εὐρύ* 355, and see on *μέγα* 78.

365. οἰσθα: cf. 355 f. — ῥ̣: is not a simple sign of a question in Homer (see on 133), and hence can be joined with τί. — ἔσθλη [εἰδύλη]: for the short form of the stem, see § 49 g. Intransitive. — Though his mother knows all, Achilles tells the story. A man in suffering finds relief in rehearsing his ills, and this recital was followed by the sympathy of the poet's hearers. The repetition is more natural because the consequences of these events continue through the whole poem. — ἀγορεύω: 'subjunctive of deliberation.' — For the verbal repetition, cf. B 10-15, 23-34, 60-70.

366. Observe that this story is introduced without a conjunction. — ἐχόμεθα: sc. on his marauding expeditions in the neighborhood of Troy. See on 125. — Θήβην: a city of the Cilicians, in Mysia, at the foot of Mt. Placus, an eastern spur of Mt. Ida. Eetion, father of Hector's wife, Andromache, reigned there, Z 394 ff. — The connection of Chryseis with Theba is not made plain. Was she there on a visit? Or were Theba and Chrysa sacked on the same expedition? — ἱερὴν: since the gods were worshipped there. — For the simple order of words, see § 11 h.

367. ἤγομεν ἐνθάδε: Andromache tells of the sack of the city, of her father's death and her mother's captivity, in Z 414 ff.

368. εὔ: properly, so that each received his due share. — δάσαντο: cf. δέδασται 125, δασμός 186.

369. ἐκ δ' ἔλον: as γέρας (ἐξαίρετον, cf. B 227), besides his share of the spoils. See on 124. — The capture of Chrysa (37) on the same expedition is assumed here. B 690 ff. shows that Lyrnessus was sacked, and Briseis taken captive, on the same voyage.

371-379 = 12-16, 22-25.

380. πάλιν: back; cf. πάλιν πλαγχθέντας 59, δόμεναι πάλιν 116.

381. φίλος ἦεν: sc. ὁ γέρον. This was shown by the event.

382. ἐπ' Ἀργείοις: ἐπί with a dative of the person, in Homer often implies hostility, like ἐπί with the acc. in prose; cf. 51. — κακόν: cf. 10. — βέλος: as 51.

383. ἐπασσύτεροι: in quick succession, cf. 52.

384. ἄμμι [ἡμῖν]: for us.

385. θεοπροπίας: as 87. — ἐκάτοιο: of the Far Darter. ἔκατος is a short, 'pet' form of ἐκατηβόλος (as Ἐκάτη was a name of the moon goddess). Cf. Σμυνθεύ 39. For similar epithets of Apollo, see § 22 c.

386. αὐτίκα: for the lack of a conjunction, see § 15 d. — κελόμην: cf. 62 ff., and see on 74.

387. Ἀτρεΐωνα κτλ.: equiv. to Ἀτρεΐων ἐχολώθη (cf. χολωθείς 9).

388. ἠπειλησεν μῦθον: the English idiom reverses the construction, he uttered the threat. — ὅ: ὅς, as 336.

389. τὴν μὲν: contrasted with τὴν δέ 391. — σὺν νηϊ: *with a ship*, almost equiv. to *by ship*. This expression seems more instrumental than where the comrades also are mentioned, cf. 179, 183.

390. πέμπουσιν: *escort* (§ 17). The pres. is used since the act is not completed. The 'historical present' is not Homeric. — ἄγουσι δέ: a subordinate member of the sent., with 'chiastic' relation to πέμπουσιν (§ 16). — ἄνακτι: Apollo, cf. 36, 444.

391. τὴν δέ κτλ.: contrasted with 389. — νέον: adv. with ἔβαν ἄγοντες. — ἔβαν [ἔβησαν] ἄγοντες: cf. ἔβαν φέρουσαι B 302, βῆ φεύγων B 665. αἶχμαι is more freq. thus used with a partic., cf. B 71, αἶχσθαι προφέρουσα θύελλα Z 346. See on ἰών 138, 168.

392. δόσαν κτλ.: as 162, see on 124.

393. παιδὸς ἱήος: *thy valiant son*. It seems part of the poet's *naïveté* that the heroes apply such epithets to themselves; but the phrase is part of the poet's stock, and he hardly thinks whether he is applying the epithet himself or is putting it in the hero's mouth.

394. Δῖα: for the length of the ultima before λίσαι, see § 59 h. — εἴ ποτε: cf. 39, 503 ff.

395. ἔπει, ἔργῳ: emphatically placed in contrast, at the beginning and the close of the verse. — κραδίην Διός: for the 'periphrasis,' see § 16 d. — ἢ καί: *or also*.

396. πολλάκι: for the omission of final s, see § 30 l. — σέο: gen. of source with ἀκουσα. — πατρός: i.e. of Peleus, in Thessaly, where Thetis seems to have remained after her marriage until the outbreak of the Trojan war; cf. II 221 ff. (where mention is made of the chest of Achilles that Thetis had packed for him as he set out for Troy). See on 358.

397. εὐχομένης: supplementary participle with σέο, cf. 257. — ὅτε κτλ.: explains εὐχομένης, see § 11 j.

398. αἰκέα κτλ.: as 341, cf. 67.

399. ὅπποτε: *when once upon a time*. — Thetis makes no use of this suggestion in her interview with Zeus.

401. ἔλθοῦσα: see on ἰών 138. — θεά: marks her power to accomplish. — ὑπελύσας δεσμῶν: *didst loose from under the chains, didst free from the pressure of the chains*. — Transition to direct discourse from the infinitive construction of 398, cf. B 12, 126; see § 11 e.

402. ἑκατόγχειρον: cf. centimanus Gyas Hor. Carm. ii. 17. 14, belua centiceps ib. ii. 13. 34. — καλέσασα: *by calling*, coincident in time with ὑπελύσας.

403. Βριάρεον: by transfer of quantity for Βριάρην, § 23 c. The name (*Heavy-handed*, cf. βριαρός) marks his strength and character.

He is called Αἰγαίον (*Stormy*, cf. αἰγίς, Αἰγαί, Αἶγμα) in the popular speech, as a sea-divinity. He is the personified might and roar of the sea. Hesiod makes him aid Zeus against the Titans. — Homer attributes to the language of the gods names which are going out of use (but which may seem clearer in meaning than the others), cf. B 813 f.

404. αὐτε: *on his part*. — οὗ πατρός: i.e. Poseidon, the mighty god of the sea. All of Poseidon's sons are represented as violent and strong. — οὗ: see on ἦν 72.

405. ὃς ἦα: *so he*; for the demonstrative use of the relative, see § 42 l. — κῦδεϊ γαίων: *delighting in the fulness of his might*.

406. καί: *also*, marks the effect corresponding to κῦδεϊ γαίων. See on 249. — ὑπέδυσαν: for the length of the antepenult, see on 33. ὑπό with verbs of fearing, fleeing, yielding, marks the superiority on the side of the person who is the efficient cause. — τε: indicates the close connection of the two clauses, cf. 82, 218, B 179.

407. τῶν: see on 160. — μὲν: const. with μνήσασα, — παρέξω would govern the dative. — γούνων: for the genitive, cf. χειρός 323. — This was the attitude of a suppliant, cf. 500 ff.

408. αὐ κέν πως: cf. 66. — ἐπὶ ἀρήξει: *come to the aid of*. Cf. the force of ἐπὶ in 345.

409. κατὰ πρόμας: the ships were drawn up with their sterns toward the land. — ἀμφ' ἅλα: *about the sea*, i.e. on the shore between the promontories Sigëum and Rhoetëum. Until now the battles had been fought on the plain, far from the ships and near the city. Cf. Achilles's words, ὄφρα δ' ἐγὼ μετ' Ἀχαιοῖσιν πολέμιζον, | οὐκ ἐθέλεσκε μάχην ἀπὸ τείχεος ὀρνύμεν Ἑκτωρ I 352 f. *As long as I was fighting among the Achaeans, Hector was not willing to rouse the battle away from the wall (of the city)*. — Ἀχαιοὺς: in apposition with τοὺς.

410. ἐπαύρουνται: *may come to enjoy*; ironical. Cf. quidquid delirant reges, plectuntur Achivi Hor. *Epist.* i. 2. 14.

411. καί: *also*, i.e. as well as the other Greeks.

412. ἦν ἄτην: *his blind infatuation, his blindness*. This is made more definite by ὃ τε κτλ. (i.e. ὅτι τε), as 244. Cf. B 111.

413-427. *The answer of Thetis.*

413. κατὰ: construe with χέουσα.

414. τί νῦν: *why now, to what end*. Acc. of specification. — αἰνά: cognate acc. with τεκοῦσα, *dreadfully, to sorrow*. Cf. κακῇ αἰσῇ 418. Thetis calls herself δυσαρπιστοτόκεα Σ 54 *mother of an unhappy hero*.

415. αἰθ' ὄφελος: for this form of expression for an unattainable wish, see H. 871 a; Good. 1512. — ἑδδάκρυτος κτλ.: i.e. full of joy and happiness. This thought receives the emphasis.

416. αἶσα: *sc. ἐστί*. Here like αἰών *term of life*. — μίνυθα: *adv.* modifying the ἐστί to be supplied, which is sometimes modified by an *adv.* in Homer (§ 19 h). Cf. ἀκὴν ἐγένοντο σιωπῇ Γ 95, οὐδ' ἄρ' ἔτι δὴν | ἦν Ζ 139 f. "nor did he live long." — οὐ τι μάλα δὴν: the preceding thought is repeated in negative form. — For the length of the ultima of μάλα, see § 59 λ β.

417. νῦν δέ: as 354. — τί: its position is free, cf. B 281.

418. ἔπλεο: *thou art*, lit. *thou becamest* by decree of fate ordered at thy birth. — τῷ: *therefore*. She infers from the foregoing, not the fact but the justification of the expressions αἰνὰ τεκούσα, κακῇ αἰσῇ. — κακῇ αἰσῇ: *to an evil lot*.

419. τοῦτο ἔπος: *i.e.* 407 ff. — τοί: *dat.* of interest, cf. τοί 425 f. — ἐρέουσα: *fut. partic.*, expressing purpose. — For the two 'hiatus' in this verse, see §§ 27 f, 32.

420. Ὀλυμπον ἀγάννιφον: see on 44, 195, 497. — αἱ κε πύθηναι: see 207.

421. σὺ μὲν: correlative with 426. The interposed explanation makes it natural to change the form of the apodosis from ἐγὼ δέ. — νῦν: *i.e.* until her visit to Zeus. — παρήμενος: as 488. Inactivity is implied, cf. B 688, 694. — Thetis does not encourage her son to carry out his threat of 169, to return to Phthia.

422. μῆνε: *pres. impv.*, *continue to rage*, see on 210. See on μῆνιν 1.

423. Ζεὺς γάρ κτλ.: gives the reason for the preceding direction, esp. for νῦν, showing why his request cannot be granted at once. — ἐς Ὀκεανόν: *to the abode of Oceanus*, near which was the home of the Aethiopians. The Aethiopians lived in the southeast and southwest of the Homeric world. They are represented as a god-fearing people, enjoying the personal intercourse of the divinities. — μετά: as 222. — Αἰθιοπίας [Αἰθίοπας]: for the form, see § 37 a.

424. χθιζός: *pred. adj.* instead of *adv.*, as 472, 497, B 2, Γ 7. See § 56 a. — κατὰ [μετά] δαίτα: cf. κατὰ πρῆξιν *for trade*, πλαζόμενοι κατὰ ληίδα *wandering for plunder*. — ἅμα πάντες: cf. 495. — ἔποντο: apparent contradiction of 195, 221 f., where Athena and Hera are thought of as on Olympus.

425. δωδεκάτῃ: cf. 54. This is reckoned from the day on which Thetis is speaking. 12 is sometimes a round number, in Homer as well as in the Bible. — ἐλεύσεται: *Attic εἰσι*.

426. χαλκοβατής: *with bronze threshold*, an epithet applied four times to the home of Zeus, once to that of Hephaestus, and once to the palace of Alcinous. The threshold of wood was probably covered with a plate of bronze. The floor of the hall of Zeus was covered with gold, Δ 2. Cf. 'and the floor of the house he overlaid with gold, within and without,' 1 Kings vi. 30, of Solomon's temple.

427. *καί μιν, καί μιν*: for the animated repetition, *cf. καί μιν βάλλον ἄμιν . . . καί μιν ἐγὼ γ' ἐφάμην Ἀιδωνῇ προῖάψειν* E 188, 190 and *I hit him in the shoulder, and I said that I should send him to Hades.* — *γυνάσσομαι*: *cf. λαβὲ γούνων* 407.

428. *ἀπεβήσεται*: only in this place in the verse, before the bucolic diaeresis (§ 58 *h*); elsewhere, *ἀπέβη* is used, see § 50 *b*. — *αὐτοῦ*: intensive when adverbial (not very freq.) in Homer, as well as when a strict pronoun.

429. *γυναικός*: gen. of cause, with *χωόμενον*. See on *εὐχολῆς* 65.

430. *βίη κτλ.*: *by force, against his will.* — *ἀκόντος*: *sc. ζῆν*, gen. of separation.

430-487. *Chryseis is conducted to her home.* The scene in Chrysa naturally intervenes between the promise of Thetis and its fulfilment, and thus seems to fill up in part the 12 days' delay. See on Γ 121.

430. *αὐτὰρ Ὀδυσσεύς κτλ.*: *cf. 311 ff.* — For the beginning of the narrative, *cf. the transition at αὐτὰρ Ἀχιλλεύς* 348.

431. *ἔκτανεν ἄγων*: *cf. ἔρχομαι ἔχων* 168, *ἦκε Τιτσαφέρνης ἔχων τὴν ἑαυτοῦ δύναμιν* Xen. An. ii. 4. 8. *ἄγων with* is used because the hecatomb was composed of live animals.

433. *ἱστία στείλαντο*: *they took in their sails.* The middle takes the place of a possessive pronoun. *Cf. 480.*

434. *προτόνοισιν*: *forestays*, the ropes leading from the prow to the top of the mast; *ἐπίτονοι*, *backstays*, were stretched from the stern. Both together served to hold the mast in place. — *ὑφίντες*: *lowering.*

435. *πρόρρισσαν*: when near their haven, they furled their sails, and rowed the boat to land.

436. *ἐκ δέ*: for the 'anaphora,' *cf. 339 f., B 671 ff.* — *εἰνός*: these were large stones which served as anchors. These were cast from the prow, while the *πρυμνήσια* (476) held the stern. When the boat was to remain long, it was drawn up on land.

437. *βαῖνον*: for the descriptive imperfect, see on *ἀφίει* 25. — *ἐπὶ*: for the length of the ultima, see § 59 *j*.

438. *βῆσαν*: 1st aorist, transitive. *Cf. 144, 310, ἔστησαν* 448.

439. The rhythm has been thought to imitate the maiden's measured steps, § 13 *b*. — *ἐκ*: adv. as above, but more exactly defined by *νῆός*. — *δέ*: for the short vowel lengthened before two consonants, see § 59 *f*. — *ποντοπόροιοι*: *cf. Γ 283.*

440. *ἐπὶ βομόν*: the god is thus made a witness of the return. Thus in a Boeotian inscription a man emancipates his slave *ἐναντίον Ἀσκληπίου* in the presence of Asclepius. The priest dwelt in the sacred enclosure (*τέμενος*, *ἄλσος*) of the god.

441. ἐν χερσὶ τίθει: *placed in the arms*. For χεῖρ as *arm*, cf. Z 81, 482. — τίθει: for the form, see on ἀφεί 25.

442. πρὸ ἐπιμψεν: cf. πρὸ ἤκε 195.

443. For the chiasmus, see § 16 a. — ἀγέμαν: for the inf., cf. ἀγειν 338. — ἐκατόμβην ῥέξαι: cf. ἱερὰ ῥέξας 147.

444. ὑπὲρ Δαναῶν: *in behalf of the Danaë*. This figurative use of ὑπέρ, freq. in later Greek, hardly appears elsewhere in Homer.

446. Chryseis here disappears from the story.

448. ἐξείης: *in order*, since ἐκατόμβην is collective. — ἔστησαν: 1st aorist, transitive, cf. βῆσαν 438, ἀναστήσειεν 191.

449. χερνίψαντο: they could not pray to the gods with unwashed hands. Cf. Γ 270, χερσὶ δ' ἀνίπτουσιν Δὲ λείβειν αἶθρα οἶνον | ἄζομαι (*dread*) Z 266. — οὔλοχύτας: unground barley corns (οὔλαι κριθαί) which, roasted and mixed with salt (cf. 'with all thine offerings thou shalt offer salt,' *Levit.* ii. 13), were scattered between the horns of the victim (προβάλλοντο 458) as an initiatory sacrifice, whence they were proleptically called οὔλοχυται *poured out barley corns*. — ἀνέλοντο: *took up*, sc. from the basket standing on the ground.

450. τοῖσιν: *for them*, as 68, 247. — μεγάλα: *loudly*, cf. πολλά 35. — χεῖρας ἀνασχάν: the palms were extended towards the gods, the usual attitude in prayer, as is shown by works of art. Cf. 351, Γ 318. So also among the Hebrews. Cf. 'And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed,' *Exodus* xvii. 11. See Vocabulary s.v. χεῖρ.

451 f. = 37 f. With the same formula with which he began his prayer for vengeance, he now prays that the punishment may be averted.

453. ἡμὲν, ἡδέ: paratactic construction, where the Eng. idiom uses "as . . . so," see § 21 d. — δὴ ποτε: *once already*, correl. with ἔτι 455 *once more*.

454. Explanatory 'appositive asyndeton.' — τίμησας κτλ.: sc. by sending in the pestilence which avenged the slight offered to the priest.

455. καὶ νῦν: contrasted with πάρος above. — τόδε κτλ.: as 41.

456. ἦδη νῦν: *now at once*. — Δαναοῖσιν κτλ.: cf. 97.

457 = 43.

458. In the sacrifice described γ 440 ff., the victim's forelock is cut off and thrown into the fire, before the barley corns are scattered. — αὐτὰρ ἐπεὶ: this is repeated in this narrative 464, 467, 469, 484.

459. αὔρουσαν: *they drew up* (back) the head of the victim, in order to tighten the muscles of the neck. For the form, see § 29 c. — ἔσφαξαν: i.e. opened the large artery of the neck, to let the blood.

460. μηροὺς ἐξέταμον: instead of the more definite ἐκ μηρία τάμνον, see on 40. — κνίση: dative of means. Two layers of fat were placed over the

thigh pieces; and upon the fat, bits of raw meat from all parts of the body (πάντων μελέων), symbolizing a sacrifice of the whole animal. These were burned, and thus the gods, according to the Homeric belief, took part in the sacrificial feast. Cf. 317.

461. δάπτουσα: sc. κνίστην, equiv. to δάπλακι δημῶ.

462. καίε: sc. the μυρία with the fat and bits of flesh. —σχίζης: cf. B 425.

463. νῆοι: i.e. the companions of Odysseus, in contrast with ὁ γέρων, the old priest. Cf. B 789. —παρ' αὐτόν: by the priest himself, who is thus marked as the principal, directing person at the sacrifice. —πεμπόβουλα: these bronze forks prob. had bent tines, like some antique Etruscan bronzes that have been found, not unlike a hand with fingers bent in readiness to grasp some object. See the Vocabulary s.v.

464. κατὰ κήη: these pieces were intended for the gods and therefore were entirely (κατά) consumed by the fire, cf. ὁ δ' ἐν πυρὶ βάλλε θυηλάς I 220 *he threw the sacrificial pieces into the fire*. —πάσαντο: sc. in order to have a share in the sacrifice. This was no part of, but only an introduction to, the meal which followed.

465. μίστυλλον κτλ.: cf. pars in frusta secant, verubusque tremementia figunt Verg. *Aen.* i. 212.

466. περιφραδίας: sc. to keep it from burning. —ἱρύσαντο: *drew it off* from the spits, after it was roasted.

467. παύσαντο: the aorist ind. is often used in relative clauses (with ἐπεὶ) where the English uses the pluperfect. See H. 837.

468. ἴσης: *equal*, i.e. of which each had a fair share. The feast was common to all, but the leaders had the better portions.

469. A set verse to mark the end of a feast, see § 12 h. Vergil imitates in postquam exempta fames et amor compressus edendi *Aen.* viii. 184. —ἔξ: const. with ἔντο. —ἔρον [ἔρωτα]: for the form, see § 37 b. —The previous pouring out of the wine is not mentioned, as might be expected.

470. κοῦροι μὲν κτλ.: sc. for a solemn libation of the whole company, since only Chryseis poured a libation before, 462. —ποτοῖο: genitive after the idea of 'fulness' in the verb. —This verse seems to have been misunderstood by Vergil (or did he think to improve the description?), cf. crateras magnos statuunt et vina coronant *Aen.* i. 724, magnum cratera corona induit, implevitque mero *Aen.* iii. 525 f.

471. νόμησαν: (sc. ποτόν), a frequentative of νέμω. The οἰνοχόος dipped (ἀφύσσων 598) the wine from the large bowl (κρητήρ) into a pitcher (πρόχοος). The κοῦροι proceeded from left to right (ἐνδέξια 597) through the company, distributing to the guests (πᾶσιν to all), i.e. filling

their cups for the libation and the banquet. — *ἑπαρχόμενοι*: thus *beginning* the religious ceremony, equiv. to *ἀρξάμενοι ἐπινέμοντες*. Const. with *ᾗδεσσιν*.

472. *πανημέριοι*: *through the whole day* which remained, uninterruptedly till sunset. For the predicate adj. used where the English idiom uses an adv., see on 424. — *μολπῇ*: *song*.

473. *καλόν*: cognate acc. with *αἰδόντες*, instead of *καλῶς*, cf. 35, 78. — *παιήονα* [*παιῶνα*]: here a song of praise to Apollo as their preserver. — The verse explains *μολπῇ* above.

474. *μέλποντες κτλ.*: cf. 'Hymning th' eternal Father' Milton *Par. Lost* vi. 96, 'singing their great Creator' *ib.* iv. 684. — For the quantity of the ultima of *μέλποντες*, see §§ 32 a, 59 j. — *φρένα*: see on *κῆρ* 44. — *τίρπετ' ἀκούων*: *delighted in hearing*. The god hears the song (as he had heard the prayer), although he was far away, among the Ethiopians.

475. *ἐπὶ ἦλθεν*: *came on*.

476. *κοιμήσαντο*: observe the force of the aorist, *laid themselves to rest*. — *παρὰ πρυμνήσια*: *along by the stern hawsers* (see on 436), i.e. on the seashore. Their boat was not drawn up on land.

477. *ροδοδάκτυλος*: a notable epithet. The ancients had observed the diverging rays of rosy light before sunrise. Cf. *Ἡὼς κροκόπεπλος* (*saffron-robed*) @ 1.

478. *καὶ τότε*: *τῆμος* is expected after *ἦμος*, but the relative is not always followed by the corresponding demonstrative. For *καί* in the apodosis, see § 21 b. — *ἀνάγοντο*: (*were putting out*), *put out* upon the high sea, cf. *κατάγοντο* *came to land*.

479. *Ἰκμενον οὔρον κτλ.*: Aeolus was master of the winds, but each god could send a favorable breeze.

480. *στήσαντο*: for the middle, see on 433. — *ἰστία*: strictly an adj. which has become a substantive, *what pertains to the ἰστός*. The Homeric boat seems to have had but one sail.

481. *ἀμφί*: adv.

482. *πορφύρεον*: *foaming*. — *μεγάλα*: const. with *ἔαχε*. — *νηός*: in the transitional stage from limiting gen. with *στεῖρη* to the gen. absolute; see § 19 d β.

484. *ῥά*: refers to the preceding verse. — *κατὰ στρατόν*: *opposite (off) the camp*, i.e. to the landing-place. — The verse closes like 478.

485. *νῆα μὲν*: correl. with *αὐτοὶ δέ*. — *ἐπ' ἡπείροιο*: *up on land*.

486. *ὑψοῦ κτλ.*: i.e. so as to rest high on the sands, where it was before, cf. 308. — *ὑπὸ δέ*: adv., *beneath*, i.e. under the ship. — *ἔρματα*: as B 154, props (sometimes stones), which were put along the keel on either side in order to hold the boat steady.

488-530. *Zeus grants to Thetis the fulfilment of her desire.*

488. *αὐτὸρ δ' μήνυε*: *sc.* as his mother had directed, 421 f.; *cf.* 428 f. — Achilles withdraws from the action for the present. In the Ninth Book, an embassy is sent to him, begging him to give up his wrath and take part in the war (I 119 ff.). In the Eleventh Book, he is roused from his apathy on seeing the rout of the Achaeans (Λ 599 ff.). In the Sixteenth Book, when Hector reaches the Greek ships and throws fire into one of them, Achilles sends Patroclus and the Myrmidons into the conflict (Π 1 ff.). He receives the news of the death of Patroclus in the Eighteenth Book (Σ 1 ff.), and is reconciled to Agamemnon in the Nineteenth Book and arms himself for battle (Τ 40 ff., 364 ff.). He takes part in the fourth (and last) great battle of the *Iliad*, on the 27th day of the action of the *Iliad*. See, further, § 9.

489. *υἷος*: for the short penult, where *ι* has been virtually lost between two vowels, see § 23 f. — *πόδας ἁκὺς κτλ.*: *cf.* 58, see § 12 b.

490. For the 'asyndeton,' *cf.* 117, 255, 288, 363. — *πᾶλλοσκετο*: for the 'iterative' formation, see § 54. — *κυδιάνειραν*: elsewhere epithet of *μάχην*. — The poet does not say whether assemblies were held, and battles fought during these days, but perhaps he implies it.

491. *πόλεμον*: for the long final syllable, see on 153. — *κῆρ*: object of *φθινίθεσκε*.

492. *αὐθι*: *right there, in the same place, i.e.* in his tent. — *ποθέσκε δέ*: the partic. *ποθέων* might have been used in the same sense. See § 21 h. — *ἀντήν*: *battle cry*. Always a trisyllable, and thus never to be confounded with *ἀντήν* herself.

493. *ἐκ τοῦτο*: the hearer easily recalled the words of Thetis (which form the starting-point of the *μήνυε*), 421 f., and the definite statement of time, 425, and referred *ἐκ τοῦτο* to that interview between mother and son.

494. *ἴσαν* [*ῆσαν* or *ῆσαν*]: the stem of *εἶμι* is here preserved, without augment.

495. *ῆρχε*: *led the way, as the highest in rank.* *Cf.* Γ 420.

496. *ἥ γα*: resumes the subject, see on 97. — *ἀνεδύσσετο κύμα*: *i.e.* as she sprang up she left the wave. *Cf.* 359.

497. *ἤρῃη*: *cf.* 557, Γ 7. With emphasis in this position in the verse. "While it was yet early morning." — *οὐρανὸν Οὐλυμπόν τε*: see on 44, 195.

498. *εὐρόσπεα*: *far sounding, far thundering.* For the form, perhaps a stereotyped nominative, see § 34 b.

499. *ἀκροτάτῃ κορυφῇ*: from which he looks out upon the world again, after his long absence. *Cf.* *summo sedet altus Olympo Verg. Aen. xi. 726.* — *πολυδευράδος*: epithets appropriate to men are often

applied to natural objects. *Cf.* *καρήνων* 44, 'foothills,' 'shoulder of the mountain,' 'arm of the sea,' 'mouth of the river.'

500. *πάροιθε καθέζετο* : *cf.* Γ 162. — *γούνων* : see on 407.

501. *σκαίῃ, δεξιτέρῃ* : for the adjectives used as substantives, see on 54. — *ὑπ' ἀνθερέωνος* : *under the chin*, as Γ 372.

502. *Δία Κρονίωνα* : closely connected, *cf.* B 375.

503. *Ζεῦ πάτερ* : this address, put into the mouths of gods and men, marks his patriarchal, royal dignity; *cf.* 534, 544, *hominum sator atque deorum Verg. Aen. xi. 725, divum pater atque hominum rex ib. i. 65. — εἰ ποτε* : *cf.* 394.

505. *τίμησεν* : by its position is strongly contrasted with *ἡτίμησεν*, 507, *cf.* 353, 356. — *ἀκυμρότατος* : into this is condensed the thought of 415 ff. — *ἄλλων* : *of all*, lit. *in comparison with the rest*. Ablatival gen., as with the comparative (where it marks the starting-point of the comparison). — This construction with *ἄλλων* is specifically Homeric. *Cf.* B 674, *Z 295, hi ceterorum Britannorum fugacissimi Tac. Agric. 34, solusque omnium ante se principum [Vespasianus] in melius mutatus est Tac. Hist. i. 50, 'Adam the goodliest man of men since born | His sons, the fairest of her daughters, Eve,' Milton Par. Lost iv. 323 f. — Cf. this construction with μετὰ πάνιν ἀτυμοσάτη 516.*

506. *ἔπλετο* : see on 418. — *ἀτὰρ κτλ.* : for the transition from the relative to the demonstrative construction, see on 79.

507 = 356.

508. *σύ περ* : in contrast with Agamemnon. *Cf.* the force of *πέρ* in 353. — *Ὀλύμπιε κτλ.* : as she renews her request, she renews impressively her appeal to the might and wisdom of Zeus.

509. *ἐπὶ τίθει* : *put upon, grant to*; *cf.* B 39.

510. *ὀφθαλμῶν κτλ.* : only here construed with a person. — Thetis as a suppliant presents her request in general terms, while Achilles had spoken more definitely, 409–412. *Cf.* *Ἔκτορι γάρ οἱ (Zeus) θυμὸς ἐβούλετο κῦδος δρέξαι | Πριαμίδῃ, ἵνα νηυσὶ κορωνίσιν θεσπιδὰς πῆρ | ἐμβάλοι ἀκάματον, Θητίδος δ' ἐξάισιν ἀρῆν | πᾶσαν ἐπικρήνῃε O 596 ff., the heart of Zeus wished to give glory to Hector, son of Priam, that he might throw fire into the ships, and accomplish all the dreadful prayer of Thetis.*

511. *τῇν δὲ κτλ.* : the reason of this silence appears from 518 ff.

513. *ὥς* : dem. corresponding to the rel. *ὥς* above. — *ἐμπεφυῖα* : lit. *grown into, closely clinging to*, *cf.* the formula *ἐν τ' ἄρα οἱ φῦ χειρὶ Z 253. Construe with ἔχετο, as τῷ προσφῦς ἐχόμεν ὥς νυκτερίς μ 433, clinging to this, I held on like a bat. Cf. et genua amplexus, genibusque volutans | haerebat Verg. Aen. iii. 607 f. For the form of ἐμπεφυῖα,*

see § 49 a. — *ἔπειτο*: asked, as she demanded a 'yes' or 'no.' — *δεύτερον αὖτις*: again, a second time. Cf. *πάλιν αὖτις* B 276.

514. *νημερτές*: adv. — *ὑπόσχεο καὶ κατάνευσον*: set expression, only at the end of the verse, cf. B 112, *ὑπέστην καὶ κατένευσα* Δ 287. *κατάνευω* is the contrary of *ἀνανεύω* *nod up* (Z 311). Thus even now in Greece, negation is indicated by an upward motion of the head, and affirmation by a downward nod (with an inclination toward the left).

515. *ἀπόειπε*: speak out plainly; refuse is implied in the context. — *ἔπει*: i.e. *ἔπεισσι*, § 55 c. — "Thou hast nothing to fear." — *ῥῥ' ἐὺ εἰδῶ*: cf. 185.

517. *ὀχθήσας*: inceptive, see on 33; but not so violent as "falling into a passion," or "bursting into a rage." Cf. *δακρύσας* 349.

518. *λοιγία ἔργα*: sc. *ἔσται*, as 573. *There will be dreadful trouble.* — *ὅτε*: when, not *εἰ*, if, since Zeus sees the inevitable consequences and already has the situation before his mind's eye.

519. *Ἥρη*: emphatic, since Hera desires the most speedy destruction of Troy (Δ 31 ff.).

520. *καὶ αὐτως*: even as it is, without special occasion. See § 42 e. — *αἰεὶ*: exaggerated, cf. 541, 561.

521. *καὶ τέ μέ φησι*: and says too that I. *καί* marks the agreement of this specification with the preceding general remark, cf. Γ 235. — *μάχη*: in battle.

522. *νόση*: sc. that Thetis had been with him.

523. *Ἥρη*: emphatic as 519; here so placed in contrast with *ἐμοί*. — *ἐμοὶ μελήσεται*: shall be my care. For the subjv. with *κέ*, cf. 139; see § 18 b. — *ῥῥα*: cf. 82.

524. *εἰ δ' ἄγε*: see on 302. — *κατάνευσομαι*: shall nod with my head. Only here in the middle, see on 433.

525. *τοῦτο κτλ.*: this answers *νημερτές κτλ.* 514.

526. *τέκμων*: surety, pledge. — *ἐμόν*: neuter adj. as subst. (see on 539), lit. anything from me, i.e. a promise or purpose. This is explained by *ὅτι κτλ.* — *παλινάγρετον*: revocable, from *ἀγρέω* [*αἰρέω*] take.

527. *κατάνευσω*: aorist subjunctive.

528. *ἦ*: he spoke, see on 219. — *ἐπὶ νεύσει*: nodded thereto, annuit. — *ὀφρύσι*: with his brows. Zeus was represented in works of sculpture with heavy, projecting brows. — For the dative, cf. *κεφαλῇ* 524.

529. *ἀμβρόσια χεῖραι*: cf. ambrosiaequae comae Verg. *Aen.* i. 403. — *ἐπερρώσαντο*: rolled down at the nod, fell down on both sides of his head. These locks are conceived as long and flowing. See on B 11.

530. *κρᾶτός*: distinguished from *κράτος* 509 by the accent and the length of the first syllable. — Cf. adnuit et totum nutu tremefecit

Olympum Verg. *Aen.* ix. 106, x. 115. — Phidias embodied in his colossal chryselephantine statue of Zeus at Olympia, the expression of exalted peace and power which lies in 528–530. — Zeus's dread of Hera's reproaches is in marked (and almost ludicrous) contrast to this majestic demeanor.

531–611. *Scene on Olympus. Quarrel between Zeus and Hera.*

531. διέτμαγεν [διετμάγησαν]: for the form, cf. ἤγεσθην 57, ἀνέσταν 533.

532. ἄλα ἄλτο: for the hiatus, see on 333. — ἄλτο: 2d aorist without variable vowel, from ἀλλομαι, § 53. For ᾱ, see § 23 a.

533. πρὸς δῶμα: sc. ἔβη, a general word of motion, implied in ἄλτο. Cf. Γ 327; see § 16 e. — The home of Zeus on the summit of Olympus was not far from the peak on which he had been visited by Thetis. — ἀνέσταν: ἀνέστησαν.

534. ἐξ ἰδίων: from their seats. Each god had his separate dwelling on Olympus, see 607 f., and his special seat in the hall in which they gathered. ἴδος is strictly not 'seat' (ἔδρη), but place where the seat stands. — σφοῦ κτλ.: proleptic, with ἀνεσταν, they rose and went to meet their father. Motion is implied in the connection, as below. — This mark of respect is noted both negatively and affirmatively.

535. ἄνθρωι: predicate nom. after ἔσταν, cf. B 185.

536. ἐπὶ θρόνον: makes ἔνθα more definite. Cf. ὑποῦ ἐπὶ ψαμάθοις 486, in apposition with ἐπ' ἠπείρου. — οὐδὲ κτλ.: i.e. nor did she fail to see. — μιν: 'proleptic' object, cf. B 409. See H. 878. — The poet has to inform his hearers whether the gods were acquainted with the βουλή of Zeus, and what their feelings were concerning it.

537. ἰδούσα: on seeing him, when she saw him. See on ἰών 138.

538. ἀργυρόπεζα: standing epithet of Thetis. The compound adjective contains a comparison, "with feet white as silver." — ἄλλοιο γέροντος: see on 358.

539. αὐτίκα: straightway. Without δέ, as 386; see § 15 d. — κερτομίοισι: neuter adj. as subst., cf. ἐμόν 526, μαιλιχίοισι Δ 256. See on 54.

540. τίς δὴ αὖ θεῶν: what one of the gods now, this time. This is uttered in a vexed tone; cf. 202.

541. αἰεὶ: contrasted with οὐδέ τί πω, cf. 106 f. — ἰόντα: naturally would agree with τοί preceding, but is attracted to the usual case of the subject of the inf., the poet having the inf. construction already in mind.

542. κρυπτάδια . . . δικάζμεν: consider and decide upon secret plans. Cf. the words of Hera, κείνος (Zeus) δὲ τὰ ᾧ φρονέων ἐν θυμῷ | Τρωϊ τε καὶ Δαναοῖσι δικάζετω, ὥς ἐπικέες © 430 f. let him, considering these his own affairs in his mind, decide between the Trojans and the Danaï, as is seemly.

543. πρόφρον: see on 77. — τέτληκας: hast had the heart.

544. πατήρ κτλ.: see on 503.

545. μή δέ: see on 131. — μέθους: *i.e.* thoughts, plans, as the content of speech.

546. εἰδέναι: parallel form of εἴσεσθαι. — χαλεποὶ κτλ.: *sc.* εἰδέναι. The personal const. is used as 589, ῥήτεροι πολέμιζεν ἦσαν Ἀχαιοὶ Σ 258 *the Achaeans were easier to fight with.* See H. 944.

547. ὧν: *sc.* μῦθον. — ἐπιεικής: *sc.* ἡ. — ἀκούμεν: with indefinite subject, τινά. — ἔπειτα: *then*, since the relative protasis is hypothetical.

550. Zeus, in his excitement, passes at once to apply his principle to the present situation, instead of giving to the apodosis a general form corresponding to the protasis. — ταῦτα: refers to Hera's question, 540. — ἕκαστα: *i.e.* the details, exaggerated in his anger. — διαίρειο κτλ.: for the use of two verbs, see § 12 d.

551. βοῶπις: *ox-eyed*; *i.e.* with deep, dark, majestically quiet eyes. This epithet, like λευκώλενος 55, is almost peculiar to Hera.

552. ποῖον: predicate. Equiv. to ποῖος ὁ μῦθός ἐστιν ὃν εἶπες. See H. 618, 1012 a. — This is a mere exclamation, and expects no answer.

553. πάρος: *else, at other times*; with the present tense. "I have not been wont." — οὔτε κτλ.: emphatic repetition. The idea is negated in every form, *cf.* 550.

554. ἄσσο' ἐθόλησθα: for the conditional rel. sent., *cf.* 218, 230, 543. — ἄσσα: ἃ τινά. — ἐθόλησθα: for the ending, see § 44 a.

555 ff. After the rather harsh reply of Zeus, Hera shows that she knew not only the person concerning whom she had asked (540) but also what Thetis had requested, and what Zeus had promised.

555. παρίπη: *should persuade, i.e.* lest it prove true that she has persuaded. Anxiety about a fact of the past, for which the aor. ind. might be used.

556 = 538. — This is not spoken out of special animosity to Thetis, for whom in fact Hera had special affection. Hera claims Thetis as a sort of foster-child, ἦν ἐγὼ αὐτῇ | θρέψα τε καὶ ἀνίτηλα καὶ ἀνδρὶ πόρον παράκοιτιν Ω 59 f. *whom I myself bred and cherished and gave as wife etc.* According to a myth found in Pindar and Aeschylus, both Zeus and Poseidon strove together as rivals for the love of Thetis, but bestowed her upon Peleus on learning from Themis that this goddess of the sea was destined to bear a son mightier than the father.

557. ἡσέη: as 497. — σοί γε: emphasized in reference to σέ 555.

558. 'Asyndeton,' since the following is only a more distinct statement of the preceding, 555 f. — ἐτήτυμον: *cf.* 514, 526. — ὡς τιμήσεις: *that thou wilt honor.*

559. *τιμήσεις, ὀλέσεις*: coincident actions, in chiasmic position. For the 'chiasmus,' see § 16 a; for the 'parataxis,' see § 21 h. 'Achilles was to be honored by the suffering of the Achaeans, who were to see how necessary he was to their success. — *πολέας* [*πολλούς*]: see § 38 c. — *Ἀχαιῶν*: construe with *νηυσίν* (not *πολέας*), as is indicated by the order of words, and by the freq. repetition of the phrase *ἐπὶ νῆας Ἀχαιῶν*, 12, B 8, 17, 168.

561. *αἰεὶ κτλ.*: *always art thou thinking*. An echo of the *οἶω* of 558, showing vexation; cf. *αἰεὶ* 107. — *οὐδέ σε λήθω*: "thou art always watching me."

562. *ἔμπης*: *in spite of all, nevertheless*; like *ὅμως*, which is found but once in Homer. — *ἀπὸ θυμοῦ*: *far from my heart, affection*. For this use of *ἀπὸ*, cf. B 162, 292, *φίλων ἀπο πῆματα πάσχει* a 49 *suffers woes away from his friends*.

563. *τὸ . . . ἔσται*: as 325. — *καὶ ῥίγινον*: sc. *than what now causes her ill humor*.

564. *εἰ δ' οὕτω κτλ.*: the reply to 555 f. *Sic volo, sic jubeo*. — *μῦθαι*: impersonal, cf. B 116.

565. *ἀλλὰ κτλ.*: the English idiom, "sit quiet and obey," instead of the more usual Greek idiom *κάθησο πειθομένη*, see § 21 h. — *ἀκέοντα*: *ἀκέων* is generally indeclinable.

566. *μή*: threatening, as 28. — *οὐ*: closely connected with the verb. — *χραίσμωσιν*: *ward off*.

567. *ἄσσον ἰόντα*: *him who comes near*, implying injury or attack. The acc. follows *χραίσμωσιν* on the analogy of *χραισμέω τινί τι*. — *ὅτε . . . ἐφείω* [*ἐφῶ*, cf. *ἐρείομεν* 62]: this explains *ἄσσον ἰόντα*. — For the thought, cf. 588 ff. — *χείρας ἐφείω*: cf. *χείρας ἐποίσει* 89.

568. Cf. 33.

569. *ἐπιγνάμψασα*: cf. B 14. For the hiatus before it, justified by the caesural pause, see § 27 b.

570. *ἀνὰ δῶμα*: cf. *ἀνὰ στρατόν* 10, 53. — *Οὐρανίωτες*: like *ἐπουράνιοι*, *inhabitants of heaven*. See on B 491; § 39 a.

571–600. *Hephaestus reconciles his parents*.

571. *τοῖσιν*: as 68. — The amusing figure of Hephaestus as butler is introduced in order to give a more cheerful character to the assembly of the gods, after the quarrel.

572. *ἐπὶ φέρον*: generally with a notion of hostility, as 89; but here with *ῆρα*.

573. *τάδε*: *here*. See H. 695 a. — *ἀνεκτά*: predicate; from *ἀνέχω*, cf. *ἀνάσχει* 586.

574. *εἰ δὴ*: *if in truth now*, as 61. — *ἐνεκα θνητῶν*: contemptuously spoken.

575. *κολῶν ἐλαύντον*: carry on a brawl, by wrangling. Cf. B 212. — *δαιτός*: here first do we learn that the gods were feasting at this time.

576. *τὰ χεῖρινα κτλ.*: in such contrasts, the demonstrative and adjective have the force of a relative clause, cf. 106. The article strengthens the contrast.

577. *καὶ αὐτῇ περ*: with Homeric refinement, the speaker intimates that his counsel is not needed.

578. *αὐτε*: i.e. as often before.

579. *σὺν*: const. with *ταρόξῃ*. — *ἡμῖν*: dative of disadvantage.

580. *εἰ περ*: if only. — *ἐθέλῃσιν*: the verb for emphasis here precedes its subject, see § 11 k; or *Ὀλύμπιος κτλ.* can be taken as in apposition with the subject of *ἐθέλῃσιν*. — *Ὀλύμπιος κτλ.*: this indicates his exalted power, although in 609 this expression is used without special reference to the circumstances of the case. — *ἀσπεροπηγῆς*: for Zeus as god of the lightning and storm, see on B 146.

581. *ἐξ ἰδέων*: see on 534. — The conclusion of the sentence is omitted (*ἀποσώπησις*). “It will be the worse for us,” or “he can, for,” etc. See on 136.

582. *καθάπτεσθαι*: always metaphorical, as here. Infinitive for the imperative, as 323.

583. The preceding infinitive represents a condition, hence no conjunction is needed to connect the verses. Cf. 303. — *Ἄσος*: cf. *Ἰλασσάμενοι* 100, 147.

585. *ἐν χειρὶ τίθει*: placed in her hand; generally used of presenting a cup of wine. *ἐν χειρὶ τίθημι* is used of gifts or prizes, cf. 441.

586. *ἀνάσχω*: lit. hold thyself up, endure, be patient.

587. *μή*: see on 28. — *φίλῃν περ ἰούσαν*: very dear as thou art. *πέρ* strengthens, as 352 and freq. — *ἐν ὀφθαλμοῖσιν*: before my eyes, as Γ 306. Cf. Γ 169; see § 12 g.

589. *χραιομαίν*: as 242. — *ἀργαλῆος κτλ.*: personal const. as 546, *ἀργαλῆος γάρ τ' ἐστὶ θεὸς βροτῶ ἀνδρὶ δαμῆναι* δ 397 “it is hard for a god to be overcome by a mortal man.”

591. *ποδός*: for the genitive, see on 323. — *τεταγόν*: reduplicated 2d aor., see § 43 e. — *ἀπὸ βηλοῦ κτλ.*: from the mighty threshold of Olympus.

592. *πᾶν δ' ἤμαρ*: cf. *πανημέριοι* 472, 601. — *φερόμην, κάππεσον* [*κατέπεσον*]: the impf. is used of the continuance of the motion, the aor. marks the conclusion of it, cf. B 94. — *φερόμην*: is freq. used of ships driven by the wind, and marks the motion as involuntary. — *καταδόντι*: the aor. partic. is here used (without reference to time as past, present, or future) of an act coincident with *κάππεσον*.

593. ἐν Δήμῳ: for the dative of rest after a verb of motion, cf. Γ 89; see H. 788; G. 1225, 2. — Hephaestus had his workshop on Olympus, but Lemnos was considered his island — a belief to which the volcanic mountain Mosychlus gave rise. — θυμός: anima. — At another time, apparently when an infant, Hephaestus was cast out of heaven by his mother, and saved by Thetis (Σ 395 ff.). — Cf. 'Nor was his name unheard or unador'd | In ancient Greece; and in Ausonian land | Men call'd him Mulciber; and how he fell | From heaven they fabled, thrown by angry Jove | Sheer o'er the crystal battlements; from morn | To noon he fell, from noon to dewy eve, | A summer's day; and with the setting sun | Dropt from the zenith like a falling star | On Lemnos, the Aegean isle.' Milton *Par. Lost* i. 738 ff.

594. Σίντιες ἄνδρες: the earliest population of the island. To judge from their name they were marauding (σίννομαι) Pelasgians who had emigrated from Thrace. — ἄφαρ: construe with πεσόντα, cf. 349. — κομίσαντο: took me up and cared for me. Cf. B 183, Γ 378.

596. μεδήσασα: inceptive, smiling, repeats the preceding μείδησεν. — παιδός: ablative gen., from her son, depending on ἐδέξατο. Cf. κύπελλον ἐδέξατο ἧς ἀλόχοιο Ω 305 received the cup from his wife. — χεῖρ: dat. of instrument with ἐδέξατο, cf. λάξεντο χερσίν E 365 took in his hands.

597. ἐνδέξια: from left to right, through the company, according to established custom. To pass to the left would be an act of ill omen. See on 471.

598. οἰνοχόει νέκταρ: cf. (Ἡβη) νέκταρ ἐφοχόει Δ 3. The meaning of the first part of the compound was overlooked; cf. ἵπποιο βουκολέοντο Υ 221, οἰκοδομεῖν τεῖχος, aedificare naves, 'tin box,' 'weekly journal.' — κρητήρ: the red nectar of the gods, like the wine of men, was mixed with water before it was drunk. — ἀφύσσων: see on 471.

599. ἄσπετος: hence the proverbial 'Homeric laughter.'

600. δάματα: palace, hall. — The laughter arose because of the striking contrast between the puffing, hobbling Hephaestus as cup-bearer, and the graceful Hebe or Ganyemed who usually performed the duties of that office.

601. ἤμαρ: acc. of duration of time.

602 = 468.

603. οὐ μὲν [μῆν]: as 154, 163. — φόρμιγγος: cf. μολπή τ' ὀρχηστὸς τε τὰ γὰρ τ' ἀναθήματα δαιτός α 152, song and dance, for these are the accompaniments of the feast.

604. ἀμειβομένη: The Muses sing alternately, one relieving the other, as the rhapsodes at the festivals. Cf. incipe, Damoeta, tu deinde sequere, Menalca, | alternis dicetis; amant alterna Ca-

menae Verg. *Ecl.* iii. 59, 'Divinely warbled voice | *Answering* the stringed noise,' Milton *Christmas Hymn* 96 f.

605. αὐτόρ: correlative with μέν 601.

606. κακελοντες: for the form as fut. of κατάκειμαι, see § 48 g. — ἑκαστος: in partitive apposition with οἱ, giving prominence to the individual, after the collective expression. Cf. B 775 and Γ 1 (where the plural is used).

610. κοιμάτο: *was wont to lie*. — ὅτε κτλ.: *whenever etc.* The cond. rel. sentence expresses indefinite frequency of past action. This iterative opt. is more freq. after the rel. pron. than with the conjunction.

611. καθέζε: *slept*. — ἀναβάς: of ascending a couch, only here and ὁμὸν λέχος εἰσαναβαίνει © 291. No special height of couch is to be inferred. — παρὰ δέ: *adv., beside him*. — χρυσόπτερος: in Homer, Apollo has a golden sword, Hera has golden sandals, Iris has golden wings, Hermes has a golden wand. See on 37. The throne was covered with thin plates of gold.

'No book of Homer is so full of dramatic groups and situations as this: Apollo striding with his bow and ringing quiver; Thetis caressing the grieving and angry Achilles; Thetis before Zeus, clasping his knees and extending her right hand toward his chin; Zeus with his dark brows and ambrosial locks nodding a confirmation to his promise; Chryses with his filleted sceptre and his gifts, before the two sons of Atreus; Odysseus at the altar of Apollo with the maiden whom he is restoring to her aged father, — with his companions and the hecatomb; Achilles in his rage drawing his sword from its sheath, calmed by Athena, who takes him by his long locks, — with Agamemnon before him and the other chiefs around him; the heralds of Agamemnon at the tent of Achilles, as Patroclus leads forth the fair Briseïs; Zeus and Hera on Olympus, with Hephaestus playing the part of Hebe; the assembly of the gods, Apollo playing the lyre, and the singing Muses.'

SECOND BOOK OF THE ILIAD.

Zeus prepares to fulfil his promise to Thetis (A 509 f., 523) by sending a dream to Agamemnon. The intended battle, which is to be disastrous to the Achæans, is delayed by a test of the disposition of the army; the Greek and Trojan forces do not advance to meet each other until the close of the book (780, 809 f.). — The events narrated in B occupy the first part of the 22d day of the action of the *Iliad*. See §§ 7 b, 8.

1-86. *The dream of Agamemnon (1-41) and the council of the chiefs.*

1. **ῥά:** *so*, refers to A 606-611. — **θεοί κτλ.:** appositive with **ἄλλοι**.

2. **παννύχιοι:** see on A 424. — **οὐχ ἔχε [εἶχε] κτλ.:** i.e. he did not sleep; *cf.* οὐδὲ Ποσειδάωνα γέλως ἔχε θ 344 "but Poseidon did not laugh."

3. **φρένα ὥς:** hiatus allowed at the 'bucolic diaeresis,' see § 27 b. — **ὥς:** *how, sc.* in accordance with his promise to Thetis.

4. **τιμήσῃ κτλ.:** see on A 559. 'Deliberative subjunctive' after a secondary tense in the principal clause. The direct question would be *πῶς τιμήσω*. — For the 'chiasmus,' see § 16 a.

5. **ἦδε:** *this*. The subject is attracted to the gender of **βουλῇ**, the predicate, *cf.* 73, A 239.

6. **πέμψαι κτλ.:** in apposition with **ἦδε**, *cf.* τὸ μὲν οὐδὲ νόησεν | μηροῦ ἐξερίσαι δόρυ E 665 f. *but he did not think of this—to draw the spear out of his thigh.* — **οἶλον ὄνειρον:** a baneful dream; a deceptive, illusory vision, instead of a kindly dream of warning. *Cf.* (Ζεὺς) ἔξαπατῇ τὸν Ἀγαμέμνονα ὄνειρόν τινα ψευδῇ ἐπιπέμψας, ὥς πολλοὶ τῶν Ἀχαιῶν ἀποθάνοιεν Lucian *Jup. trag.* 40. On the deceitful measures of Zeus, *cf.* Δ 64 ff., where Zeus sends Athena to the Trojan army in order to incite an archer to wound Menelaus, and break a truce. — Homer elsewhere knows of no dream gods but only individual dreams; *cf.* A 63. Not all dreams were thought to be significant.

7 = A 201. — For the two accs., one of the person (direct object) and the other of the thing (cognate acc.), *cf.* 22, 59, 156, A 201.

8. **βάσκ' ἴθι:** *up and go*, a formula used by Zeus in addressing his messengers. *Cf.* *vade age, nate, voca* Zephyros Verg. *Aen.* iv. 223. For the asyndeton, *cf.* A 99, 363. — **οὔλα:** *sc.* for the Achaeans.

10. **μάλα:** construe with **πάντα**. — **ἀγορευόμεν:** as imperative, *cf.* A 582.

11. **κλίνει:** note the lack of connectives. — **κάρη κομόωντας:** a frequent epithet of the Achaeans. Among them to cut the hair was a sign of mourning. Achilles's hair which he cuts off at the funeral pile of Patroclus is called **τηλεθώσα** Ψ 142, *luxuriant*, and Athena attracts his attention by laying hold of his locks, A 197. Paris is proud of his hair, Γ 55. Apollo is **ἀκερσεκόμης** Υ 39 (Milton's 'unshorn Apollo'). On archaic works of art the men are always represented with long hair. See on 872. The Euboean Abantes are **ὄπιθεν κομόωντες** 542; i.e. their back hair only was long, their front hair was 'banged' (of course, no Chinese 'cue' is to be thought of in their case). The Thracians are **ἀκρόκομοι** Δ 533, with their hair bound in a knot on top of the head; *cf.* apud Suenos, usque ad canitiem, horrentem capillum retro sequuntur, ac saepe in ipso solo vertice religant Tac. *Germ.* 38. Thucydides (i. 6) says it was not long since the 'gentlemen of the old

school' had given up wearing their hair in a knot fastened by a golden cicada. The Spartans retained to a late period the custom of wearing long hair. Before the battle of Thermopylae, the Persian scout saw the Spartans combing their hair (Hdt. vii. 208), preparing for glorious victory or honorable death. Among the Hebrews, the long hair of Absalom is familiar to us. In the later classical period, fashions changed. Only dandies wore long hair at Athens in the time of Aristophanes; and in the post-classical period St. Paul could write to the Corinthians: οὐδὲ ἡ φύσις αὐτῇ διδάσκει ὑμᾶς ὅτι ἀνὴρ μὲν ἐὰν κομῇ, ἀτιμία αὐτῷ ἐστίν 1 Cor. xi. 14.

12. *νῦν κτλ.*: transition to the direct construction. See on A 401. — *πῶλιν Τρώων*: not as A 164.

13. *ἀμφὶς φράζονται*: *think two ways, i.e. are divided in mind, sc. about the destruction of Troy*. For the σ of *ἀμφίς*, see § 30 l. — *Ὀλόμπτια κτλ.*: cf. 484, A 18.

14. *ἐπύγναμψεν*: cf. A 569. This statement is intended only for Agamemnon, not for the Dream.

15. *ἐφήπται*: *are fastened upon; impend.*

16. *ἔρα*: *so, i.e. as he had been directed.*

17. Cf. A 12.

19. *ἀμβρόσιος*: used like *ἄμβροτος*, *νεκτάρεος*, and *θεῖος*, of everything attractive and refreshing that comes from the gods. Only here, of sleep. — *κέχυτο*: *had poured itself out, like an enveloping cloud, cf. 41.*

20. *ὑπὲρ κεφαλῆς*: every Homeric dream appears above the head and takes a familiar form. Cf. (Iris) *devolat, et supra caput astitit* Verg. *Aen.* iv. 702. — *Νηληϊῶ υἱ*: *to the son of Neleus*. The adj. is equiv. to a genitive, cf. 54, 416, 465, 528, 604, Γ 180. — The Dream took this form in order not to terrify the king, and to persuade him most readily.

21. *τόν βα*: *whom, you know*. — *γερόντων*: the nobles without regard to age formed a *βουλή* (see 53). Cf. the Spartan *γερονσία*, *senatus, aldermen*. So 'the elders of Moab' (*Numbers* xxii. 7) are identical with 'the princes of Moab' (*Numbers* xxii. 8, 21). Cf. *δημογέροντες* Γ 149.

22. For the order of words, cf. Γ 386. — *μὲν*: const. with *προσεφώνεε*, cf. 795, Γ 389.

23. *εἶς κτλ.*: a reproach, for which the reason is given by a commonplace remark, 24. Cf. *nate dea, potes hoc sub casu ducere somnos?* Verg. *Aen.* iv. 560. — *δαίφρονος*: *fiery-hearted*. — *ἵπποδάμοιο*: lit. *master of horses, i.e. knight*. *Horse-tamer* gives a false tone in English.

26. *ξῖνες*: *give ear, from ξυνίημι*. The change from the character of Nestor to that of a messenger from Zeus, is suited to the nature of a

dream. — Διός δέ: 'paratactic,' instead of a causal clause, cf. A 200. — τοι: for thee, "you may know." Ethical dative.

27. σέ: depends on ἀνευθεν, while the object of the verbs is easily supplied. Cf. A 196. — The care and sympathy of Zeus are motives to prompt Agamemnon to a speedy execution of the command.

28-32 = 11-15, with slight change.

33. ἐκ Διός: with the passive, in the sense of ὑπὸ Διός, indicating Zeus as the source of the woe. Cf. φίληθεν ἐκ Διός 668 f. *they were loved by Zeus*. — ἔχε: hold it fast, followed by a negative form of the same command, cf. A 363.

34. ἀνήη: cf. 2, and Moore's 'When slumber's chain hath bound me.' — For the form, see § 52 c.

35. Cf. A 428.

36. ἀνὰ θυμόν: through his heart. κατὰ θυμόν is more freq., as A 136, 193; cf. ἀνὰ σπρτόν and κατὰ σπρτόν. See on A 10. — ῥά: "as you know." — οὐ ἔμελλον: were not about to be, were not fated to be. The plural verb is often used in Homer with a neuter subject, cf. 135, 465; see § 19 h.

37. φῆ: i.e. thought, imagined, cf. Γ 28. For the accent, cf. βῆ A 34. — δ γε: emphasized in contrast with Ζεύς 38. — ἤματι κείνῳ: emphatic, on that very day.

38. νήπιος: blind fool, infatuated, an appositive exclamation. A standing predicate of those who thoughtlessly and fearlessly enter on a course which ends in their ruin. Cf. 873. It is explained by the following clause, cf. 112; see § 11 j. Cf. Vergil's demens! qui nimbos et non imitabile fulmen . . . simularet *Aen.* vi. 590 f. — ἔργα: attracted into the relative clause.

39. θήσειν ἔτι: see on A 509. — γάρ: for the quantity, see on A 342. — ἔτι: i.e. before the capture of Troy.

40. Τρωσὶ τε κτλ.: emphasizes the consequences of the βουλή Διός, disastrous alike to both armies. — διὰ ὁσμύνας: through the conflicts, "in the course of the battles."

41. ἀμφέχοντο: surrounded him, "rang in his ears," i.e. he remembered it well. Cf. 19. ἀμφί seems to be used with reference to both ears. — ὀμφή: the voice of the Dream.

42. ἔκειτο: the heroes seem to have put on their tunics while sitting on the couch. — ἔνδυνε κτλ.: the Homeric heroes had no special night gear, but slept naked (or at least without their outer garments), like the Eskimos and lower-class Italians of to-day, and like the English of the Middle Ages. — Epic simplicity describes the most trifling acts; see § 11 c.

43. καλὸν κτλ.: where a noun is accompanied by three or more epithets, often two stand at the beginning of the verse, as here. — φάρος:

this upper garment was put on when no armor was worn. The skin of some wild beast was sometimes worn in its stead, *cf.* Γ 17. The Homeric hero generally carried a lance, even on a peaceful journey, but Agamemnon here takes his sword since he could not carry conveniently both lance and σκήπτρον. The sword was little used in combat, but often worn. — For this description of Agamemnon's dress, see § 11 *d*.

44. ποσσί: for the form, see § 30 *a, f*.

45. ἀμφι βάλετο: the sword hung not from a belt, but from a strap which passed over one shoulder. — ἔρα: *further*, *cf.* 546, 615. — ἀργυρόηλον: the hilt is *studded with silver nails*, as a decoration, *cf.* A 219, 246.

46. ἀφθίτον αἶα: *ever imperishable*, as the work of Hephaestus, and as ever in the possession of the same family, *cf.* 101 ff. It was a symbol of their unending rule.

47. κατὰ νῆας: *cf.* κατὰ λαόν 179, κατὰ στρατόν A 318, παρὰ νῆας A 347. *I.e.* to the *ἀγορή* which was at the middle of the camp, see on A 54. — Ἀχαιῶν χαλκοχιτώνων: used as genitive of *ἐυκνήμιδες Ἀχαιοί* 331.

48. προσεβήσето κτλ.: *i.e.* illuminated the mountain of the gods on whose summit the first beams of light fell. *Cf.* Ἡὼς δ' ἐκ λεχέων παρ' ἀγανοῦ Τιθωνοῖο | ὤρνυθ', ἵν' ἀθανάτοισι φῶς φέροι ἡδὲ βροτοῖσιν A 1 f. *Dawn arose from her couch, from the side of the illustrious Tithonus, in order to bring light to immortals and to mortals.*

49. φῶς [φάος, φῶς]: for the form, *cf.* φώωσδε 309. — ἐρέουσα: *to herald*; *cf.* ἀστήρ . . . ὅς τε μάλιστα ἔρχεται ἀγγέλλων φάος ἡῶς ν 93 f. *the star which comes as the herald of the morning light.*

50. δ: *i.e.* Agamemnon.

53-86. *The Council.*

53. βουλὴν γερόντων: *council of the chiefs* ('elders,' see on 21) who discussed important questions before presenting them to the popular assembly. Allusions to this council are found in 143, 194. Who constituted it, is not clear; probably not many, perhaps only six besides the Atridae, *cf.* 404 ff. — μεγαθύμων: in pl. elsewhere only as an epithet of peoples, as A 123. — ἤε: *caused to hold a session, called a council.*

54. βασιλῆος: in appos. with Νέστορος, which is implied in Νεστορέη. See on 20.

55. πυκνὴν κτλ.: *prepared (formed) the prudent plan*, which he afterwards unfolds.

56. ἐνύπνιον: cognate acc., adverbial. It is equiv. to ἐν ὕπνῳ. *Cf.* ἐφέσται 125, ἐναρίθμιος 202, ἐπιχθόνιοι A 272. See H. 588.

57. ἀμβροσίην: see on 19. A standing epithet of night as a gift of the gods for the refreshment of man's nature, with special reference to

sleep. *Cf.* καὶ ὕπνον δῶρον ἔλοντο H 482 *took the gift of sleep*. — μάλιστα: strengthens ἀγχιῶτα, *cf.* 220.

58. εἶδος κτλ.: see on A 115. — ἀγχιῶτα: *nearest, i.e. most exactly*, marks the degree of resemblance. — ἐφ' ἑκείν: for the final ν, see on A 221.

59. *Cf.* 20. — μὲ, μῦθον: for the two accusatives, see on 7.

60–70 = 23–33. Epic poetry prefers these verbal repetitions to the use of 'indirect discourse,' see § 11 *e*.

71. ἔχεν' ἀποπτάμενος: *flew away*. See on A 391. — ἀνήκεν: as 34. *Cf.* nox Aeneam somnusque reliquit Verg. *Aen.* viii. 67.

72. ἀλλ' ἄγετε: see on A 62. — αἶ κεν κτλ.: see on A 66.

73. πειρήσομαι: *will put them to the test*. Agamemnon wished to be assured that the army was still ready for the fray. It had become demoralized by the length of the war, by the pestilence, and by the quarrel and the withdrawal from service of Achilles. — ἡ θέμις ἐστίν: *i.e. as the general has the right*. θέμις is properly *what has been laid down, right sanctioned by custom and the law of nature*. It is often used in Homer like δίκη, κατὰ μοῖραν. The relative is attracted to the gender of the predicate, as 5.

74. καί: introduces a more definite statement of πειρήσομαι, *cf.* 114, 132, 251. — φεύγειν κτλ.: this proposition is intended to touch their sense of honor and rouse anew their martial zeal. νῆας Ἀχαιῶν is supplied from 72 as the subject of φεύγειν and the object of the following ἐρηγνύν — σὺν νηυσί: *cf.* A 170, 179.

75. ἄλλοθεν ἄλλος: *aliunde alius, from different sides, each from his own place*. — ἐρηγνύν: *seek to restrain from flight*.

76 = A 68. — Agamemnon had risen to speak at 55, though this act is not mentioned as usual.

77. ἡμαθέντος: here as an adj. of two endings, *cf.* 503 and note, 570, 695, 742; see § 38 *a*. This use of adjs. in -εις, as of two endings, is confined to geographical names; and the gender may have been different in the poet's age and dialect.

78. See on A 73.

79. Conventional form of address to the princes. The corresponding address to the warriors is ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἄργος 110. — μέδοντες: *rulers, cf.* Ἰδρθεν μεδέων Γ 320 and the proper name Μέδουσα (*Medusa*), equiv. to Κρείουσα (*Creusa*).

81. ψεύδης κεν φαίμεν: *sc. εἶναι, we might say (potential) that it (i.e. what the Dream promised) was a deceit, cf.* 349. — καὶ νοσφίζομεθα: *and might turn away, i.e. be on our guard against the Dream's questionable counsel to try a decisive battle at this time when the mightiest of the Achaeans*

held aloof from the fight. — μάλλον: *all the more*, *sc.* since they could put no real confidence in the Dream's message.

82. γὺν δέ: see on A 354. — ἄριστος κτλ.: as A 91; *cf.* 197.

83 = 72. — The answer of the generally loquacious Nestor is remarkably brief. He gives courteous assent in the very words of the king, without saying a word about the proposition.

85. ἐπανίστησαν: *thereupon* (*i.e.* likewise) *rose*. — πείθοντο: *i.e.* they made no objection, but prepared to go to the popular assembly. — πομῆνι λαῶν: Agameinnon, as 243.

86. σκηπτούχοι: see on A 15.

87–154. *Assembly of the people. Agamemnon's speech and its effect.*

87. ἦντι: introduces a detailed comparison, as 455, Γ 3. See § 14. — ἔθνη: *swarms*. The following hiatus is prob. 'weak,' § 27 d. — εἶσι: retains its force as a present, esp. in comparisons, *cf.* Γ 61. See § 48 g. — μέλισσάων: *i.e.* wild bees which live in hollow trees and in holes in the rock. — For the comparison of bees *cf.* *ac veluti in pratis ubi apes aestate serena | floribus insidunt variis, et candida circum | lilia funduntur; strepit omnis murmure campus* Verg. *Aen.* vi. 707 ff.; 'as bees | In spring-time when the sun with Taurus rides, | Pour forth their populous youth about the hive | In clusters; they among fresh dews and flowers | Fly to and fro . . . So thick the airy crowd swarm'd,' Milton *Par. Lost* i. 768 ff.

88. αἰεὶ νέον: *ever anew*. *Cf.* illae (bees) continuo saltus silvasque peragrant Verg. *Georg.* iv. 53.

89. βοτρυδόν: *in clusters*, like bunches of grapes. *Cf.* lentis uvam demittere ramis Verg. *Georg.* iv. 558. — ἐπ' ἄνθεσιν: *to the flowers*.

90. ἔνθα αἰεὶ: for the hiatus, see §§ 27 f, 32 a. — πεποτήσμεναι: from πέτομαι, *have taken to flight, are in flight*.

91. αἶ: the point of comparison lies in the coming forth and approach in separate crowds (swarms). βοτρυδόν 89 and ἱλαδόν 93 have the same position in the verse.

92. προπάροιθε: *before, i.e. along*. — βαθύης: *deep bayed, extended*. For the form, see § 38 b.

93. ὄσσα: *rumor*, whose source is unknown, and which is therefore ascribed to the gods (Διὸς ἄγγελος). — δεδήειν: *had blazed forth as a fire*.

94. ὀτρύνουσ' ἵνα: they conjectured that Agamemnon would propose some important measure. — ἀγέροντο: *they came together*. The aorist after the descriptive imperfects marks the conclusion of the movement. *Cf.* 99, A 592, Γ 78.

95. τετρήχαι: *moved in confusion, was in commotion*. — ὑπό: *adv., beneath*.

96. λαῶν ἰόντων: gen. abs., although it may be affected by ὑπό. See § 19 d β.

97. ἐρήτυον: impf. of 'attempted action.' "They were trying to restrain them."—εἰ πότε κτλ.: a wish, on the part of the heralds. "If ever they would stop their clamor."—ἀντῆς: ablative genitive with σχοιάτο, cf. 275.

98. σχολάτο: might cease from, as Γ 84, cf. 275.—διοτρεφέων: as A 176.

99. σπουδῇ: with difficulty, scarcely.—ἐρήτυθεν: for the aorist, see on 94; for the plural with the collective λαός, cf. 278.—καθ' ἕδρας: along the rows of seats, on the seats, as 211. For the use of κατά, cf. 47, Γ 326.

100. ἀνά: adverbial with ἔστη. Cf. ἀνέστη 76.

101. τὸ μὲν: this, as A 234.—κάμει τέχων: wrought with toil. The principal idea is in the participle, as A 168 and freq. See § 21 i.

102 ff. δάκε: for the repetition, see on A 436.

104. Ἑρμείας κτλ.: Hermes, the messenger of the gods, bore the σκήπτρον from Zeus to Pelops, as a symbol of empire. The kingdom descended with the sceptre.

105. ὁ αὐτε: for the hiatus, see on A 333.—Πόλοψ: in apposition with ὁ, see § 42 h.

106. θνήσκων ἔλιπεν: cf. moriens dat habere nepoti Verg. *Aen.* ix. 362.

107. Θυέστα: Θυέστης, for the form, see § 34 b. Thyestes was brother of Atreus. Homer evidently does not know the (later) story of the mutual hatred of the brothers that was the subject of tragedies by Sophocles and Euripides. The feud became proverbial as a chapter of unripped horrors.—λείπει φορῆναι: for the inf., cf. ἀνάσσειν below.—φορῆναι: for the form, see § 47 h.

108. πολλῇσι, παντί: according to the poet's view of the situation at the time of the Trojan war, cf. A 78 f., the Pelopidae seem to have had the hegemony in Peloponnesus. Agamemnon ruled over Achaea, Corinth, Sicyon, and part of Argolis, see 569 ff.—Ἀργεῖ: local, cf. ἐν Ἀργεῖ A 30.—ἀνάσσειν: to rule over them. For the inf., cf. μάχεσθαι A 8, ἄγειν A 338.

109. τῷ: local, cf. ὡμοῖσιν A 45.—ἐρεισάμενος: not an attributive partic. with ὃ γε, but a predicate partic. of manner. Cf. κοιρανέων 207.

110. See on 79.—θεράποντες Ἄργος: see on A 176. Cf. ὄζος Ἄργος 540.

For this feigned exhortation, cf. the speeches of Clearchus and his ἐγκάλεστοι, Xen. *An.* i. 3. 9 f. Agamemnon does not desire his arguments to be convincing. He reminds his men covertly of the promise of Zeus that they should capture Troy, and that nine years of the ten are already past; he calls that man δυσκλέα who returns to Argos with

his end unattained, esp. since they had already remained so long before Ilios; he exaggerates the disparity of numbers of Achaeans and Trojans.

111. μέγα ἐνέθησε: *fast entangled*. Agamemnon in testing the temper of his army complains of his infatuation only as a pretence; in 114 he utters unconsciously the unpleasant truth, while in the Ninth Book he uses the same words in bitter earnest.

112. σχέτλιος: *terrible, cruel god*. See on 38. — ὑπέσχετο κτλ.: see on A 514.

113. ἐκπέσαντα: for the acc., cf. A 541. The participle here contains the leading thought; they were to sack Troy before their return. Cf. 101. — ἀπονέσθαι: always stands at the close of the verse, with lengthened initial syllable (§ 59 e).

114. νῦν κτλ.: "but now I see that he planned" etc. — ἀπάτην: the poet's hearer thought esp. of the deceitful Dream, but this was not in Agamemnon's mind here. — καί: introduces a specification of the general statement, as 74. — κελύει: the speaker infers this direction from their lack of success.

115. δυσκλία: emphatic position. The hiatus may be explained as 'weak' (§ 27 d), *ā* losing half its quantity. — πολὺν κτλ.: *sc. in battle and in the plague*.

116. μέλλει: *is about to be, doubtless is*, cf. A 564.

117. δῆ: ἦδη, as 134 f. — κατέλυσε κάρηνα: *overthrew the heads, i.e. the citadels*. Cf. καρήνων A 44.

118. ἔτι καί: *hereafter also*, cf. A 96. — τοῦ κτλ.: cf. *rerum cui prima potestas Verg. Aen. x. 100*.

119. γάρ: refers to δυσκλία 115. — τόδε γε: "if anything is a disgrace, this is." — καὶ κτλ.: *even for future generations to learn*.

120. τοιόνδε τοσόνδε: *so brave and so many as we here*, cf. 799, *qualis quantusque Verg. Aen. iii. 641*.

121. ἀπρηκτον: predicate. Lit. *unaccomplished, without result, fruitless*, cf. 452. — πόλεμον: cognate accusative.

122. παυροτέρους: cf. Τρῶες δ' αὖθ' ἐτέρωθεν ἀνὰ πτόλιν ὠπλίζοντο | παυρότεροι, μέμασαν δὲ καὶ ὥς ὑσμῖνι μάχεσθαι | χρεοὶ ἀναγκαίῃ, πρό τε παιδῶν καὶ πρό γυναικῶν © 55 ff., *but the Trojans armed themselves throughout the city; fewer in number, but even thus they were eager to fight, of stern necessity, for their children and their wives*. — τέλος κτλ.: *no end has yet appeared*. A fuller expression for ἀπρηκτον, instead of "without attaining our end," "without gaining decisive victory."

123. εἰ περ γάρ κτλ.: *in case we should wish*. A concessive clause with potential optative and κέ, of what is conditionally conceivable. — The

thought is completed in 127, "if we should take only one Trojan as cup-bearer for a squad of Achaeans." — γάρ: refers to *παυροτέρουσι*.

124. ὄρκια ταμώντες: ὄρκιον is strictly *what belongs to the ὄρκος* (cf. *ιστία* A 480), thus *the victim slain to confirm a solemn oath*. The victim's throat was cut (Γ 292), hence ὄρκια ταμῆν was *to make a solemn treaty*, like foedus icere, ferire foedus. Cf. Γ 73, 94, 105, Δ 155. — ἀμφω: dual with reference to the two nations.

125. Τρῶες μὲν: sc. κ' ἐθέλοιν. — λῆξασθαι: *collect themselves*. — ἐφ' ὅσσοι κτλ.: equiv. to οἱ ναίουσι κατὰ πτόλιν 130. — ὅσσοι: the relative pronoun follows the emphatic word, as A 32.

126. διακοσμηθεῖμεν: *should be divided and arranged*, cf. *disponere*. For the transition to the finite construction, see on A 401. For κοσμέω of marshalling troops, instead of the Attic τάσσω (§ 17), cf. 476, 554, Γ 1.

127. ἄνδρα: cf. 198. — ἑκαστοι: i.e. each squad of ten; in apposition with Ἀχαιοί. The plural is used because of the number in each company, cf. Γ 1.

128. δευόλατο: Attic δέοντο (δέοιν), see § 44 l.

129. τόσσον πλῆας: according to © 562 f., there were 50,000 Trojans and allies. For the numbers of the Achaeans, see on 494 ff.

130. ἐπικούροι: pred., as *allies*. Observe the strong contrast with Τρώων.

131. πολλῶν ἐκ πολλῶν: construe with ἄνδρες. For the similarity of sound of the two words ('parechesis'), see § 13 a. — ἐννεσιν: *are therein*, cf. 803.

132. μέγα πλάξουσιν: *drive me far away*, i.e. hinder my attaining my end. Cf. A 59. For the adverbial use of μέγα, see on A 78. — οὐκ εἰώσι: *do not allow*, i.e. *prevent*. — ἐθέλοντα: concessive, *in spite of my desire*.

134. δὴ βεβῆασιν: *already have past*. — Διὸς ἐνιαντοί: see on Διὸς 146.

135. δοῦρα: *timbers*. For the form, see § 23 d. — σπάρατα: *ropes, cables*, of reeds or rushes. The ship's ropes were of oxhide; a ship's cable at the home of Odysseus, was made of papyrus. — λανθάνειν: plural verb with neuter subject, as 36, although δοῦρα σέσηπε has preceded.

136. αἱ δέ: *but those others*, explained by ἄλοχοι κτλ. — τί: correlative with καί, in free position, since ἡμέτεραι ἄλοχοι are closely connected in thought with νήπια τέκνα.

137. εἵεται [ῆνται] ποτιδέμεναι: see on A 134. For the form εἵεται, see § 44 l. — ποτιδέμεναι: fem. to agree with ἄλοχοι, who were more prominent before their minds than τέκνα.

138. αὐτως: Attic ὡσαύτως, *in the same way as before*, i.e. *simply, wholly* (with ἀκράαντον). See § 42 e. — ἀκράαντον: verbal adjective. Cf. κρήνην A 41, ἐπεκράαινε 419.

139. εἴπω: for the subjunctive, see A 137.

140. φεύγωμεν: cf. 74.

141. οὐ ἔτι: belongs to the idea of expectation implied in the future. "We can *no longer* hope," "to capture Troy is *no longer* a possibility." — ἐννέαγυιαν: nine times an epithet of Troy.

142. τοῖσι: dative of interest, see § 19 e. — This undesired impulse was called forth by the longing for home awakened by 134 ff.

143. πᾶσι μετὰ πληθύν: in apposition with τοῖσι, in contrast with the γέροντες who had been present at the council. The dative with μετὰ would be regular. — πληθύν: "the rank and file of the army," cf. 278, 488.

144. κινήθη: cf. 95. — φή: as, an obsolescent particle, distinguished by its accent from φῆ [ἔφη]. — κύματα μακρά: *long-stretching billows*, cf. longi fluctus Verg. *Georg.* iii. 200.

145. πόντου Ἰκαρίω: in apposition with θαλάσσης, as the part with the whole, cf. σκοπέλω 396; see § 12 f. The πόντος is a particular tract of the θάλασσα (see on A 350). The Icarian *high sea* received its name from Icaria, a small island off Samos; it was notorious for its frequent storms. — τὰ μὲν: cf. 101, A 234. — Εὐρός τε Νότος τε: thought of as united, as is shown by ἐπαΐξας. "A southeast wind." A single wind never raises a storm in Homer. Cf. ὡς δ' ἄνεμοι δύο πόντον ὀρίνετον ἰχθυόεντα | Βορρῆς καὶ Ζέφυρος, τῷ τε ὀρήκηθεν ἄητον I 4 f. *as two winds rouse the fishy sea, Boreas and Zephyrus, which blow from Thrace.*

146. ὥρορε: gnomic aorist, freq. in comparisons, § 14 f. For the form, see § 43 f; distinguished from ὥρων 797 (§ 49 f). — ἐπαΐξας: *rushing upon it*. Cf. (venti) incubuere mari . . . una Eurisque Notusque ruunt Verg. *Aen.* i. 84. — Διός: he is νεφεληγερέτα A 511. Zeus sends rain, thunder and lightning, wind and storm, snow, hail, meteors, and the rainbow. Cf. Διὸς ἐναντροί 134.

147. Ζέφυρος: this was a cold and stormy wind to the people of Aeolis and Ionia, for it came over the mountains of Thrace. It is called *δυσαής* 'fierce-blowing', and *κελαδενός* 'loud-roaring'. It is never a gentle 'zephyr' in Homer, unless perhaps in the fairy-land Phaeacia and in Elysium. — βαθύ: lit. *deep*, i.e. *high*. — ἑλθόν: see on ἰών A 138.

148. λάβρος ἐπαυγίζων: *violently dashing upon it*. λάβρος is pred., see § 56 a. — ἐπὶ τε: *and thereupon*, i.e. as Zephyrus descends. — ἡμίαι: sc. *λήμιον*, an independent addition to the picture, without direct relation to the comparison, cf. 210; see § 14 a. The construction of the dependent sentence is abandoned. — Cf. 'With ported spears, as thick as when a field | Of Ceres ripe for harvest waving bends | Her bearded grove of ears, which way the wind | Sways them.' Milton *Par. Lost* iv. 980 ff.

149. πῶς' ἀγορῇ κινήθη: a return to 144.—Both comparisons are meant to depict the whole scene. The first (144-146) describes the sudden confusion with which the assembly dispersed; the second (147-149), the uninterrupted rush in one direction, toward the ships.—ἀλαλητῶ: dative of manner, in which sense a participle is often used.

150. νῆας ἐπ': i.e. ἐπὶ νῆας, § 55 c β.—ἑσσεύοντο, ἵστατο, κέλευον κτλ.: descriptive imperfects, much like the historical present (which is not Homeric).—ποδῶν δ' ὑπένερθε: *from under their feet*.

151. ἵστατ' ἀειρομένη: lit. *was placing itself as it arose*.

152. ἐλκόμεν κτλ.: cf. ἐρύσσομεν κτλ. A 141.

153. οὐρούς: *the trenches*, the later ὀλκοί, by which the ships were drawn from the sea upon the land, and from the land into the sea, cf. A 308.—ἑξικάθαιρον: some had not been used for a long time and had become filled with sand.

154. λεμένον: subjective genitive with ἀντή, not genitive absolute. See § 19 d.—ὑπὸ δ' ἦσαν: *they took out from under*. This is the opposite of A 486.

155-210. *Interference of Athena. Odysseus brings the people back to the agora.*

155. The leaders were so dazed by the sudden and disorderly breaking up of the assembly and by the rush to the boats of the shouting mass of men, that they were unable to follow the plan of Agamemnon. The intervention of a friendly god became necessary in order to cut the knot of difficulty.

156 f. Cf. A 195.

158. οὕτω δὲ κτλ.: *thus as it seems, etc.* An expression of vexation or surprise, in interrogative form.

159. Ἀργεῖοι: emphatic.—ἐπ' εὐρέα νῶτα κτλ.: *over the broad back of the sea*. When the waves are at rest the monstrous mass seems to be the top of an arch.—εὐρέα: εὐρύν.

160. καὶ δὲ κτλ.: virtually a conclusion to the cond. implied in 158 f. "If they should thus flee, then they would" etc.—καὶ δὲ: for the 'apocope,' see § 29 a, b.—εὐχολήν: predicate with Ἑλένην, as a triumph, a boast. For the construction, cf. Γ 50.

161. Ἀργεῖήν: standing epithet of Helen. The word here has considerable emphasis, placed at the head of the verse like Ἀργεῖοι above.

162. Τροίῃ (sc. γῆ): *the Troad*, as 237, Γ 74.—ἀπό: *far from*, cf. A 562.

164. σοὶς ἀγαvoῖς κτλ.: *with thy winning words*. For the short form of the dative, see § 35 d.—For the asyndeton, cf. 10.—ἐρήναι: cf. 75.

165. ἔα: sc. Ἀχαιοῖς, from the preceding verses.

166. οἷδ' ἀπίθησι: cf. A 220.

167. Cf. A 44. — ἄξασα: starting up, "with a rush."

168 = 17.

169. ἔπειτα: thereupon. — Ὀδυσθα: Odysseus was the special favorite of Athena whose care alone secured his return to his home after his long wanderings.

170. ἰσπεῖα [ἰστώτα]: Odysseus was not carried along by the rout, and the agora was nearest his own ships (see on A 54). — μελαινης: cf. A 300. The ships of Odysseus are called *μυλοπαρῆγοι* (vermilion-cheeked) 637.

171. Odysseus with this feeling was the right man for Athena's work. — μιν: 'limit of motion,' with ἵκανεν. — κραδίην: accusative of the part, in apposition with μιν, cf. A 362.

172. προσέφη: sc. μιν.

173. This verse is found 7 times in the *Iliad*, 15 times in the *Odyssey*. It is the only conventional verse in which no caesura occurs in the 3d foot (§ 58 c). — Διογενής: Arceisias, father of Laertes and grandfather of Odysseus, was son of Zeus, acc. to a later myth. But this epithet is applied in a general way to princes. See on A 176.

174-181. Cf. 158-165.

175. ἐν νήεσσι πεισόντες: marking the disorderly flight. This is a standard combination of expressions for motion and rest, cf. ἐμβάλλω, ἐντίθημι. Cf. 244, A 245, 593, Γ 89.

179. μηδέ τ' ἐρείει: and draw not back, do not rest.

181. νῆας: for the length of the last syllable, see § 59 l.

182. ὄπα: object of ξυνέηκε, while θεῶς is a limiting genitive.

183. βῆ δὲ θέειν: he set out to run, cf. A 34. — ἀπὸ κτλ.: sc. in his haste, since it hindered him in running.

184. Εὐρυβάτης: described (τ 244-248) as slightly older than Odysseus himself, with round shoulders, dark complexion, and curly hair. Agamemnon has a herald of the same name, A 320. — The herald here, as usual, serves as the prince's personal attendant.

185. ἀντλος: for the construction, cf. A 535.

186 f. Cf. 45 f. — δέξατο οἱ: lit. took for him, received from him, as a sign that he acted in the name and with the authority of Agamemnon. — πατρώιον: see 103 ff.

188. ὃν τινα μὲν: correlative with ὃν δ' αὖ 198. — βασιλῆα κτλ.: prince or noble who had not been present at the council of the 'Gerontes.' — κίχελι: iterative optative, with ὃν τινα, see on 215.

189. τὸν δὲ κτλ.: apodosis to the hypothetical ὃν τινα. For δέ in apodosis, cf. 322; see § 21 a. — ἀγανοίς: cf. 164, 180.

190. *δαιμόνι*: the connection decides whether this is used in a respectful, a pitying, or a reproving tone, *cf.* 200. — *κακὸν ὥς*: for the length of the ultima of *κακόν*, *cf.* *δρῦνθᾶς ὥς* 764, Γ 2, 60, 230. See § 14 *e*. When this *ὥς* follows the word to which it belongs, it is accented. *Cf.* 209, 289, 326. — *κακόν*: coward. *κακός* and *ἀγαθός* have no moral quality in Homer. They are *useless* and *useful*, according to the circumstances of the case; here, *κακόν* is *useless* in war.

191. *ἄλλους λαούς*: *λαούς* is virtually in appos. with *ἄλλους*, see § 12 *f*. *The others, namely the soldiers.*

192. For the 'sigmatism,' *cf.* A 179 *f*. — *σάφα*: Attic *σαφῶς* which is not found in Homer. Similarly the adv. of *ὠκύς* is always *ὠκα*, *τάχα* is freq., *ταχέως* only Ψ 365. See § 56 *b, c*. — *νόος*: *mind, purpose*.

193. *πειράται*: *cf.* 73. — *ἵψεται*: *cf.* A 454.

194. *ἐν βουλῇ*: construe with *οἷον ἔειπεν*. — *οὐ πάντες ἀκούσαμεν*: the speaker politely includes himself with the persons addressed, as 342. The 1st person is used in a different tone in 203.

195. *μή τι*: beware *lest perchance*, *cf.* A 26. — *χολωσάμενος*: see on A 387, Γ 413. — *κακὸν νίης*: for the two accusatives after *ρέξῃ*, *cf.* Γ 351, 354.

196. *θυμὸς δὲ μέγας*: *terrible is the anger*.

197. *τιμῇ κτλ.*: "he is king *dei gratia*; the rest must obey." *Cf.* 205; see on A 176.

198. *δῆμον ἄνδρα*: the common people are contrasted with the nobles of 188. The ultima of *δῆμον* remains long, see § 59 *k*.

199. *σκήπτρῳ*: Odysseus uses the staff in a similar way 265 *f*. — *ἐλάσασκε*: iterative aor. from *ἐλαύνω*, *ἐλάω*.

200. *ἄκουε*: *give ear*. Present as a general injunction, "be obedient."

201. *σέο*: not enclitic since there is a contrast in the comparison. — *φίρτεροι*: *cf.* A 281. — *σὺ δε*: closely connected with the rel. clause since *σύ* repeats *σέο*. The English idiom prefers the subordinate construction, "while thou art." *ἐσσί* is to be supplied.

202. *ἐναριθμός*: *counted*, not a mere cipher. *Cf.* in numero nullo Cic. *de Or.* iii. 56. 213. — *βουλῇ*: as A 258; not in its technical meaning of *council*. Here again appears the freq. contrast of strength of body and of mind. See on A 258.

203. *οὐ μὲν πῶς κτλ.*: a drastic form of expression, suited to the common soldiery. "Agamemnon alone commands here, the rest of us must obey."

204. For the asyndeton, *cf.* A 117. — *οὐκ ἀγαθόν*: as a predicate substantive (*not a good thing*). *Cf.* *triste lupus stabulis* Verg. *Ecl.* iii. 80. — *εἰς κτλ.*: asyndeton of contrast. See § 15 *c*.

205. *ἔδωκε*: *granted*, *sc.* *βασιλεύειν*, implied in *βασιλεύς* (unless 206 is read).

206. *σφίσι*: *for them*. 'Αχαιοί from 203 is before the mind.

207. *δίοπε*: *strode through*.

208. *Cf.* 86, 91.

209. *ἦχῃ ὡς*: for the hiatus justified by the caesura, *cf.* 211; see § 27 *b*; for the hiatus allowed after the first foot, see on A 333. *Cf.* *θάλασσα ἠχέουσα* A 157. — The second 'hemistich' as A 34.

210. *αἰγιαλῷ βρέμεται*: *roars on the shore*. — *συναραγεί κτλ.*: 'chiastic' with the previous clause (§ 16 *a*); 'paratactically' (§ 21 *a*) expressing result. "So that the high sea resounds from the noise of the breakers."

211–277. *The insolent Thersites and his chastisement*.

211. *ἔζοντο ἐρήτυθεν*: for the hiatus, *cf.* 216, 315; see § 27 *b*. — *καθ' ἔδρας*: as 99.

212. *Θερσίτης*: from *θέρσος*, the Aeolic form of *θάρσος* *daring, rashness*. Observe that the poet does not say from what country of Greece Thersites came, and thus offends no one by the episode. — Thersites makes his cause odious by his advocacy of it. The vulgar demagogue was intended by the poet to awaken antipathy, and thus is represented to be just as disagreeable and deformed in body as in character. The Greeks always associated a beautiful soul with a beautiful person. — *μοῦνος*: made emphatic by its position before the caesura. For the form, see § 23 *d*. — *ἀμετροεπής*: predicate. — *ἐκολψά*: equiv. to *καλῶν ἤλανε*, *cf.* A 575.

213. *ὅς ῥα κτλ.*: a more explicit statement of *ἀμετροεπής*. — *ἄκοσμα ἦδη*: lit. *knew disorderly things, had a disorderly mind*.

214. *ἐριζήμεναι*: the result of *ἄκοσμα κτλ.*, *cf.* *μάχεσθαι* A 8.

215. *ἄλλ' ὅτι κτλ.*: contrasted with *κατὰ κόσμον*, while *ἐριζήμεναι* supplies the idea of *saying*. He was an insolent clown. — *εἴσαιτο*: equiv. to *δόξευ*. For the opt. in a cond. relative sentence, *cf.* 188, 198, A 610. See H. 914 B; G. 1431.

216. *αἰσχιστος*: predicate. "He was the ugliest man who came" *etc.*, *cf.* 673, A 266. — *ὑπὸ Ἴλιον*: *up under Ilios*, i.e. *under the walls of Ilios*. *cf.* 249, 492, 673.

217. *φολκός*: *bandy-legged*, *cf.* *falx*, *falcones*. — *τῷ δέ οἱ ὦμοι*: "those two shoulders of his."

218. *κυρῷ, συνοχωκότε*: in contrast with a broad-shouldered, heroic form. — *συνοχωκότε· αὐτάρ*: the hiatus is justified by the bucolic diaeresis, §§ 27 *b*, 58 *h*. — *ὑπερθεν*: as contrasted with *φολκός κτλ.*

219. *ψεδνῇ κτλ.*: i.e. his misshapen, sugarloaf head was not concealed by the thick locks of the *κάρη κομόωντες* 'Αχαιοί, but was covered only by sparse hair.

220. *ἔχθιστος*: cf. A 176. — *Ἀχιλλῆι Ὀδυσσῇ*: Achilles and Odysseus represented the two cardinal virtues of the heroes, bravery and prudence, in which qualities Thersites was lacking. — *μάλιστα*: potissimum. Const. with *ἔχθιστος*, cf. 57.

221. *νικέεισκε*: *was wont to upbraid*, contrasted with *τότ' αὖτε*. For the form (from *νικέω* the old form of *νικέω*), cf. *νικέων* 243, *πνείοντες* 536, *ἐτελείετο* A 5, *νικεῖῃσι* A 579; see § 47 g. — *Ἀγαμέμνονι*: against Agamemnon. Dative of interest.

222. *ὄξια κεκληγός*: *with discordant cry*. — *λέγ' ὀνείδεα*: *rehearsed (enumerated) reproaches*. *λέγειν* in Homer is never strictly equiv. to *εἰπεῖν*. Thersites accused the king of covetousness, sensuality, cowardice, injustice. — *τῷ*: i.e. Agamemnon, at whom the Achaeans were then angry, so that Thersites felt sure of the applause of his audience.

223. *κοτόντο*: imperfect to express a continued state of feeling, while *νυμέσσηθεν* refers to the occasion which caused their anger. Cf. A 331.

225–242. *Speech of Thersites*. This assumes a knowledge of Agamemnon's real intention to continue the war. Such knowledge might have been gained from the words of Odysseus.

225. *Ἀτρεΐδῃ*: Thersites gives him no title of honor, but this was not necessary, see 284, A 17. — *τίω* [*τίνος*]: *for what*. For the genitive, see on A 65. — *δὴ αὖτε*: cf. A 340. — Instead of inquiring the purpose of Agamemnon, Thersites attributes to the king the most selfish motives (implying that he continues the war only for his own private advantage), and alludes maliciously to the quarrel with Achilles. — “What dost thou lack? Hast thou not enough?”

227. *ἐν κλισίῃς*: *in your quarters*. — *ἐξαιρετοί*: explained by the following relative clause. Cf. *οὐλομένην* A 2, *κακὴν* A 10.

228. *πρωτίστω*: superlative formed regularly from *πρῶτος*, which is already superlative in meaning. Cf. Eng. *chiefest*. — *δίδωμεν*: *are wont to give*, with a cond. rel. sentence, cf. A 554. For the thought, see on A 124, 163. — Thersites reckons himself among the brave warriors. — *πολλέθρον*: as A 164.

229. *ἦ ἔτι κτλ.*: *surely etc.* He answers ironically the question which he himself had put. Cf. A 203. — *ἔτι καὶ χρυσὸν*: *gold also as well as copper and slaves*. Gold was rare in Greece before the Persian wars, but was abundant in Asia Minor. Schliemann, however, has found treasures of gold ornaments not only at Hissarlik (which many think to be the site of the ancient Ilios) but also at Mycenae. — *κε οἴσται*: for *κέ* with the fut. ind., cf. A 139, 175.

230. *ἀποινα*: *as ransom*, in apposition with *ὄν*.

231. ὃν κτλ. : *whom I shall take captive and lead etc.* Empty boasting, as 238.

232. γυναῖκα νέην : *i.e.* such as Chryseis or Briseis. The accusative seems to be caused by attraction to the construction of the preceding relative clause; or ποθείεις may be in the speaker's mind, a thought carried on from ἐπιδεδύσαι.

233. ἣν τε κατέσχαι : relative clause with the subjunctive in final sense, *cf.* Γ 287. — αὐτὸς ἀπὸ νοσφί : *for thyself alone.*

234. ἀρχὸν ἔόντα κτλ. : *that one who is a leader etc., i.e. that thou who art their leader.* — κακὼν ἐπιβασκέμεν : *bring into misfortune.* Thersites here refers to the pestilence and the alienation of Achilles.

235. πέποιες : "my good fellows." This word is generally used by an elder or superior, either in an affectionate tone or (seldom) in a tone of contemptuous superiority as here. — κάκ' ὄντα : in concrete personal sense, *coward caitiffs.* — Ἀχαιῶδες κτλ. : *cf.* οὐκ ἔστιν Ἰφρυγία, neque enim Phryges Verg. *Aen.* ix. 617. For the 'patronymic,' see § 39 g.

236. οἰκαδὲ περ : *homeward, at all events.* — σὺν νηυσί : as A 179. — τόνδε : *cf.* ὃδ' ἀνὴρ A 287.

237. αὐτοῦ : *right here, explained as usual by the following words.* It often stands as here at the beginning of a verse, *cf.* 332. — γέρα πεισόμεν : *digest (enjoy) his gifts of honor, i.e. learn and suffer the consequences of his greed.*

238. ἥ καὶ ἡμεῖς κτλ. : *whether we too (the rank and file of the Achaeans) are of use to him or not.* As if Agamemnon in his pride trusted to his own might and to that of the other leaders, despising the rest, bereft of whose help he can do nothing. — For the 'crasis,' see § 26. — ἤτε καὶ οὐκί : *cf.* 300, 349. The speaker presents the alternatives as open, but still implies a choice between them.

239. ὅς : exclamatory, *he who.* — καὶ νῦν : see on A 109. This introduces an example of Agamemnon's failure to recognize others' services. — ἴο [οῦ] : *cf.* σέο for σοῦ, 248. For the length of the last syllable before μ, see § 59 h.

240 = A 356, 507. — Thersites who was wont to speak injuriously of Achilles (221), now plays the part of his advocate (and uses his very words) in order to attack Agamemnon in a sensitive spot; but he introduces a fling at Achilles into the next verse.

241. μάλ' οὐχ χόλος : *sc. ἐστί, no anger at all.* — μεθέμεν : predicate with Achilles as subject. *Cf.* μεθέμεν χόλον A 283.

242 = A 232.

244. Θερότης : strongly contrasted with Ὀδυσσεύς by its position. — τῷ : for the dative of rest with παρίστατο, see on 175.

245. ὑπόδρα: as A 148. — χαλεπῷ μύθῳ: the opposite of ἀγανοῖς ἐπέεσσιν 164. — ἥνιπαπε: for the form, see § 43 f.

246–264. *Odysseus rebukes Thersites.*

246. ἀκριτόμυθε: *thou endless babbler*, cf. 212, 796. For the opposite, cf. Γ 214. — λιγύς περ ἴων: cf. A 248. Recognition of his ability, but sarcastic.

247. ἰσχεο: as A 214. — μηδ' ἔθελε: cf. A 277.

248. οὐ: construe with φημί. — χερείωτερον: for another form of this comparative, cf. A 114.

249. ὅσσοι: i.e. *of all who*. The relative clause represents a genitive.

250. τῷ οὐκ ἂν κτλ.: *therefore* (since thou art the basest of all) *shalt (shouldst) thou not*. See on A 301. The speaker returns to the admonition of 247. — βασιλῆας: for the plural, cf. Γ 49. — ἀνὰ στόμα: i.e. *on your lips*.

251. καί: see on 74. — σφίν: for the dative, cf. Ἀγαμέμνονι 221. — νόστον φυλάσσοις: *guard the return*, which now threatened (as it were) to escape them.

252. οὐδέ τί περ κτλ.: *but not at all clearly yet*. — ὅπως κτλ.: *how these matters here* (of which they are speaking) *shall end*. This verse is explained by the following. — ἔργα: cf. A 518.

253. νοστήσομεν: *we shall return*. A brief expression for “shall enter upon our return, with good or evil fortune.”

254. τῷ: as 250.

255. ἦσαι: ἦσθαι with a participle often has no thought of contrast of position (as *sitting* to *standing*), but denotes self-satisfied continuance in the action of the participle, cf. A 134. The verb is the more noteworthy here since Thersites is not sitting (cf. 268). — διδοῦσιν: as if from δίδω, cf. ἀφίει A 25, τίθει A 441.

256. ἦρως: observe the contrast with σὺ. — κερτομέων: cf. A 539.

257. Cf. A 204, 212. Formula to introduce a sharp threat.

258. ἔτι: *again*. — ὡς νῦν περ ἔδω: as *I did just now*. — Construe πέρ with ὡς.

259. μηκέτι κτλ.: apodosis in the form of an imprecation. “May destruction come upon me and my house.” — Ὀδυσσῆι: more impressive than the personal pronoun ἐμοί. Cf. A 240.

260. Τηλεμάχου: the only child of Odysseus and Penelope. He was an infant when his father embarked for Troy. In the *Iliad* he is mentioned only here and Δ 354. — κεκλημένος εἶην: *being* is included in *being called*, see on A 293. Thus this prayer includes the ruin of Telemachus.

261. εἰ μὴ κτλ.: this sentence contains two clauses, connected by μέν . . . δέ, preceded by σε λαβών, which is common to both clauses and which

gives to αὐτόν 263 its personal reference. — λαβόν: see on ἰών A 138. — ἀπὸ δέσω: strip off, followed by two accusatives.

262. τά τε: combines the objects. *Whatsoever covers thy nakedness.* — This would be the most bitter disgrace.

263. αὐτόν: *thyself*; the man in contrast with his clothing, cf. A 47. See § 11 j.

264. πεπληγώς κτλ.: *flogging thee away from the place of assembly.* πεπληγώς like κεκληγώς 222, τετριγώτας 314, does not imply past time. See H. 849. — ἀεικέσσι: a standing epithet of blows.

265. σκήπτρῳ . . . πλῆξεν: i.e. he gave him a heavy blow over the back from one shoulder to the other, as a foretaste of the harder beating which would follow if he continued his insolence.

266. ἔκπεσι: *escaped him*, against his will.

267. σμῶδιξ κτλ.: *a weal rose (ἀνίστη) out of the back (ἐξ), under (ὑπό) the blow of the staff.*

268. σκήπτρου ὕπο: repeats ὑπό of ἐξυπανέστη. — ἔξετο: evidently he was not seated at 255, cf. 211 f.

269. ἀλγῆσας: *seized by pain*, cf. τάρβησεν 268, γέλασσαν 270; see on ἔδωκεν A 38. — ἀχρεῖον: cognate acc. with ἰδών, *casting a silly look, looking foolish.*

270. καὶ ἀχνύμενοι περ: they still sympathized with Thersites; they had not entirely recovered from their homesickness. — ἦδὺ γέλασσαν: *burst into a merry laugh.* This laughter quiets their excitement, cf. A 509.

271. τῆς: represents public opinion. — ἰδών: not of an action prior to that of the principal verb, but coincident with it. *Casting a glance.* — πλησίον: as substantive. — ἄλλον: as 191.

272. ὦ πόποι: the interjection which expressed sorrow A 254, here expresses pleased surprise. — ἦ δῆ: *verily before now*, contrasted with νῦν δέ 274. For the 'paratactic' form of expression, cf. 798; see § 21 d. — ἱοργεν: the perfect marks the character of Odysseus as shown in the past, while ἔρεξεν 274 refers to the single act; just as in English, "he has done etc., but he never did a better thing."

273. ἐξάρχων: *first suggesting, proposing.*

274. μὲν ἄριστον: predicate to τῶδε the object. "This is far the best thing that" etc., cf. 216. The difference between this and ὅχ' ἄριστον, cf. A 69, is simply metrical; see § 22 b. — ἔρεξεν: for the single ρ after the augment, see § 43 c.

275. ὅς κτλ.: relative clause with causal force, *since he.* — τὸν λαβητήρα ἐπισβέλον: for the order of words, see on A 340. — ἔσχε: *checked*, equiv. to ἔπαυσεν. Coincident with ἔρεξεν 274; cf. the explanation of τὰδε ἔργα

252 by the following verse. — ἀγοράων: *speeches before the people*, cf. 788. For the genitive, cf. ἀντὶς 97.

276. If a conjunction had been used here, it would have had the force of *so, therefore*. — οὐ θῆν: *hardly, I think*. θῆν is ironical here, like Attic δῆρον. — πάλιν αὖτις: lit. *back again, again, anew*. πάλιν marks a return to the same point, cf. A 116. Cf. δεύτερον αὖτις A 513.

278-335. *Speech of Odysseus before the assembly of the people. He urges the continuance of the war in accordance with the omens sent by Zeus.*

278. ἡ πλῆθος: *the crowd there*; with plural as collective. See on 99. — ἀνὰ ἴσση: shows that Odysseus resumed his seat after chastising Thersites. See on 76. — πτολίπορθος: a general title of honor. The same epithet is applied to Achilles. In the *Odyssey*, it is given only to Odysseus.

279. παρὰ: *adv., by his side*.

280. ἀνώγειν: Attic ἡνώγει, plpf. as imperfect. See § 30 k for the final ν.

281. ἅμα τε: the position of τέ is free, cf. A 417. It seems to be intended here to unite the two verbs, and properly has its place after the first of the ideas which it connects. It is the more remarkable here since a combination with τε καὶ follows. — οἱ πρότεροι κτλ.: *i.e. the most remote as well as the nearest*.

283. See on A 73.

284. Ἀτρεΐδῃ: Odysseus turns first to the king whose authority has been challenged. He now defends the king's purpose directly, as he had defended it indirectly in his address to Thersites. He then opposes the motives for return which had been advanced.

285. πᾶσιν βροτοῖσιν: lit. *for all mortals, in the eyes of all men*. — ἀλέγχιστον: *most disgraced*. For its formation from ἔλεγχος, cf. ἐχθιστος A 176. — θέμεναι: *make*. Cf. 319; see on ἔθηκεν A 2.

286. οὐδὲ τοι κτλ.: "*since they do not*." — ἣν περ ὑπόσταν: *which they surely promised*, see 339; or *the very promise that they made*, see on 318.

287. ἐνθάδε κτλ.: *as they were still coming*, "*as they were on their way to Troy*." — Ἀργεος: *i.e. Peloponnesus*, see on A 30. For the epithet, cf. aptum dicet equis Argos ditesque Mycenae Hor. *Carm.* i. 7. 9.

288 = 113. — ἐκπύσαντα: σέ is subject, supplied from τοί above. — ἀπονείσθαι: in apposition with ὑπόσχεσιν.

289. ἦ: *in truth*, as 229, 242, 272.

290. ἀλλήλοισιν: *with each other, to each other*. — ὀδύρονται: with pregnant force, followed by the infinitive, *mournfully they long*. See on A 22.

291. ἦ μὴν καὶ κτλ.: concessive and excusing. "*Our trouble has been enough to make a man return to his home*." The other side of the picture is introduced 297 by ἀλλὰ καὶ ἔμπηγς. As a wise orator, Odysseus concedes that their longing for home is natural (many a man is home-

sick after a single month away from his family), but he emphasizes the motives for continuing the struggle. — ἀνηθέντα: agrees with τινά implied as the subject of the infinitive. — νέσθαι: inf. of result, see on μάχεσθαι A 8.

292. καὶ ἓνα: even a single. This introduces an inference a minori ad maius. — τίς τε: many a one. — ἀπό: cf. 162, A 562.

293. ὃν περ: refers to τίς τε.

294. εὐλόωσιν: for the mode, see on A 554. — ὀρινομένη: when it is excited.

295. ἡμῖν μυμόντισσι [μύμουσι]: for us remaining here. "We have been here nearly nine years." For the dative, cf. A 250. — περιτροπῶν: rolling, cf. 551, volventibus annis Verg. Aen. i. 234, volvendis mensibus ib. 269.

297. ἀσχαλᾶν [ἀσχαλᾶν]: for the form, see § 47 c. — ἔμπης: as A 562. — But even in spite of all that, it is a shame to remain long and yet return unsuccessful.

298. δηρὸν κτλ.: equiv. to δηρὸν μέιναντα κενὸν νέσθαι. — κενόν: empty, i.e. empty-handed, without the booty gained from sacked Troy. Cf. the words of Agamemnon, when after Menelaus has been wounded he supposes some Trojan to say καὶ δὴ ἔβη οἰκόνδε φίλῃν ἐς πατρίδα γαῖαν | σὺν κενῇσιν (empty) νηυσὶ Δ 180 f.

299. For the 'asyndeton,' cf. 276. — ἐπὶ χρόνον: for a time.

300. ἢ ἑτέον: whether in truth. For ἢ . . . ἦε, see § 20 b.

301. τόδε: refers to 303 ff., and thus to 308 ff.

302. μή: as hypothetical. This is the only instance in Homer of μή with the indicative in a conditional relative clause. Cf. 143. — ἔβαν φέρονσαι: see on A 391.

303. χθιζά τε καὶ προιζά: proverbial of an event still well remembered. For τε καί, see § 21 g. — Ἀόλιστα: a Boeotian harbor on the Euripus, opposite Chalcis in Euboea, where the Achaean forces gathered, in order to set sail together for Troy. See § 6 a. This place and the muster of the troops there received greater prominence in the later stories of this Trojan expedition.

304. ἡγρέθοντο: descriptive imperfect. Cf. A 25.

305. ἡμεῖς δέ: independent sentence, explaining ὅτε κτλ. 303. — ἀμφὶ περὶ: on both sides around, round about. Such a spring is still shown at Aulis. — κατὰ βωμοῖς: see on A 318. The numerous altars of the different tribes occupied considerable space. Evidently the Greeks had no temple there, or it would have been mentioned. As in the earliest times of their religion, the woods were their temples.

306. τεληίσσας: as A 315.

307. *πλατανίστη*: *plane tree*, highly valued by the orientals, which often shades springs and streams. A fragment of this tree was shown as a holy relic in the temple of Artemis, in the time of Hadrian.

308. *ἔνθα*: *then*, repeats the idea of *χθιζά τε κτλ* 303. — *δράκων*: 'appositive asyndeton.' — *δαφνοῖς*: *all blood red*.

309. *Ολέμπιος*: see on A 353, *cf.* 324.

310. *βωμοῦ ὑπαίξας*: *darting from under the altar*. — *ῥά*: points back to *εὖ γὰρ δὴ τότε ἴδμεν*.

311. *νήπια τέκνα*: *tender children (fledglings)*, *cf.* *μήτηρ* 313 of the *mother-bird*. The words of human relationship are used of birds and beasts.

312. *ὑποπεπτηότες*: *crouched under*.

313. *ὀκτώ*: part of the wonder, since sparrows generally lay only four or five eggs. The numbers receive prominence since the interpretation of the omen rests only on the equal number of sparrows and years of war. *Cf.* Pharaoh's dream with its seven fat kine for seven years of plenty, and seven lean kine for seven years of famine, *Gen.* xli. — *μήτηρ, ἣ τέκε*: for the 'epexegetis,' see § 12 *e*.

314. *Δαινιά*: cognate accusative, adverbial with *τετριγώτας*. — *τετριγώτας*: for the tense, see on 264.

315. *ἀμφεποτάτο ὀδυρομένη*: for the hiatus, see on 211. — *τέκνα*: object of the finite verb.

316. *ἐλελξάμενος*: *coiling itself*, in order thus to strike the bird with greater force. — *πτερυγος*: for the gen., *cf.* *γούνων* A 407. — *ἀμφιαχυσαν*: repeats concisely the verb and participle of 315.

317. *κατὰ ἔφαγε*: *κατὰ* is used as in *κατήσθι* 314, *κατακαίω*.

318. *ἄρῃηλον*: neuter adj. as substantive. *Cf.* 204. Pred. after *θῆκεν*. *Made this to be something very clear*, i.e. a sign from the gods. — *ὃς περ*: *the same god who*. — *ἔφηνεν*: equiv. to *ἦκε φώσδε* 309.

319. *λᾶαν γὰρ μιν ἔθηκε*: *made it a stone, turned it to stone*. *Cf.* *fit lapis et superat serpentis imagine saxum* Ovid *Met.* xii. 23.

320. *οἷον ἐτίχθη*: *what had happened*. Exclamation giving the contents and reason of *θανυμάζομεν*.

321. *δεινὰ πειρώρα*: *dire portents*, i.e. the serpent with its deeds and its petrification. — *εἰσῆλθε*: here followed by an accusative.

322. *Cf.* A 109.

323. *ἄνεφ ἐγένεσθε*: *became mute*.

324. *ἤμιν*: emphatic. — *μὲν*: *μήν*. — *τόδε*: object, with *τέρας μέγα* as predicate.

325. *ὄψιμον ὀψιπλειστον*: for the repetition of *ὄψέ*, see § 12 *d*; for the asyndeton, *cf.* A 99, § 15. — *σου κλέος*: because of the fulfilment of the prophecy. For the form *δου*, see on 518, § 35 *b*.

327 = 313. — This verse is repeated since the numeral adjectives are most important for the interpretation of the omen.

328. πολεμίζομεν [πολεμοῦμεν]: as from a γ-stem; see § 48 j. — αὐθι: i.e. before Illos, like αὐτοῦ 237.

329. τῷ δεκάτῳ: the article calls attention to this as the decisive year. *On that tenth*, "then, in the tenth year." Cf. *ἔνθα μὲν εἰνέετε πολεμίζομεν νῆες Ἀχαιῶν, | τῷ δεκάτῳ δὲ πόλιν Πριάμον πέρσαντες ἔβημεν | οἴκαδε σὺν νήεσσι* ξ 240 f. *there for nine years we sons of the Achaeans fought, but on the tenth we sacked the city of Priam, and set out for home with our ships.*

330. τῷ: thus, as Γ 415. It is related to the more usual ὥς, as the Homeric τοί to the article οἱ.

331. ἄγε: as interjection, with the plural, see on A 62.

332. ὅσῳ: i.e. the πόλιν of 329. The poet's choice between the two words is often determined by the convenience of his verse, § 22 b, c.

333. ἀμφὶ δὲ κτλ.: 'paratactic' clause to express result, see § 21. *So that the ships resounded etc.* Parenthetical as A 10, Γ 134, 410. *ἐπαινῆσαντες* 335 refers not to Ἀχαιῶν 334 but to Ἀργεῖοι 333.

334. ἀυσάντων κτλ.: *from the shout etc.* For the genitive see § 19 d γ.

335. ἐπαινῆσαντες: adds the reason for the shout. — Ὀδυσσῆος θέλω: standing verse-close, see § 12 b.

336–393. Nestor's speech and Agamemnon's reply.

336. καί: also, with reference to the preceding speakers. — Γερήνιος: so called from the Messenian town where Nestor was bred and which was his place of refuge when Heracles sacked Pylos. — ἱππότης: ἱππότης, ἱππεύς, knight. But he was not mounted on horseback like the later ἱππεύς.

337. ἀγοράσθαι: with lengthened initial vowel, see § 59 e. — This reproach, though addressed to all the Greeks, is directed only against those who sympathize with Thersites in his longing to return. Nestor speaks more vehemently than Odysseus, who had prepared the way with arguments. — For the brief comparison, see § 14 d.

338. πολεμῆμα ἔργα: 'periphrasis' for πόλεμος, see § 16 d.

339. πῇ δὲ βήσεται: a rhetorical question. "What will become of compacts if no one thinks of keeping them?" — συνθεσθαι τε καὶ ὅρκια: i.e. compacts sworn at sacrifices, here referring to the solemn sacrifice at Aulis. Hence Dido says non ego cum Danaïs Troianam exscindere gentem | Aulide iuravi Verg. *Aen.* iv. 425 f. Odysseus called it only an ὑπόσχεσις, 286. — ἡμῖν: ethical dative. "Our agreements."

340. ἐν πυρὶ κτλ.: ironical wish in his indignation. "Let all be thrown into the flames, as worthless." — ἐν πυρὶ: cf. E 215, where the

archer Pandarus, in vexation, vows to break his bow and throw it into the fire, as useless.

341. σπονδὰ ἀκρατοί: *libations* to the gods *with unmixed* wine, see on Γ 270; although no wine was drunk unmixed with water. — δεξιὰ: see on δεκάτῃ A 54. *I.e.* pledges given by the right hand. — ἐπέπιθμεν: pluperfect without variable vowel, for ἐπεποιθήμεν, see § 49 c.

342. αὐτως: *without change, vainly*, cf. 138. It is explained by what follows. — μήχος: *way of relief*, *sc.* from this contest of words to come to deeds and the conquest of Troy.

344. Ἀτρεΐδῃ, σὺ δέ: as A 282. — ἔτι: construe with ἄρχε. “In the future as in the past.” — ἔχων κτλ.: *holding firmly to thy determination*, *sc.* to capture Troy. Here begins the direct exhortation to Agamemnon to seize again with decision the reins of his authority.

346. ἴα φθινίθαι: *let them perish!* — ἴνα καὶ δύο: for the idiomatic use of καί, cf. 303, A 128, Γ 363. He intentionally depreciates the number of the renegades, and mentions no names. — Ἀχαιῶν: partitive genitive with τοί.

347. νόσφιν βουλευόσι: “*plan apart* from us, separating their cause from ours, like Thersites.” — ἀνυσίς . . . αὐτῶν: parenthetical, connected with the preceding by the contrast between βουλευόσι and ἀνυσίς. — αὐτῶν: neuter, of the plans (βουλεύματα) implied in βουλεύωσι.

348. πρὶν ἵναι: depends on βουλεύωσι. For πρὶν, πρίν, see on A 98. — Διός: by ‘prolepsis’ (cf. ἀδελφεόν 409) connected with γνόμεναι, and supplied in thought for ὑπόσχεσις.

349. εἴ τε, εἴ τε: indirect questions, as A 65. — καὶ οὐκ: cf. 238.

350. φημί: *maintain, assert*. — οὖν: *at all events*. This particle is not frequent in Homer. It occurs about 60 times in *Iliad* and *Odyssey*. — κατανέσθαι: intransitive, *gave a promise*. See on A 514.

351. ἡματι τῷ ὅτε: closely connected, as a standing formula, as 743. — νηυσὶν ἐν ἔβαινον: cf. 510, 619, ἐς Τροίην ἀναβήμεναι a 210 *embark* and set sail for Troy.

352. Ἀργεῖοι: for the position, see § 11 j. — φέροντες: cf. 304.

353. ἀστράπτων: as if ὅτι κατένευσε Κρονίων had preceded. This change of construction is caused by the intervening 351 f. A more violent ‘anacoluthon’ is Γ 211. — ἐπιδέξια: *on our right*, *i.e.* on the propitious side. — φαίνων: interpretation of ἀστράπτων. For the ‘chiastic’ order of words, cf. A 443, 558 f.

355. πρὶν κτλ.: *i.e.* before the capture of Troy. The women and children of a captured city were treated as slaves, the men were killed. See § 6 b. — τινά: in a collective sense, referring to each individual, as in also Τρώων ἀλόχαφ.

356. *τίσασθαι*: 'chiastic' with *κατακοιμηθῆναι*, with which it is coincident. The Trojans shall be repaid, like for like. — *Ἑλένης ὀρμήματα κτλ.*: *the longings and sighs of Helen, i.e. those which she felt and uttered.* The poet attributes to Nestor a knowledge of Helen's repentance (see on Γ 173) and earnest longing to return to Greece (see Γ 139 f.). Paris is everywhere in Homer held chiefly responsible for Helen's fault, although she followed him willingly. She is always attractive in Homer. Vergil (*Aen.* vi. 511 ff.) represents her in a much more unpleasant light.

357. *ἐκπύγλω*: as 223.

358. *ἀπέσθω ἥς νηός*: cf. 171. In a threatening tone. "Only let him prepare to depart! Instead of returning as he wishes, before the rest, he will find death here, before the rest." For the imperative, cf. A 302. — *ἑυσσώμοιο κτλ.*: as 170.

359. *ῥῥα*: in order that. This was the natural consequence to be expected. — *θάνατον*: i.e. the punishment of death. — *πότμον*: cf. *μεθ' Ἑκτορα πότμος ἑτοῖμος* Σ 96 *after thou hast killed Hector, death is ready for thee.*

360. *ἀναξ*: Nestor turns to Agamemnon. — *πίθεό τ' ἄλλῃ*: this is the leading thought, as is shown by what follows, while *εν μῆδεο* recapitulates 344 f. "As thou must plan wisely thyself, so also follow another's advice."

361. *ἀπέβλητον*: for the final syllable, long by position before a lost consonant, see § 59 j.

362. *κρίνει*: *separate, i.e. place in position separately, as 446.* — *κατὰ φύλα*: distributive, *by tribes*, the principal division of each Greek people, cf. 668. — *κατὰ φρήτρας*: *by clans*, to which the separate families belonged. — Cf. 'According to your tribes, . . . according to the families thereof; and the family which the Lord shall take shall come by households.' *Joshua* vii. 14. — This verse suggests such a catalogue as follows, 484 ff. — This separation of the army into divisions might have been expected early in the war. But this time is the beginning of the war, so far as the hearer is concerned.

363. *ὡς φρήτρη κτλ.*: equiv. to *ἀλλήλοισ*.

365. *ὅς τε λαῶν*: sc. *ἔγῃ*. The clause is relative, not interrogative.

366. *κατὰ σφίας*: *by themselves separately.* Cf. A 271.

367. *ἥ καὶ θεοπισση*: *whether thou hast failed not simply because of the inefficiency of the army, but also by decree of the gods.* This refers to 111 ff. — *ἀλαπάξαι*: future since the success of this measure will not appear until in the future.

368. *ἥ*: *or only*, as the English idiom requires, to correspond to *καὶ* above.

369–393. *Agamemnon's speech. He calls them to battle.*

370. ἡ μάν: strong asseveration, *in very truth*. — αὐτε: *again*, “as often before.” Agamemnon’s praise is bestowed upon Nestor’s whole speech.

371. This appeal to the three chief divinities is made in the case of ardent wishes. Generally, as here, fulfilment of the wish is not expected.

372. συμφράδμονες: equivalent to σύμβουλοι. Cf. φράσαι A 83.

374. χερσὶν ὑπο: for ὑπό with the dative, in its transition from local to instrumental sense, see § 19 f. — αλοῦσα: aorist, to mark the capture of the city as the decisive moment, while περιβομένη refers to the duration of the work of destruction, cf. A 331.

375. Κρονίδης Ζεύς: closely connected, cf. A 502. — The verses which immediately follow seem inconsistent with the confident expectation expressed 412 ff. — For the complaint, cf. 111.

376. ὅς: as 275. — μετά: *into the midst of*, cf. A 222, 423. — ἀπρήκτους: cf. 121. — βάλλει: *casts*, see § 19 f. — ἀπρήκτους: *is wont to entangle in*.

377. μαχησάμεθα: cf. ἔριδι ξυνέηκε μάχεσθαι A 8. — εἵνεκα κοίτης: here marks the insignificant occasion of the quarrel.

378. ἦρχον: construe with the participle. — χαλεπαίνων: *i.e.* the quarrel.

379. ἔς γε μίαν κτλ.: *sc.* βουλὴν, cf. δεξιάι 341. *Agree in counsel*, the opposite of ἀμφὶς φράζεσθαι, cf. 14.

380. οὐδ’ ἥβαιόν: *not in the least*.

381. δεῖπνον: the principal meal of the day, no matter when it is taken. See § 17. The warriors would have no more food until night. A considerable part of the day had passed during the events narrated since 48. — ξυνάγωμεν Ἄρηα: *i.e.* begin the sharp contest, see on 426. Cf. 440, A 8, Γ 70, committere proelium.

382. τίς: collective. — εὔ: the repetition is rhetorical, cf. ἐκ A 436 ff. — Cf. ‘Arm, warriors, arm for fight! . . . let each | His adamantine coat gird well, and each | Fit well his helm, gripe fast his orb’d shield,’ Milton *Par. Lost* vi. 537 ff.

384. ἄρματος ἀμφίς: construe with ἰδών, *looking carefully about his chariot*, to see that all was in good condition. The principal idea is in the participle, not in the finite verb. See § 21 i.

385. πανημέριοι: as A 472. — ὡς κρινόμεθα: *that we may measure our strength*. — στυγερῷ Ἄρηι: dative of interest, *i.e.* in dread battle.

386. μετίσσειται: *shall be between*, *sc.* the conflicts.

387. μένος ἀνδρῶν: for the periphrasis, cf. 851, Γ 105. See § 16 d.

388. τεῦ [τινός]: *many a one’s*. The strap of the shield ran over the left shoulder and under the right arm. The shield was so heavy that it needed support from the body as well as from the arm.

389. ἀμφιβρότης: *man-protecting*. ἀμφί is connected with ἀμφω on both sides. — χεῖρα: *arm*. Acc. of specification. — καμῖται: *sc. τῖς* from τεί.

391. Cf. A 549. — ἐθέλοντα: *inclined, ready*. — νοήσω: *perceive*. See § 17.

392. μυνάξιν: object of ἐθέλοντα. A collateral form of μένω, μύμνω, see § 37 a. — οὐ: *by no means*, emphatic at the head of the clause, to contrast the following thought with the coward's expectation. — οἱ: personal pronoun instead of a demonstrative after the cond. rel. sentence, cf. A 218.

393. ἔρκιον: *appointed, fated*. — ἐσσεῖται [ἔσται]: for the form, see H. 426; G. 777, 6. — κῖνας κτλ.: see on A 4. — "Nothing shall save him from death."

394-440. *Breaking up of the assembly. The sacrifice.*

394. ὡς ὅτε: introduces a comparison, see § 14 e. *Sc. ἰάχῃ*. — Cf. 'He scarce had finished when such murmur filled | Th' assembly, as when hollow rocks retain | The sound of blust'ring winds, which all night long | Had roused the sea,' etc. *Milton Par. Lost* ii. 284 ff. 'He ended, and the heavenly audience loud | Sung Hallelujah as the sound of seas,' *ib.* x. 641 f. 'He said, and as the sound of waters deep, | Hoarse murmur echoed to his words applause,' *ib.* v. 872 f.

395. κινήσῃ: for the subjunctive, cf. A 80. *Sc. κύμα* as object.

396. σκοπεῖν: locative, in partitive apposition with ἀκτῇ. See on 145. — κύματα ἀνέμωιν: i.e. *waves roused by the winds*. Cf. ἑλκεῖ ὕδρου 723, φόβον Ἄρης 767, νοῦσον Διὸς ι 411 *disease sent by Zeus*.

397. ὅτ' ἂν γένωνται: *sc. ἀνεμοί*. This explains πανταίων, but the whole sentence is a picturesque decoration of the comparison. See § 14 a. — ἐνθ' ἣ ἐνθα: *in this direction or in that*, cf. 90, 462, 476, 812.

398. ὀρέοντο: *they hastened away*. — κατὰ νῆας: cf. 47.

400. ἔρεε: for the imperfect, see on ἀφεί A 25. — θεῶν κτλ.: cf. A 290. Each of the tribes offered sacrifices to its national god.

402. ἔπευσεν: *sc. as he prepared a feast for the 'Gerontes.'* Kings generally sacrificed to Zeus, as their patron. See on A 176. — Ἀγαμέμνων: in appos. with ὁ, see § 42 h.

403. πεντάετηρον: i.e. *full grown*. This age was thought to be the best for beef and pork. — Κρονίωνι: dative of interest, *in his honor*, with ἰέρευσεν.

404. γέροντας: see on γερόντων 21. The following seem to be the members of the βουλῇ of 53.

405. πρῶτιστα: Nestor has the first place in the regard of Agamemnon. See 20, 371 ff. Idomeneus has a high place, cf. A 145. Idomeneus is also a great friend of Menelaus, cf. Γ 232.

406. *Αλάντε*: see on A 138. — *Τυδείης υἱόν*: i.e. Diomed, king of Argos. See on 567.

408. *αὐτόματος*: of his own accord. He needed no invitation. He holds a special relation. — *βοήν αγαθός*: an important element of influence in battle when trumpets were not used. This epithet is applied to Menelaus 25 times. See § 12 b.

409. *ἀδελφεόν*: the subject of the subordinate clause is taken by anticipation (H. 878) as the object of the principal clause, cf. 348, 'I know thee who thou art,' St. Luke iv. 34. — The form *ἀδελφός* is not Homeric; *κασίγνητος* is found in Homer about twice as freq. as *ἀδελφεός*. — *ὡς ἐπονείτρο*: how busy he was in preparing for the feast and the battle.

410. *περίστησαν*: 2d aorist, cf. A 448. — *οὐλοχύτας κτλ.*: as A 449.

412. *Ζεῦ κτλ.*: equiv. to Jupiter Optimus Maximus. — The different attributes are given without conjunctions, see 15 a. — The elated tone of the prayer results from the king's infatuation by the dream, cf. 37 ff. — *κελαινεφέες*: since the god appears in the dark thunder-cloud. — *αἰθέρι*: cf. A 44, 195.

413. *ἐπὶ*: const. with *δύναι*, sc. upon the battle. — *ἐπὶ κνέφας ἔλθειν*: cf. A 475. — The infinitives depend on *δός* implied in the invocation. The optative follows in 418. — The wish reminds of Joshua's words: 'Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies,' *Joshua* x. 12 f.

414. *πρηγές*: proleptic predicate after *κατὰ βαλέειν*, cf. *ῥωγαλέον* 417, *ἄλυστον* 420.

415. *αἰθαλόεν*: the ceiling-timbers were blackened by the smoke from the fires and torches for which no adequate outlet was provided. — *πρήσαι*: const. with the genitive. — *θύρετρα*: i.e. the double door which with its decorations formed a principal ornament of the palace.

416. *Ἐκτόρειον*: equivalent to *Ἐκτορος*. See on 20.

417. *χαλκῷ*: bronze, i.e. sword; see on A 236. So *χαλκός* is sometimes used for armor, as 578. — *πολλές*: πολλοί, see § 38 c. — *ἑμφ' αὐτόν*: about himself, as the chief personage.

418. *ὀδᾶξ κτλ.*: bite the dust, in the last convulsive agony of death, cf. humum semel ore momordit Verg. *Aen.* xi. 418. — *ὀδᾶξ*: equiv. to τοῖς ὀδοῦσιν, cf. πύξ Γ 237 with the fist, λάξ Z 65 with the foot.

419. *ἐπεκραίνε*: cf. A 455. Coincident in time with *ἔφατο*.

420. *ἔειπε*: 2d aor., cf. *δέχθαι* A 23. Zeus gave no sign of displeasure, hence it was inferred that he accepted the sacrifice. — *ἑφάλλεν*: i.e. he gave them greater labor of war instead of giving them peace, cf. 39 f.

421-424 = A 458-461.

425. Cf. A 462.

426. Ἡφαίστειο: *i.e.* blazing fire. The god is put for his element. Cf. Ἄρης for πόλεμος 381; Ἀμφιτρίτη for θάλασσα μ 97; Ἀφροδίτη for ἔρως χ 444; Vulcanum spargere tectis Verg. *Aen.* vii. 77.

427-432 = A 464-469.

433. τοῖς: see on A 58.

435. μηκέτι κτλ.: *no longer now let us talk here for a long time.* Nestor wished to prevent the conversation that generally followed a feast. He agrees with Agamemnon, 381 ff., in calling for action.

436. ἐμβαλλόμεθα: cf. ἀνάβλησις 380. — δῆ: *now.* — θεός: *i.e.* Zeus. — ἔγχεα: *gives into our hands, sc.* in so far as the Dream directed the immediate preparation for battle.

437. ἄγε: here only in Homer with 3d pers. imperative, but this is equiv. to "bid the heralds" etc. — κήρυκες: *i.e.* Agamemnon's, as 50, 442. — Ἀχαιῶν: construe with λαόν, as 163.

439. ἦμεῖς: *i.e.* the princes who are named 405 ff. — ἀθροὶ ἄδῃ: *assembled as we are.*

440. θέσσον: *the quicker.* — ἐγείρομεν κτλ.: cf. 381.

441-483. *The army goes forth to fight.*

442-444. Cf. 50-52.

442. αὐτίκα: 'asyndetic,' see § 15 c.

445. οἱ δ' ἀμφ' Ἀτρεΐωνα: "The son of Atreus and the other princes." See H. 791, 3; G. 1202, 3.

446. κρινόντες: following Nestor's advice, 362. — μετὰ δέ: *but among them,* as 477. — She is unseen. So Apollo leads the Trojans forward, εἰμένος ὤμου νεφέλῃν O 308 *with a cloud wrapped about his shoulders.* See on A 198. — Ἀθήνη: *sc.* θύνη, which is taken up by διέσσυντο 450.

447. αἰγίδα: as goddess of war (on A 206), Athena wears the Aegis of Zeus to inspire terror. The Aegis was a symbol of the thunder cloud, just as the Gorgon's head upon it represented the thunder storm. This is worn by Athena regularly in works of art. — ἀγήραον κτλ.: explanatory of ἐρίτμον. ἀγήραος is always associated by Homer with ἀθάνατος, and elsewhere in the poems is used only of persons, excepting the gold and silver dogs that guard the palace of the king of the Phaeacians.

448. τῆς: *from which.* Construe with ἡερέθονται. — The present is used of a divine and unchanging quality.

449. ἐνπλεκέες: evidently the art of drawing gold into thin threads was known in the Homeric period. — ἑκατόμβοις: *worth a hundred oxen.* Cf. 649 for the round number. Cattle formed the standard of value in those times. Coined money was unknown. See § 5 c.

451. ἐν: const. with ὥσπερ.

452. καρδίη: in partitive apposition with ἐκάστῳ. See § 12 g. καρδίη is found in Homer only in this verse, elsewhere κραδίη, as 171; see § 31.

455-483. *Six splendid comparisons, each of which progressively gives prominence to a new point; (1) the gleam of their armor, 455-458; (2) their noisy tumult, 459-466; (3) their multitude, 467 f.; (4) their eagerness for the fray, 469-473; (5) their marshalling leaders, 474-479; (6) Agamemnon as commander-in-chief, 480-483. See § 14 c.*

455. ἤτε: as 87. — ἀδελον: *destructive*. — ὅσπερον: *sc. in extent*. This is essential for the comparison since the extent of the fire is a condition of its brightness as seen at a distance.

456. ἔκαθεν: *from afar*, where the poet chooses his station with the men who are looking on.

457. τῶν: *of these*, limits χαλκοῦ. — ἐρχομένων: *as they were going forth*. — θεσπεσίῳ: *sc. because of the throng*.

458. δ' αἰθέρος: *i.e. reaches through the aether to the home of the gods*. See on A 195.

459. τῶν: *prepares the way for the leading clause*. It is taken up by τῶν 464, as τοὺς 474 is taken up by τοὺς 476. — ἔθνεα: *cf. 87*.

460. χηρὸν: the specializing of ὀρνίθων forms a concrete picture, of which the definite local designation forms a part. — κύκνων: *cf. ceu quondam nivei liquida inter nubila cygni Verg. Aen. vii. 699*.

461. Ἀσίῃ: for the use of the adjective, *cf. ἐν λειμῶνι Σκαμανδρίῃ 467, Asia prata Verg. Georg. i. 383, quales sub nubibus atris | Strymoniae dant signa grues id. Aen. x. 264 f.* — From this plain of Lydia south of Mt. Tmolus, the name of Asia spread to the Persian Empire and finally over the whole continent; just as 'Europe' at first was only the Boeotian plain.

462. ἰνθα κτλ.: *to this side or to that, cf. 397*. — ἀγαλλόμενα κτλ.: *lit. delighting with their wings, i.e. with joyous play of their wings*.

463. κλαγγηδὸν προκαθίζοντων: *settling (forward) with loud cries, referring to ὀρνίθων 459*. The flocks with incessant noise fly on again and again to settle in another spot, and the last birds to reach the ground take their places in front of the rest. — σμαραγέ: *for the 'parataxis,' see on 210*. **464** = 91.

465. πεδῖον: *i.e. the plain between the camp and the city*. — προχέοντο: *cf. 'Saw what numbers numberless | The city gates outpour'd, light-arm'd troops' etc. Milton Par. Regained iii. 310 f.* — ὑπό: *adv., explained by the following ablatival genitive ποδῶν*.

466. αὐτῶν κτλ.: *of both themselves and their horses, cf. 762*. This limits ποδῶν.

467 f. The third comparison is closely connected with the preceding. — ἴσταν: *halted, stopped, as they came to the field of battle*. For the aorist, see on 94.

468. ὥρῃ: *in the season, i.e. in spring.*
469. ἤτε κτλ.: protasis to τόσσοι κτλ. 472. The verb is here omitted in the first member of a comparison. — μυῖαν: the fly has elsewhere also the character of an impudent, eager insect. — ἀδινῶν ἔθνα: *cf.* 87.
470. ἡλάσκουσιν: *always hover about.*
471. ὅτε κτλ.: explains ὥρῃ ἐν εἰρινῇ. — τε: marks the close connection of the clauses. See § 21 *b*.
472. ἐπὶ Τρώεσσι: *to battle against the Trojans.* ἐπὶ is here used with the dative, implying hostility, see on A 382.
473. ἴσταντο: *were taking their positions.* — διαπαύσαι: *sc.* Τρώας.
474. πλατῖα: standing epithet, *broad, wide-feeding, i.e. scattered as they feed;* in contrast with ‘huddling’ sheep. — αἰπόλοι ἄνδρες: *cf.* βασιλῆι ἀνδρὶ Γ 170, ἄνδρες στρατηγοί, ἄνδρες στρατιῶται, ἄνδρες ἀδελφοί *Acts* xxiii. 1.
475. διακρίνωσιν: *separate.* Subjunctive of a general supposition, *cf.* A 554. — νομῇ: dative of place. — μυγῶσιν: *sc.* αἰπόλια αἰγῶν as subject.
476. διακόσμων: *cf.* διακοσμηθεῖμεν 126, διὰ τρίχα κοσμηθέντες 655.
477. ἔναι: for the infinitive, *cf.* μάχεσθαι A 8. — μετά: adverb, as 446.
478. Διὶ κτλ.: Agamemnon combines the majesty of Zeus with the grace of Ares. These characteristics of the gods seem known to the hearers from works of art. *Cf.* Γ 167 ff. Homeric comparisons of men with gods are generally indefinite, not specifying a particular feature. — *Cf.* ‘See what a grace was seated on this brow; | Hyperion’s curls; the front of Jove himself; | An eye like Mars, to threaten and command; | A station like the herald Mercury | . . . A combination and a form indeed, | Where every god did seem to set his seal,’ Shakspeare *Hamlet* iii. 4. 55 ff.
479. For the ‘chiasmus,’ *cf.* A 443, 558 f. See § 16 *a*. — ζώνην: *waist.*
480. βοῦς: made more definite by its appositive ταῦρος. See § 12 *f*. — ἀγέληφι: *in the herd.* For the ending, see § 33 *a*. — μέγα: *far,* see on A 78. — ἔπλετο: gnomic aorist, freq. in comparisons; *cf.* A 418.
481. γάρ τε: *always connected, like nam que.*
482. τοῖον: *such a one,* sums up the characteristics which have been mentioned. In spite of 419, Zeus sustains the royal honor which he himself had granted (on A 176).
483. ἐκπρεπεία: in appos. with τοῖον. — ἔρχον: elsewhere followed by the genitive.

THE CATALOGUE OF THE SHIPS.

484–785. *The forces of the Achaeans.*

484–493. *Prooemium: Invocation of the Muses.*

484. Solemn invocation of the muses where a faithful memory is needed for telling the story, or where the theme taxes the poet's powers. *Cf.* αἰεὶ θεά A 1, ἄνδρα μοι ἔννεπε μούσα α 1, pandite nunc Heliconae, deae, cantusque movete, | . . . et meministis enim, divae, et memorare potestis; | ad nos vix tenuis famae perlabitur aura, Verg. *Aen.* vii. 641, 645 f. — For the repetition of the invocation, *cf.* 'Descend from Heaven, Urania,' Milton *Par. Lost* vii. 1. — νῦν: now, closely connecting what follows with the advance of the Achaeans that has been described, 455–483. — μοῦσαι: pl. as 594. Homer does not know the name of any muse, and has their number as nine only ω 60. The earlier number seems to have been three, — the same as of the Fates, Graces, Hours, etc. The muses could not be assigned to different arts and sciences before the arts and sciences existed. — For the rhyme between the words before the caesura and the close of the verse, see § 13 a. — For this Catalogue of forces, *cf.* Joshua xv.–xix., Numbers xxvi., Hesiod's *Theogony*, Vergil's *Aeneid* vii. 641–817, and Milton's list of fallen angels (*Paradise Lost* i. 392–521).

485. πάρεστε: sc. πᾶσιν from πάντα. — This verse and the next following are parenthetical. — *Cf.* 'Say first, for Heav'n hides nothing from thy view, | Nor the deep tract of Hell' etc. Milton *Par. Lost* i. 27.

486. ἡμῖς: we singers. — κλέος: report, "what people say," in contrast with ἴδμεν. — ἀκούομεν: we hear. Equiv. to we have heard, as in the English idiom.

487. *Cf.* 760.

488. πληθύν: as 143. — ἄν μὴθήσομαι: for the subjunctive with ἄν, *cf.* A 137, 139; see § 18 b.

489. οὐδ' ei: not even if. — *Cf.* non ego cuncta meis amplecti versibus opto, | non, mihi si linguae centum sint, oraque centum, | ferrea vox Verg. *Georg.* ii. 42 f., *Aen.* vi. 625, si vox in fragilis, pectus mihi firmitus aere, | pluraque cum linguis pluribus ora forent Ovid *Trist.* i. 5. 53 f.

490. χάλκιν: epithet of strength and firmness. — ἦτορ: i.e. lungs.

491 f. This thought is hard to reconcile with the preceding, which notes the physical impossibility of rehearsing the names of so great a multitude. — Ὀλυμπιάδες: not a patronymic here, but a mere adjective of connection, *cf.* Οὐρανῖνες A 570. The muses are 'Ὀλύμπια δώματ' ἔχουσαι 484. See § 39 a. — Διὸς κτλ.: *cf.* 598, θεὰ [μούσα] θύγατερ Διὸς α 10. The mother, according to the later myth, was Mnemosyne (*Memory*).

492. ἔπο' Ἴλιον: see on 216.

493. This verse promises something different from 487. — ἀρχοὺς αἶ: in contrast with πληθύν 488. — προπάσας: all together; as the poet adds

a statement of the number of the ships to the names of the leaders of each people.

494 ff. The Catalogue seems to have been prepared for an account of the mustering of the Greeks at Aulis and the embarkation thence (*cf.* 509 f.), and to have been inserted here with divers alterations. We expect here an account of the forces, not of the ships.

The nations, their leaders, and the number of their ships are enumerated in a definite geographical order, in three principal divisions: I. (*a*) The main land of Greece south of Thermopylae; (*b*) middle and southern Greece with the islands immediately adjoining. 16 contingents. (494-644.) II. Insular Greece, from Crete to Calydnæ. 4 contingents. (645-680.) III. Thessalian Greece, from Mts. Oeta and Othrys on the south, to Olympus on the north. 9 contingents. (681-759.) See p. vii. of the Vocabulary.

The Achæan ships number in all 1186. The number of men on each ship is stated for only two contingents: each Boeotian ship carried 120 men (510); each of the ships of Philoctetes brought 50 men (719). The ships of Achilles also brought each 50 men (II 170). From the average of the two numbers given for the Boeotians and the ships of Philoctetes, the ancients reckoned the whole number of Achæans before Troy as about 100,000. Others reckoned the ships roundly as 1200, assigned 100 men to each ship, and thus estimated the whole number of Achæans as 120,000.

The Greeks valued this list highly, because of its geographical and statistical information. They looked upon it as a part of history, a versified geography and gazetteer. They appealed to it to settle disputed questions, and the charge of interpolating verses in it was like a charge of falsifying public records.

The poet evidently desires to represent this expedition as a great national undertaking. He enumerates even those nations which from their inland position were not likely to have had anything to do with such a war, *e.g.* the Arcadians (603-614), who are not mentioned in the rest of the *Iliad* as taking part in the battles on the plain of Troy. The poet does not seem to exalt one nation at the expense of another, either here or in the other parts of the *Iliad*. A bard wandering from country to country would acquire a wealth of geographical information, but would form no strong local attachments.

Ἑλλὰς and the Ἑλλήνες in this Catalogue are restricted to a part of Thessaly, 683 f. The Dorians and Ionians are not mentioned. No Greek colonies are known, whether in Asia Minor, in Sicily and the West, or elsewhere. The names Peloponnesus, Attica, Eleusis, Megara, Delphi,

Olympia, and Pisa, do not appear. Thus this Catalogue seems to have been composed before the Dorian migration into Peloponnesus, and the sending forth of colonies to Asia Minor and the West.

494-644. I. *Greece south of Thermopylae, with the adjoining islands.*

494-558. *Boeotia, Phocis, Locris, Euboea, Athens, Salamis.* The enumeration proceeds from Boeotia in a northerly direction, then to the east, then southward, and so to the west, around Boeotia. Seven contingents; 262 ships. See p. viii. of the Vocabulary.

The poet begins with Boeotia, prob. because the fleet collected at Aulis (303). Because of this beginning, the ancients gave the name *Βοιωτία* or *Βοιωτεία* to the Catalogue of the ships.

494-510. *Boeotia.* This document presents a distribution of the Greeks such as existed after the Trojan war. Acc. to Thuc. i. 12, the Boeotians lived in Thessaly until sixty years after the fall of Troy. See on 507. More towns are mentioned in Boeotia than elsewhere. This last fact may indicate not a Boeotian poet, but the extent of the culture and history of the country. The Thebans are not prominent in the action of the *Iliad*. Thebes is not mentioned; see on 505.

494 f. μῆν: correl. with δέ 511. — The five leaders are all mentioned elsewhere.

496. οἱ τε: refers to *Βοιωτῶν*, resumed in τῶν 509. — Ὑπην: not far from Tanagra and Aulis. — Αἰάλα: where the Achæan forces gathered before setting sail for Troy; see on 339.

498. Θέσπιαν [Θεσπιάς]: without a conjunction to connect it with the preceding, in order to mark the beginning of a new series, as 501 f., 560 f., 647, 739. — For the sing., see § 37 d. — Thespiæ and Platea were the only Boeotian cities to refuse 'earth and water' to Xerxes. — εὐρύχωρον: generally of cities (*with broad squares for the choral dance*), as here. Even now in Greece the villagers assemble on the public square for their dances. — Freq. in Homer are three substantives so placed in a verse that but one has an adjective, and this adjective with its noun fills the second half of the verse. Cf. 497, 502, 532, 551, 582, 606, 647, 739, etc. — Μυκαλησσόν: on the road from Thebes to Chalcis.

499. ἀμφὶ ἐνέμοντο: *dwelt about, inhabited.* Cf. 521, 574, 585, 634, etc. — Ἄρμα: here Amphiaræus (the chief hero of the expedition against Seven-gated Thebes) and his *chariot* sank into the earth.

502. Κόπας: this town gave its name to the lake on which it lay. — Θέσβην: Shakspeare's 'Thisbe' was named for the nymph of this place.

503. ποιήεντα: here feminine, an adjective of two endings. Cf. ἡμαθόεντος 77 and note, ἀμπελόεντα 561.

504. Γλαῦρα: at the foot of Mt. Hypatus. The decisive battle between the Epigoni and Thebans was said to have been fought there.

505. Ὑποθήβας: *Lower Thebes*, which lay on the plain; in distinction from Seven-gated Thebes with the Cadmean citadel which was destroyed in the second Argive invasion by Diomed and his associates, and does not seem to have been rebuilt in the Homeric time.

506. ἄλσος: *sacred grove*. In appos. with Ὀρχηστὸν, cf. 592, 696. The name was often applied to a sacred precinct even when no grove of trees existed.

507. Ἄρην: to be distinguished from the Thessalian town of the same name, which was the old home of the Boeotians and gave to this town its name.

508. ἐλαττώσαν: *at the extremity of the land*, cf. 616.

509. νῆες κίων: cf. νηὸς ἰούσης A 482. — ἐν δὲ ἐκάστη βαίνον: *in each were sailing*, sc. from Aulis. See on 494 ff., p. 84.

510. βαίνον: cf. 351, 611, 619. — ἑκατον κτλ.: prob. an unusually large number.

511–516. *Orchomenus*.

511. Ὀρχομενόν: the rich capital of the famous empire of the Minyae; called Μινύειον in distinction from the Arcadian city (605). It was renowned for its worship of the Graces, who were said to have been first worshipped there. Both Orchomenus and Aspledon (a small town) lay near Lake Copais, on the left bank of the Boeotian Cephissus (see on 522), on the fertile plain of Boeotia. The realm of the Minyae did not become Boeotian until later.

512. ἦρχε: singular, although two personal subjects follow. Cf. 563, 650, 830, 842, 844, 858, 862, 876. See H. 607. The second subject in many cases seems to be added as an afterthought.

513. δόμῃ: local, *in the house*. — Ἀκτορος: i.e. Astyoche's father.

514. ὑπέραιον: this served as the sleeping-chamber for the women.

515. Ἄρηι: she bore to *Ares*. For the dative, cf. 658. Ares was the national god of the warlike Minyae. For the long first syllable of Ἄρηι, cf. 767, Ἀπόλλωνος A 14.

516. τοῖς: const. with the verb. τῶν might have been used with νέες, see § 19 c.

517–526. *The Phocians*. These also may be supposed to have fitted out their fleet on the Euripus.

518. Ἰφίτου: for this traditional form, the metre indicates the truer form to be Ἰφίτῳ, with the last syllable lengthened before the μ (§ 59 h). Cf. δου (δο) 325, Ἀσκληπιῶν (Ἀσκληπιόω) 731. See § 35 b.

519. Πυθῶνα: 'metaplastic' acc. of Πυθώ. — This was the later Delphi (Δελφοί), seat of the Pythian oracle. The epithet *πετρήεσσαν* is well deserved.

520. Κρίσαν: on the plain, near the gulf of the same name. It seems in early times to have controlled the Pythian sanctuary. — Δαυλίδα: east of Delphi, on a hill; cf. Daulis quia in tumulto excelso sita est, nec scalis nec operibus capi poterat (sc. by the Romans) Livy xxxii. 18. — Πανοπηῆα: burnt by the Persians under Xerxes, as was also Daulis.

522. ἄρα: *further*; uniting the following to form a series with the preceding. — Κηφισόν: the Cephissus takes its rise near Lilaea, on the north slope of Mt. Parnassus. It flows with many windings through Phocis into Boeotia, and empties into Lake Copais.

524. ἅμα ἔποντο: *accompanied*.

525. οἱ μὲν: the two leaders mentioned 517. — ἀμφίετοντες: *busily*. For the use of the participle, see on ἰών A 138.

526. Βοιωτῶν δ' ἱμῶν: *next the Boeotians*. — ἐπ' ἄριστερά: *to the left* of the Boeotians, in the line of the ships and in the line of battle. Cf. ἐπιδέξια 353.

527-535. *The Locrians.*

527. Ὀϊλῆος: gen. of connection, with Αἴας. See H. 729 a, 730 a; G. 1085, 1. Cf. Τελαμώνιος Αἴας, where the adj. is equiv. to a genitive. — ταχύς: cf. *celerem sequi Aiace* Hor. *Carm.* i. 15. 18. In the funeral games in honor of Patroclus, this Ajax runs a race with Odysseus and would have won the prize, but Athena caused him to slip. — He was shipwrecked and drowned on the voyage home from Troy. See § 9 c.

528. Τελαμώνιος Αἴας: cf. 557, 768, A 188. Throughout the battles of the *Iliad* the two Αἴαντες stand near each other and are often mentioned together.

529. ὀλίγος: *small*, like Attic μικρός which is rare in Homer. — λινωθήρηξ: *with linen doublet*, i.e. in a closely woven, thick linen jacket which came down only to the hips; while the χιτῶν in the common epithet χαλκοχίτωνες was cuirass and apron in one piece. The linen armor became more common in later times (see Xen. *An.* iv. 7. 16 of the Chalybes, τὸν λινὸν θώρακα ὃς ἐπιχώριος ἦν αὐτοῖς *id.* *Cyr.* vi. 4. 2). Such a cuirass of cocoanut fibre was the usual armor of some of the South Sea Islanders, and would repel a ball from a revolver or a cut from a sabre.

530. Πανῶν: *the Pan-Hellenes* (cf. Παναχαιῶν 404), only here. This unites under one name the peoples of Northern Greece, as Ἀχαιοὺς is used of the peoples of Peloponnesus and the adjacent islands. Cf. καθ' Ἑλλάδα καὶ μέσον Ἀργος a 344 through *Hellas and the midst of Argos*, as

including all Greece. Cf. 'from Dan to Beersheba' *Judges* xx. 1, 'from John O'Groat's to Land's End.'

531. οἱ: refers to Δοκρῶν 527.

535. Δοκρῶν: for its position at the beginning of the verse, see on οὐλομένην A 2.—πέρην: *opposite*.—Ιερῆς: as A 366. The cult of Apollo and Artemis was especially prominent there.

536-545. *The Euboeans.*

536. μένα πνιόντες: *breathing courage*, i.e. inspired with courage and fury.—μένα: pl. because of the number of men; cf. Shakspeare's 'Wherein hath Caesar thus deserved your loves,' *Caesar* iii. 2. 241.—πνιόντες [πνέοντες]: cf. ἐτελείετο A 5.—Ἀβαντες: pre-Hellenic Thracians who from the Phocian town Abae migrated to Euboea, and gave to the island its earlier name.

537. Χαλκίδα: the chief town of Euboea, on the strait of Euripus at its very narrowest part. It is separated from Boeotia by a channel so narrow that plans are making to blast away the rocks, in order to open the way for steamers of ordinary size. In the early times of Greek history, Chalcis exhausted its own strength by sending out colonies,—founding the first Greek settlement in the West (Cumae in Campania), and the first in Sicily (Naxos, about 735 B.C.), and sending so many colonies to the southern shore of Thrace as to give its name to the great promontory of Chalcidice.—Εἰρετρίαν: the later Eretria. The short quantity of ε before τρ is unusual in Homer; see § 59 g.—Ἰστιαίαν: trisyllabic by synizesis; see § 25 a.

540. ὄϊος Ἄρης: only metaphorical in Homer. *Scion of Ares*, denoting bravery. Cf. θεράποντες Ἄρης 110.

542. δπιθεν κομῶντες: see on 11.—Mark the new thoughts added in this sentence by the adjectives without conjunctions.

544. This verse is composed apparently of six spondees.—δηλῶν: const. with στήθεσιν. ι is here pronounced as γ. See on 566.

546-558. *The Athenians and Athenians.*

546. Ἀθήνας: the city here represents Attica. The promontory of Sunium and Marathon are mentioned in the *Odyssey*.—In the line of battle, the Athenians had the Pylians on their left and the Cephallenians on their right. They were not prominent in the conflicts.—δυσκρίμενον: cf. 'Where on the Aegean shore a city stands | *Built nobly*, pure the air, and light the soil; | Athens, the eye of Greece, mother of arts and eloquence,' *Milton Par. Regained* iv. 238 ff.

547. ἑήμον: *the country*.—Ἐρεχθίδης: originally identical with Erichthonius. An old hero of Athens, of whose cult Athena herself is here made to be the founder.

548. τίς δὲ κτλ.: parenthetical clause. Erechtheus is called *γηνεὺς* by Herodotus and others. The Athenians boasted that they were *children of the soil* (αὐτόχθονες).

549. κάδ [κατά]: const. with εἶσεν, cf. ἀνὰ εἶσεν A 310 f.—πλεον: *fat*, i.e. *rich*; with reference to the votive offerings and other treasures stored there.—νηφ: recent excavations indicate that before the Persian invasion, the temple of Athena on the Acropolis stood to the north of the Parthenon (dedicated at the great Panathenaic festival 438 B.C.), with foundations extending under the Hall of the Caryatides of the Erechtheum (completed about 407 B.C.). Columns and other architectural fragments of the pre-Persian Parthenon are found built into the wall of the Acropolis.

550. μιν: i.e. Erechtheus, who was worshipped with Athena, since the two were considered the founders of the civilization of the country.

551. περιτελλομένων: see on 295.—This then was an annual festival.

552. Πετεός: for Πετεάδο, see § 35 b. The family of Peteos claimed descent from Erechtheus.

553 f. τῷ δ' οὐ πῶ κτλ.: acc. to Herodotus, an ambassador of the Athenians in the time of the second Persian war referred to these verses with pride before Gelo, tyrant of Syracuse. But the *Iliad* does not elsewhere mention or show this skill of Menestheus.

554. κοσμήσαι: equiv. to the Attic τάξει; see § 17. Cf. κοσμήτορας A 16, as an epithet of the generals. The inf. is used here as an acc. of specification.—ἵππους: i.e. men on chariots, horses and all that went with them.

555. Νίστωρ: see on A 247.

557. Αἶας: son of Telamon. See on A 138.—Σαλαμῖνος: Salamis forms a sort of stepping-stone in the enumeration, as the poet passes from Central Greece to Peloponnesus. Telamon had removed to Salamis from Aegina (the home of his father Aeacus), because of the murder of his brother.

558. ἄγων: for the use of the participle, cf. ἀμφιέποντες 525. Ajax here is brought into such close connection with Athens that he appears as a national hero of Attica. This was in accord with the later Athenian tradition. One of the ten tribes (φυλαί) of Attica was named Αἰαντίς, after him.

559-644. Peloponnesus, Western Islands, Aetolia.

559-624. Peloponnesus. **559-568.** Argos.

559. Ἄργος: the city, not the country. See on A 30.—τοιχίωσαν: *well walled*, lit. *rich in walls*, since Tiryns was famous for its walls,—the best known and oldest example of the so-called Cyclopean architecture.

These walls are thought to have been 50 or 60 feet in height, and in places are 20 or 25 feet thick. In the time of Antoninus Pius, they were declared to be as great a wonder as the Aegyptian pyramids. Excavations were conducted there by Dr. Schliemann in 1884–85, laying bare the plan of an extensive and elaborate structure.

560. *κατὰ ἰχοῦσας*: *which occupy*.

561. *Τροίηνα*: famous for the worship of Poseidon, and as the early home of Theseus. — *ἀμπελόεντα*: for the form, see on *ποιήεντα* 503. — *Ἐπίδευρον*: famed for its temple of Asclepius. The theatre (built under the direction of the famous sculptor Polycletus, with seats and orchestra still well preserved), and other ruins there, were excavated during 1881 and the following years.

562. *Αἴγιον*: this island in very early times was conquered by Epidaurus. — In the eighth century B.C., it was ruled by Pheidon of Argos. — *κοῦροι Ἀχαιῶν*: does not differ materially from *νῆες Ἀχαιῶν* 281.

563. *βοῖν ἀγαθός*: see on 408. — *Διομήδης*: son of Tydeus. Tydeus was son of Oeneus of Calydon, and brother of Meleager (642); having slain some relative, he fled to Argos, where he married a daughter of King Adrastus (see on 572). He fell in the first Argive expedition against Thebes. Diomed took part in the second expedition (that of the *Ἐπίγονοι*) against Thebes. He was one of the bravest and mightiest of the Achaeans before Troy. The Fifth Book is devoted to his exploits, in the course of which he wounds Aphrodite and (aided by Athena) even Ares. He has a famous meeting with Glaucus (Z 119 ff.). He visits the Trojan camp in company with Odysseus, and slays the Thracian Rhesus (K 219 ff.). He reached Argos in safety at the close of the war. Diomed belonged to the old race of rulers in Peloponnesus (the race of Danaus and Perseus) who preceded Pelops and his line.

564. *Σθενέλος*: often mentioned in Homer as *θεράπων* and charioteer of Diomed. The name is a short form of *Σθενέλαος*, and thus corresponds to *Δημοσθένης*. — *Καπανής*: the most insolent of the 'Seven against Thebes.' He boasted that he would capture the city of Thebes, even though opposed by the thunderbolt of Zeus.

566. *Μηκιστής*: brother of Adrastus, and thus great-uncle of Diomed. — *νῆες*: the first syllable is here short, the *ι* being pronounced much like a *y*, rather than forming part of a diphthong. Cf. 544, A 489 and note. — *Ταλαίωνιδαι*: this seems to be formed by a cumulation of suffixes from *Τάλαος*. Cf. § 39 j.

568. *ὀγδόκοντα*: Ionic for *ὀγδοήκοντα*.

569–580. *The realm of Agamemnon.*

569. Μυκῆνας: the residence of Agamemnon, whose realm lay in Northern Peloponnesus (the latter Achaea), extending to Elis. Above the gate of the citadel remains the sculptured representation of two lions, probably the earliest extant specimen of Greek sculpture on Greek soil. Near the citadel are great subterranean structures, of which the finest and largest is the so-called 'treasure house of Atreus.' Mycenae (the sing. form also is used, see § 37 *d*) is called by Homer εἰρυνάγνια and πολύχρυσος. The latter epithet was shown to be justified by the discoveries in the excavations by Dr. Schliemann in 1876-77. See § 4*b*.

570. ἑφειῶν Κόρινθον: Corinth was made wealthy in early times by its trade, lying as it did between two seas. The old name was Ephyra, and the poet does not put the name *Corinth* into the mouth of his characters.

572. Ἀδρηστος: king of Argos, grandfather of Diomed (see on 563). He was driven out of Argos by Amphiarauus, and fled to Sicyon, to his mother's father, whom he succeeded on the throne. He was the leader of the 'Seven against Thebes,' and the only one of the seven who returned home alive. — *πρῶτα:* at first, with reference to his return to Argos.

574. Πιλλήνην: in Achaea, about six miles from the sea. — **Ἀίγιον:** later the capital of the 12 Achaean cities. Near it was a sanctuary of Zeus Ὀμαγύριος where Agamemnon was said to have planned the expedition against Troy, with the most honored of the Greeks.

575. ἀνά: cf. ἀνὰ δῶμα A 570, ἀνὰ στρατόν A 10. — *εὔρεται:* a freq. epithet of a country (as of Crete and the Troad); rarely applied as here to a city.

576. τῶν [τούτων]: i.e. the inhabitants of the cities mentioned just before. The gen. depends upon νηῶν, the ships of these, their ships. Cf. 509, 685, while in 587, 610, 713, 719, νεῶν is in apposition with τῶν.

577. πολὺ πλεῖστοι: since his kingdom was most extensive. Thus he had the largest force of ships himself, and could beside these lend 60 ships to the Arcadians 610-614). The rule of Agamemnon 'over many islands,' implying naval power, is mentioned 108.

578. ἐν ᾧ: but among them, cf. 588. See on A 142. — *χαλκόν:* see on 417.

580. οὐνικα: because, referring to κυδιῶν. — *ἄριστος:* sc. in kingly dignity and power, as is shown by the next verse. See A 91 and note.

581-590. The realm of Menelaus.

581. κηράσσων: the sharply cut ravines of the mountains are one of the most striking characteristics of the Spartan landscape.

584. Ἀμύκλας: this was one of the most important Laconian cities before the Dorian conquest, and long maintained its independence, by

the side of Sparta. — Ἑλος: a city on the coast from which the name *helot* was said to be derived, since its inhabitants were enslaved by the Spartans.

585. Ἀδαν: for the name, *cf.* 'Stoneham,' 'Stonington.'

586. οἱ: *for him, his.*

587. νεών: in appos. with τῶν, see on 576. — ἀπάτριθε: *sc.* from the troops of Agamemnon. This marks the political independence of Menelaus.

588. ἐν δέ: *as* 578. — προθυμίῃσι ποιοῦσθε: for the long penult of προθυμίῃσι, see § 59 *b*. The pl. is used because of the many occasions on which his zeal had prompted him to act.

589. πολέμῳδε: *to the battle.* πόλεμος is often used in Homer as synonymous with μάχη. — θυμῷ: local, *as* A 24.

590 = 356.

591-602. *The forces of Nestor.*

591. Πύλον: Messenian Pylus, on a harbor that is well protected by the island Sphacteria. During the Peloponnesian war (425 B.C.) the Athenians established themselves here and held the position for 15 years. In this harbor (then called Navarino), Oct. 20, 1827, the Turkish fleet was nearly annihilated, and the Greek war for independence was virtually decided. — The realm of Nestor was founded by his father Neleus (son of Poseidon), who had been driven from Iolcos in Thessaly by his brother Pelias (*cf.* 715).

592. πόρον: *ford.* In apposition with Θρύον, *cf.* ἄλσος 506.

594. μούσαι: for the plural, see on 484.

595. τὸν Θρήικα: *that Thracian.* For the use of the article, *cf.* A 11. The Thracian bards, Orpheus, Musaeus, Eumolpus, *etc.*, who were called the fathers of Greek poetry, did not live in historic Thrace but in Pieria, in Southern Macedonia, on the east slope of Olympus. Thence the worship of the Muses was brought to Helicon and Parnassus. — Thamyras is here thought of as wandering after the manner of the later bards (δοῖδοι) and visiting the courts of the princes.

597. στείυτο κτλ.: *he asserted boastfully that he would be the victor.* — εὐχόμενος: for the partic. of manner, see on ἰών A 138. — εἰ περ ἄν: *even granted that, supposing that.* Here alone is ἄν found, instead of κέν, with εἰ and the opt., *cf.* A 60; see § 18 *d β*. The form in direct discourse would be νικήσαιμι ἄν, εἰ περ ἄν αὐταὶ μοῦσαι δέιδουσι.

598. κοῦραι κτλ.: *cf.* 491 *f*.

599. πηρόν: *maimed*, here prob. *mute* (*cf.* 595), though a later tradition represented him as blind. — ἀντάρ κτλ.: this states the result of their action, although elsewhere ἀντάρ is used to introduce something new.

600. ἐκλάθειν: *sc. μίν.* Reduplicated aorist, used transitively. Only here construed like a verb of depriving, with two accusatives.

603–614. *The Arcadians.* The Arcadians are not mentioned as taking part in any of the conflicts before Troy. They may be thought of as closely connected with (or included among) the forces of Agamemnon.

603. ἔχον: *cf. 'Ολύμπια δώματ' ἔχοντες* A 18. — ὑπὸ ὄρος: *up under the mountain.*

604. Αἰπύτιον: *of Aepytus.* For the use of the adj., see on Νηληϊΰ. Aepytus, son of Elatus, was an old Arcadian hero whose descendants reigned long in Arcadia. His mound, which in the time of the early Roman emperors still rested on its circle of stones, reminds scholars of the German graves of the Huns. — ἵνα: *sc. εἰσίν.* For the omission of the copula in a rel. clause, *cf. A 547.*

605. Ὀρχομενόν: to be distinguished from Minyan Orchomenus 511.

608. Στύμφηλον: famous for its lake (which has a subterranean channel that comes to the surface and empties into the sea near Argos), and for the labor of Heracles in killing the birds here.

610 f. ἐν νηὶ κτλ.: *cf. 509.*

614. θαλάσσια ἔργα: *cf. πολεμῖα ἔργα* 338. — Arcadia, alone of the countries of Peloponnesus, touched the sea at no point. *Cf. praetor Achaeorum [Philopoemen] . . . rudis in re navali erat, Arcas, mediterraneus homo, Livy xxxv. 26.*

615–624. *The Eleans.*

615. Βουπράσιον: the 'whole and part' are often thus united, *cf. 632, 'Peter and the Apostles,' Acts v. 29.*

616. ὅσον ἐφ': *i.e. ἐφ' ὅσον.* Const. with ἐντὸς ἐέργει *encloses, bounds.* Lit. *to as far, i.e. as far as.* *Cf. Γ 12.*

620. ἡγησάσθην: *took the lead.* Aor. as 678, 864, 867, 870. *Cf. ἦρχε was leader.*

621. ὁ μὲν: *i.e. Amphimachus.* — Εὐρύτου: not to be confounded with Eurytus of 596. — Ἀκτορίων: here of the grandsons of Actor. See § 39 m.

624. Αἰγυιάδαι: Augeas was the king of Elis whose stables have become proverbial. See on 660.

625–644. *The Western Islands and Aetolia.* **625–630.** *Dulichium.*

625. οἱ δέ: *sc. ἦσαν.* — The poet places Dulichium and the other Echinades (which lie off the mouth of the Acheloius) far to the south of their real position, off the coast of Elis. — ἐπράων: the position of the adj. indicates that it is to be construed with Ἐχινάων, with which νήσων is in apposition.

626. ναλοῦσι: *lie, lit. dwell.* — πέραν ἁλός: *i.e. separated from Elis by the sea.*

629. **δς**: i.e. Phyleus. — **πατρί**: i.e. King Augeas.

631–637. *The forces of Odysseus.*

631. **Κεφαλλήνας**: the common name for the subjects of Odysseus.

632. **ρά**: namely, to wit. The relative sentences are virtually in apposition with **Κεφαλλήνας**. — **Ἰθάκην καὶ Νήριτον**: see on **Βουπράσιον** 615. — **εἰνεσέφυλλον**: lit. *leaf-shaking*, as if the mountain caused what it suffered.

635. **ἤπειρον**: refers to Leucadia and Acarnania, which were conquered by Laertes. — **ἀντιπέραια**: neut. adj. as substantive. *The opposite coast* in Elis where the Ithacans had herds. Odysseus himself had on the mainland twelve herds of cattle, as many flocks of sheep and of goats, and as many droves of swine.

636. **Ὀδυσσεύς**: see on A 138. — **Διὶ κτλ.**: Odysseus is freq. called **πολύμητις** and **πολυμήχανος**.

637. **δωδέκα**: a small number in comparison with the 40 ships of Dulichium, 630, or the 80 ships of Diomed,* 568. The same number of Odysseus's ships is mentioned in the *Odyssey*. See § 9 d. — **μυλοπάρηοι**: *red-cheeked*. Their bows (*cheeks*) were painted with vermilion. On the other hand, cf. 170 and ι 482, where the ship of Odysseus is called **κνανόπρωρος** *dark-prowed*. — The forces of Odysseus are the fifteenth in the enumeration of the 29 contingents. Corresponding to this position, these ships are said to be at the middle of the line.

638–644. *The Aetolians.*

640. **Καλυδῶνα**: on a shoulder of Mt. Aracynthus. It was famed for the Calydonian Hunt of the boar that was killed at last by Meleager.

641. **γάρ**: introduces the explanation why Thoas was in command, and not Oeneus or one of his distinguished sons, Tydeus (see on 563) or Meleager. — **ἦσαν**: *were living*.

642. **αὐτός**: i.e. Oeneus. — **ξανθός**: see on Γ 284. — **Μελέαγρος**: the most distinguished of the sons of Oeneus.

643. **τῷ**: i.e. Thoas. — **ἐπὶ**: construe with **ἐτέταλτο**. — **πάντα**: *everything*, explained by **ἀνασσεύμεν** in apposition with it; i.e. the whole command. — **Αἰτωλοῖσιν**: dative of interest, cf. A 180, 231.

645–680. II. *The islands in the southern part of the Aegean sea.*

645–652. *The Cretans.*

645. **Κρητῶν**: this includes all the mixed population of the extensive island. — The cities here mentioned all lay in the interior of the island, at the foot of Mt. Ida. — **Ἰδομενεύς**: see on 405.

646. **Κνωσόν**: the principal city of the island. — **Γόρτυνα**: the Cretan city next to Cnossus in importance. Here in 1884 was discovered a long inscription (probably of the fifth century B.C.) containing a code of laws. — **τοιχίσσαν**: cf. 559.

647. Μίλητον: this city gave colonists and name to the Ionian Miles. — ἀργινόντα: cretosum, *chalky*, as 656. The town was situated on chalk cliffs.

648. Φαιστόν: southwest of Gortyna; birthplace of the poet and prophet Epimenides. There half of the ships of Menelaus were wrecked.

649. ἄλλοι: made prominent before the rel. clause. — ἱκατόμπολιν: a round number, *cf.* 449. *Cf.* centum urbes habitant magnas, uberrima regna Verg. *Aen.* iii. 106.

650. ἄρα: recurs to 645.

653–670. *The Rhodians.*

653. ἦς τε μέγας τε: two essential qualities of a hero; see on μέγας 816.

655. δῶ: const. with κοσμηθέντες, *divided* in three parts. The Rhodians dwelt acc. to tribes (καταφυλαδόν, 668), in their three cities. Pindar tells in greater detail the story of the settlement of the island, and calls it τριπόλις νῆσος.

656. Δῖον: famed for its worship of Athena and Heracles. From this name came that of Lincoln (Lindum colonia).

658. This episode is intended for the glorification of the Rhodians. — βίη Ἡρακλείη: periphrasis for all cases of Ἡρακλῆς, which was not suited to the verse. For the periphrasis, *cf.* 851, Γ 105; see § 16 d.

659. Ἐφύρης: the seat of King Augeas (see on 624).

660. πέρσας: *sc.* when he made his expedition against Augeas to avenge the wrong done him in withholding the reward for cleansing the stables.

661. τράφη: intransitive, *grew up*. Construe with ἐπεὶ, *when he had grown up*. — ἐνὶ μεγάρῳ: *i.e.* in his father's house at Tiryns. — ἐνί: for the length of the final ι before the following μ, see § 59 h.

662. αἰνέκα: refers to the preceding ἐπεὶ κτλ. — φάλον: evidently only as a standing epithet here. — μήτρῳα: brother of Alcmena, son of Alec-tryon. — κατέκτα: 'in a burst of anger,' says Pindar; by accident, acc. to another tradition.

663. δῖον Ἄρης: see on 540.

664. ὃ γέ: for its position in the second member of the sentence, see on Γ 409.

665. βῆ φεύγων: *set out in flight*, *cf.* 71; see on A 391. The participle indicates the manner of his going; — *as a fugitive*, since he feared the vengeance of the relatives. 'A life for a life,' was the old Greek law; but sometimes a fine was paid. Flight from the country was frequent, as in the case of Tydeus (see on 563), and of Patroclus (see on A 307).

667. ἐς Πόδον ἔειν: this is an anachronism. Even the Dorian migration into Peloponnesus followed the fall of Troy by 80 years. — ἄλγεα πόνον: *with sorrow*. Const. with ἀλώμενος.

668. τριχθαί: *cf.* τρίχα 665; see § 30 i. — καταφυλαδόν: equiv. to κατὰ φύλα 362. See on 655.

669. ἐκ Διός: see on 33.

670. καὶ σφιν κτλ.: an independent sentence illustrating φάληθεν. — κατήχεω: *poured down* upon them. This indicates the abundance of their wealth. This expression seems to have given rise to the later myth that Zeus literally rained gold upon the island.

671–675. *The forces of Nireus*. The smallest contingent of all.

671. Νιρέης: mentioned only here in Homer. He is celebrated as a pattern of beauty. Lucian invents a dialogue between him and Thersites. — For the repetition of his name ('epanalepsis'), *cf.* 838, 850, 871; see § 16 b. Such repetitions served to chain the attention of the hearer. — Σύμηθεν: a small island, off the Carian coast, north of Rhodes. A Dorian colony like the islands of 676 ff.

672. The names of Nireus's parents are significant.

673. κάλλιστος: predicate. See on 216.

674. ἄλλον: see on A 505.

675. ἀπαδινός: the opposite of κρατερός.

676–680. *The Sporades*.

676. Κράπαθον: Κάρπαθον, *cf.* καρδίη and κραδίη. See § 31. Carpathus is an island between Rhodes and Crete which gave its name to the Carpathian sea.

677. Κῶν: elsewhere Κόως in Homer. An island off Cnidus and Halicarnassus. — Εὐρυπύλοιο: king of Cos. He was slain by Heracles on the latter's return from Troy. His daughter Chalciope bore to Heracles a son Thessalus, 679. — Καλέδνας: small islands near Cos.

678. Φεῖδιππος, Ἄντιφος: not mentioned elsewhere in the *Iliad*.

680 = 516.

681–759. III. *Northern Greece*. See on 494 ff., p. 84.

681–694. *The forces of Achilles*.

681. νῦν αὖ: *but now*; a transition to the forces of Northern (Thessalian) Greece. This verse forms a general prelude and announcement for what follows. — τοῖς: ἐρέω hovers before the mind, *cf.* 493. — τό: dem., *that*. — Πελασγικόν Ἄργος: *i.e.* Thessaly. See on A 30. Thessaly is represented as being more important in Homeric than it was in historical times.

683. Φθίην: home of Peleus and Achilles, *cf.* A 169. In the valley of the Spercheüs. — καλληγύναικα: this epithet appears only in the accusa-

tive. The inflection of the adjective seems to be attracted to that of the noun *γυνή*.

684. *Μυρμιδόνες*: cf. A 180, 328.

685. *τῶν*: see on 576. — *πεντήκοντα*: Achilles arranged his men in five divisions with five commanders. Each of his ships was manned by 50 men, who (like all the rest) on their arrival at Troy served as soldiers.

686. *πολέμοιο δυσηχέος*: cf. *fremituque sequuntur* | *horrissono* Verg. *Aen.* ix. 54 f.

687. *οὐ γὰρ κτλ.*: *for there was no one, etc.* — *ἐπὶ στίχας*: *into ranks, so as to form ranks.* — *ἤγγισαυτο*: potential opt. without *ἀν*, after *οὐ γὰρ κτλ.*

688. *ἐν νήεσσι*: i.e. in the camp. See on A 12.

689. *κούρης*: causal genitive, cf. 694; see on A 65. — *Βρισηίδος*: see on A 184, 348.

690. *ἔξιλετο*: i.e. received as his *γέρας ἐξαίρετον*. See on A 124.

691. *Δυρηγασόν*: Briseis tells of its capture and destruction, T 290 ff. See on A 125. — *Θήβης*: see on A 366.

692. *καὶ δ' ἔβαλεν*: a change to the finite const., after the participle *διαπορθήσας*. Cf. Γ 80; see § 11 f. — *Μύνητα*: king of Lyrnessus, and (acc. to the later story) husband of Briseis.

694. *τάχα*: Achilles is reconciled with Agamemnon, goes forth to battle, and kills Hector, on the 27th day of the action of the *Iliad*, five days after the events narrated in this Second Book. See § 7 q.

695-710. *The forces of Protesilaus.*

695. *Πύρασον*: named from the wheat (*πυρός*) which abounded in the region. — *ἀνθεμόεντα*: see on 508.

696. *Δήμητρος τέμενος*: *consecrated field of Demeter*. In apposition with *Πύρασον*, cf. 506, 592. This afterwards gave to Pyrasus the name *Δημήτριον*. — *μητέρα μῆλων*: Mt. Ida is called *μητὴρ θηρῶν*, @ 47.

697. *ἄγχιστον*: this epithet would fit the other cities also. — *λεχεποίην*: *grass-bedded, grassy*.

698. *Πρωτεσλαος*: he was the first to fall in the war. The name is significant, cf. 702. High honors were paid to him at Elaeus in the Thracian Chersonese, down to the time of the Persian wars. His ship was the centre of the fiercest conflict when Hector forced his way to the ships of the Greeks, and it was half consumed by fire before Patroclus appeared with the Myrmidons, and repulsed the Trojans. See § 7 m, n.

699. *ἔχεν κάτω κτλ.*: *held down, covered*. He was in the realm and power of the dark earth.

700. *ἀμφιδρυφής*: women tore their faces in mourning. — *Φυλάκη*: dat. of place.

701. ἡμιτελής: *half-finished*. He left home for the war before he could complete his house. He had hardly begun life for himself when he was killed. — Δάρδανος ἄνθρωπος: *a Dardanian warrior*. Acc. to the later amplified form of the story, this was Hector; but Homer does not call any Trojan Δάρδανος, though the Dardanians were included among the Τρῶες.

703. οὐδὲ μὲν οὐδὲ κτλ.: as 726. The repetition of the negative gives it great weight. The first negative belongs to the whole sentence, the second is to be construed closely with οἱ, — neque vero ne hi quidem. — πῶθ' ὅν γε μὲν [μὴν]: lit. *they missed him indeed*, equiv. to καὶ ποθοῦντές περ ἄρχόν. The word before γε μὲν is made prominent and always forms an 'adversative asyndeton' (see § 15 c). The English idiom introduces such a clause by *yet, but*. — ἄρχόν: i.e. their former leader.

704. σφίτας: monosyllabic, see § 25. — Ποδάρκης: leader of the Phthians.

705. Φῦλακιδας: with ὕ, but Φύλακη 700; cf. Πριάμειδος 817 with Πριάμων Γ 146; see § 59 e.

707. πρότερος: cf. προγενέστερος 555.

708 f. Only another form of 703. — οὐδὲ τι: *but in nothing*.

711–715. *The kingdom of Eumelus*.

711 f. Φεράς, Βοίβην κτλ.: cities on the peninsula of Magnesia and in the southeastern part of Pelasgiotis. — παρὰ: for the locative ending, cf. ὑπαί 824.

712. Ἰασκόν: famed as the chief seat of the Thessalian Minyae (see on 511), the capital of King Pelias, and the native city of Jason, the leader of the Argonautic expedition.

714. ὕπ' Ἀδμήτῃ: const. with τέκε, cf. 728, 742, 820. — For the repetition of the name, cf. 636, 655, 691.

715. Ἀλκηστis: her devotion to her husband, which led her to die for him, became proverbial. This death is the theme of the *Alcestis* of Euripides.

716–728. *The forces of Philoctetes*.

718. τῶν δέ: antecedent of οἱ δέ 716. When the relative clause precedes, the apodosis often has δέ, as here. — τόξων ἐν εἰδέας: as 720 and freq., οἶδα *am skilled in* is followed by the genitive.

719. ἱπταί: the warriors were the oarsmen.

720. ἐμβέβασαν: *had embarked*; see on 351, 509. The preposition is repeated in ἐν ἐκάστη. — ἵψι μάχεσθαι: infinitive of result, *so as to (so that they could) fight, etc.* See on A 8.

722. Δήμνῃ: the Achaeans landed at Lemnos on their voyage to Troy and received hospitality from King Euneüs. They sent slaves thither

for sale, and received wine thence. — The repetition of the preposition gives to ἐν Λήμνῳ some independence from ἐν νήσῳ.

723. ὀλοόφρονες ἔδρου: construe with ἔλακῃ, ablatival genitive, *from the cruel water-snake*. See on 396. The wound not only disabled Philoctetes but rendered his presence odious to his comrades.

724. τάχα δὲ κτλ.: the Catalogue contains several such references to events which do not fall within the time of the action of the *Iliad*, cf. 690 ff., 699 ff. — A prophet declared that Troy could be taken only with the help of the arrows of Heracles that Philoctetes had in his possession. Acc. to Sophocles in his tragedy *Philoctetes*, the hero was brought from Lemnos to Troy by Odysseus and Neoptolemus (son of Achilles). No other allusion to this story is found in the Homeric poems. Philoctetes reached home in safety at the close of the war. See § 9 a.

725. Ἀργεῖοι παρὰ νηυσί: parenthetical, in a kind of apposition with the subject of ἐμῆλλον. — Φιλοκτήτας: construe with μνήσεσθαι.

726 = 703.

727. Ὀϊλῆος: father of the lesser Ajax, 527.

728. βᾶ: points back to the preceding verse, cf. 650, 742.

729-733. *Forces of the Asclepiads.*

729. Τρίκην κτλ.: cities in Western Thessaly, in Hestiaeotis. At Tricca was one of the oldest sanctuaries of Asclepius, and the home of the king. — κλωμακώσσαν: it lay on the steep slopes of Mt. Pindus.

731. Ἀσκληπιῶν: better written as Ἀσκληπιόω. See on 518.

734-737. *Forces of Eurypylus.*

735. λευκὰ κάρηνα: *gleaming heights*, lit. *white heads*; cf. 739. See on 117.

738-747. *The forces of Polypoetes.*

738 f. Ἀργισσαν κτλ.: cities of the Lapithae (see on A 263), in the western part of what was Perrhaebia in later times.

739. Ὀλοοσσόνα: the most important city in Perrhaebia. — πόλιν λευκὴν: *sc.* because of its chalk cliffs.

741. Πειριθόωιο: see on A 263.

742. κλυτός: as feminine. See on 77.

743. ἡματι τῷ ὅτι: see on 351. — φῆρας: see on A 268.

744. Πηλίου: Mt. Pelion, south of Mt. Ossa, was celebrated in mythology as the home of the centaurs, esp. of Cheiron (δικαΐστατος Κενταύρων) who trained the youthful Achilles.

745. οὐκ οἶος: construe with ἡγεμόνευε 740. — ἅμα τῷ γε κτλ.: no conj. connects this with οὐκ οἶος, since it is in a kind of apposition with it (see § 15 b), expressing more fully the thought of the first words of the verse (see on οὐλομένην A 2).

746. *ὑπερθέμιοι*: in a laudatory sense. — *Καυκείας*: cf. A 264.

748-755. *Aenianians and Perrhaebians*.

750. *οἰκί' ἔθεντο*: built their homes.

751. *ἀμφί*: on the banks of. — *ἔργα*: tilled fields.

753. *ἀργυροδίη*: silver-eddying, because of the white waves and eddies of the turbid Penēus, where the clear Titaesius empties its stream into it. The swift current makes it possible to distinguish for a time the waters of the two streams.

754. *ἀλλὰ τε*: see on A 82. — *ἡγέρ' ἑλαιον*: refers to the water of the one stream flowing above the other.

755. *ὄρεον δαιμό*: explained by its appos. *Στυγός*. — This introduces a mythical explanation that gives a miraculous quality to the water. — *Στυγός*: limits ἵδατος. — *ἀπορροή*: branch of the water of the Styx, as the Cocytus also is said to be. This mysterious connection with the Styx (a stream with a high fall, in Arcadia) was imagined prob. because of its violent current.

756-759. *The Magnesians*.

757. *Πηνειόν*: the most important river of Thessaly. It flows into the sea through the beautiful vale of Tempe, between Mts. Olympus and Ossa.

758. *Πρόθοος θεός*: the poet puns upon the name, see § 13 c.

760-785. *Conclusion of the Catalogue of the Achæan forces*.

760. Cf. 487.

761. *τίς τ' ἄρα*: cf. A 8. — *δ'χ' ἄριστος*: see on A 69. — *ἔννεπε*: see on 484.

762. *αὐτῶν κτλ.*: cf. 466. — *ἅμα ἔποντο*: cf. A 158.

763. *μέγα*: adv., see on A 78. — *Φηρητιάδας*: Admetus. Cf. 713 ff. Or this name may be given to Pheres's grandson Eumelus, see on 621. In the funeral games in honor of Patroclus, these mares of Eumelus would have won the race but for an accident. — This statement is subject to qualification below, *ὅφρ' Ἀχιλεὺς μῆνιεν* 769, 764-767 being parenthetical.

764. *Ἐύμηλος*: see 714. — *ποδόκειας*: this and the following epithets are attracted to the construction of the relative clause. — *δρμηθας*: for the length of the last syllable, see on *κακὸν ὥς* 190.

765. *σταφύλη ἕωςας*: like to a plumb line, "straight as an arrow." — *ἐπὶ νῶτον*: along, over the back, cf. 308.

766. *ἐν Πηλείῃ*: prob. the region of Phœræ where Apollo served Admetus as herdsman. Angry at the death of Asclepius, Apollo had killed the Cyclopes of Zeus, and as a punishment was sent to serve a mortal. See Euripides's *Alcestis*, *ad init.* Apollo retained his interest in these mares.

767. φόβον κτλ.: the *flight of Ares* attends them. For the ablative genitive, see on 396. φόβος in Homer does not mean mere *fright*, see § 17.

768. αἵ: marking the contrast with ἵπποι μέν 763; cf. αὐτε A 237, αὐτάρ A 51, 127, 383.

770. ἵπποι: these were immortal steeds, sired by Zephyrus, and given by Poseidon to Peleus. — φορέσκον: *drew*; the Homeric heroes did not ride on horseback. Thus ἵπποι often stands for *horses and chariots*. Cf. 554.

771. ἐν νήεσσιν: cf. 688 f. This noun receives the epithets of ships, although it means *camp* here.

772. ἀπομηνίσκας: *giving vent to his wrath away* (ἀπό) from the battle-field. Equiv. to ἀπεὼν μηνίσκας.

773. λαοί: in contrast with ὁ μέν 771, *their leader*.

774. δίσκοισιν: this contest was not unlike the modern 'putting the shot.' The prize was given to him who hurled the discus furthest. — αἰγανέησιν: dat. of means with ἰέντες.

775. παρ' ἄρμασιν: i.e. where they had been tied when released from the yoke; in contrast with ὑφ' ἄρμασι, where the horses are *under the yoke* before the *chariot*. — ἱκαστος: appositive, as A 606.

776. ἀλεθρεπτον: *grown on moist meadows*. — The Homeric horses were fed on λωτόν (*clover*), σέλινον (a kind of *parsley*), κύπριον (a fragrant marsh plant), and on κριὶ λευκόν (*white barley*), πυρός (*wheat*), and ὄλυναι or ζευαί (*spelt*).

777. εὖ πεπυκασμένα: *well covered*, away from the dust. — κέτρο: *lay*. When chariots were out of use, their wheels were sometimes removed. But κείμεαι is often perf. pass. of τίθημι. — ἀνάκτων: *of the masters* (const. with ἄρματα). — I.e. Achilles and his lieutenants (see on 685). The λαοί did not fight ἀφ' ἵππων.

778. οἱ δέ: i.e. the λαοί and ἄνακτες. — ποθέοντες: cf. 703.

779. φοίτων [ἐφοίταον, ἐφοίτων] κτλ.: *wandered to and fro*.

780. Return to the narrative which was interrupted by the Catalogue (484). But while, at 476, the leaders are busy in arranging their troops, here they are represented as already moving forward for the attack. — οἱ δέ: i.e. the Achaeans. — ὥς εἴ τε κτλ.: *as if the earth were devoured* (lit. *pastured off*) *by fire*. The opt. is used to express a mere conception of the mind. The comparison relates to the gleam of the armor and weapons, cf. 455 ff.

781. "The earth trembled as from an earthquake." — Διὶ ὧς: sc. στεναχίζεα, *groaned as it groans under Zeus, under the power of Zeus*. ὑπὸ ποσσὶ 784 corresponds to this. — Διὶ: for the length of the ultima, see on ὄρνιθας 764, and cf. Διὶ 636.

782. *χωρόν*: "in his wrath." An instance of the exhibition of this anger follows. — *εἰτε* τε: with hypothetical subjunctive. — *ἀμφὶ Τυφώϊ*: a mighty giant, symbol of volcanic power. He opposed Zeus, but was overcome by the thunderbolt, and was buried under a mountain. From this he belches forth fire. When he attempts to rise, he causes earthquakes; then Zeus smites with his lightning the earth *about Typhoeus*, i.e. the earth, that which covers him. Pindar, in his first Pythian ode, represents the monster as lying under Mt. Etna, and extending to Mt. Vesuvius. — Cf. 'In bulk as huge | As whom the fables name of monstrous size, | . . . Briareos [A 403] or Typhon, whom the den | By ancient Tarsus held,' Milton *Par. Lost* i. 196 ff.

783. *ἐν Ἀρίμοις*: in the land of the Arimi, in Cilicia. This belongs to the so-called 'earthquake belt.' Cf. *durumque cubile | In arime Iovis imperiis imposta Typhoeo* Verg. *Aen.* ix. 715 f. — *ἐνός*: couch.

784. Cf. *scuta sonant pulsuque pedum conterrita tellus* Verg. *Aen.* vii. 722.

785. *διέπρησεν*: intrans., *advanced*. — *πεδίοις*: local gen., *on the plain*; cf. 801. The acc. is used with no essential difference of meaning, A 483.

786-877. *The forces of the Trojans.*

786. *ποδήνεμος*: Iris is *δελλόπος storm-footed*. — *ἁκία* [ᾠκεία]: for the inflection, see § 38 b.

787. *πᾶρ Διός*: const. with *ἦλθε*.

788. *ἀγορὰς ἀγόρευον*: *were holding an assembly*, cf. *πόλεμον πολεμίζεν* Γ 435. — *ἐπὶ Πριάμοιο θύρῃσιν*: *at the gates of Priam*; i.e. before the palace, where acc. to oriental custom the king sat in judgment. Cf. 'Judges and officers shalt thou make thee in all thy gates,' *Deut.* xvi. 18.

789. *πάντες*: i.e. *all* the nobles. It is limited by the circumstances of the case. — No special *βουλή* (cf. 53) of the Trojans is mentioned.

790. *προσέφη*: sc. *μὲν* (referring to Priam), as 172. Cf. 795.

791. *φθογγήν*: at first only the similarity of voice receives prominence, in close connection of thought with *προσέφη*. But here, as in the other cases, a transformation of the whole person is to be assumed; hence *ἔκτισμένη* 795 without the addition of *φθογγήν*. The contents of the speech, however, cause Hector to recognize the goddess, 807:

792. *ποδοκίησι κτλ.*: equiv. to *ποσὶ κραιπνοῖσι πεποιθός*. For the plural, cf. *προθυμίῃσι* 588.

793. *τόμβῃ κτλ.*: *on the top of the mound*. This mound of Aesyetes was at the extremity of the ridge south of Ilium Novum.

794. *δέγμενος ὀππότε*: *expectans dum*, generally followed by the aorist optative. — *ναύφιν*: ablative genitive with *ἀφορμηθεῖεν*. For the form, see § 83 a.

795. *τῷ μιν ἐιστάμενῃ*: cf. 22. — *μιν*: i.e. Priam. Construe with *προσέφη*. — This verse repeats the sum of 790 f., because of the interposed clauses.

796. *αἰεὶ τοι*: cf. A 107, 177, 541. — *φίλοι*: predicate. — *ἄκριτοι*: cf. 246. — Iris blames Priam's untimely unconcern.

797. *πόλεμος δὲ κτλ.*: contrast (paratactic, § 21 d) with *ἐπ' εἰρήνης* in time of peace. — *ἀλλαστος*: cf. 420.

798. *δὴ*: equiv. to *ἤδη*. — *πολλά*: cognate accusative with *εἰσῆλθον*. It does not differ greatly from *πολλάκις*.

799. Cf. 120.

800. *λοικότες*: *sc.* in number. Cf. 468. — Cf. 'I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore,' *Genesis* xxii. 17. — *ἤ*: in a comparison where the poet leaves the choice open.

801. *προτὶ ἄστυ*: const. with *ἔρχονται*.

802. *Ἔκτορ*: Iris turns to address Hector as the commander-in-chief, on whom above all others depends the weal of the state. — *δέ*: for the order of words, see on A 282. — *ὧδέ γε*: const. with *ρέξαι*. It refers to what follows.

803. *πολλοὶ κτλ.*: explanatory preparation for 805. For the thought, cf. 130 f.

805. *τοῖσιν*: to these. Antec. of the following relative. No conj. is used to connect this with what has preceded, since this is in a kind of appos. with *ὧδέ γε ρέξαι*. For the dative, cf. *Τρωσὶ* 810. Each is to give orders to his countrymen, as usual. This indicates the separation into tribes (accomplished 815) corresponding to that of the Greeks, 362 f.

806. *τῶν δ' ἐξηγείσθω*: and let him lead these forth, *sc.* from the city to the field of battle. — *πολιήτας*: his fellow-citizens; equiv. to *οἰσὶ περ ἄρχει*. This measure is intended esp. for the great number of Trojan allies.

807. *οὐ τι κτλ.*: by no means failed to recognize (i.e. he recognized clearly) the speech of the goddess, he recognized the goddess herself. For the 'litotes,' see on A 220, § 16 c.

808. *ἐπὶ τεύχεα*: to fetch their arms; like Attic *μετὰ τεύχεα*.

809. *πᾶσαι πύλαι*: the whole gate, — the Scaean or Dardanian gates, leading from the city to the plain. Homer does not mention any other gates of the city. — *πύλαι* is always plural in Homer, of one gate with two wings or doors.

811. ἔστι δὲ τις: a favorite Epic beginning of a description, cf. *urbis antiqua fuit Verg. Aen. i. 12.* — πόλις: disyllabic by synizesis; see § 25. The ultima is long before the caesural pause; see § 59 l.

812. ἀπένευθε: *aside*, sc. from the principal road. — περίδρομος: i.e. free-lying, lying in an open place. — ἔνθα κτλ.: see on 397.

814. ἀθάνατοι κτλ.: for the language of the gods, see on A 403. — σῆμα: such a tomb as that of 604. — πολυσκάρθμοιο: *agile*, sc. in battle. — Μυρίνης: perhaps one of the Amazons mentioned Γ 189.

815. δικάριον: see on 805; cf. 475 f.

816-877. *The Trojans and their Allies.* The force opposed to the Achaeans is composed of sixteen contingents: I. five contingents from Trojan peoples (816-839), and II. eleven contingents of allies (ἐπίκουροι, 840-877). Of the allies, three divisions come from Europe, and eight from Asia. I. Trojans from (a) Ilios, (b) Dardania, (c) Zelea, (d) Adrastea, (e) Percote etc.; II. Allies (from Europe), (a) Thracians, (b) Ciconians, (c) Paeonians; (from Asia), (a) Pelasgians, (b) Paphlagonians, (c) Halizonians, (d) Mysians, (e) Phrygians, (f) Maeonians, (g) Carians, (h) Lydians.

The catalogue of the Trojans is far less exact and detailed than that of the Achaeans; it contains no definite statements of number. The total number of Trojans and allies was 50,000, acc. to © 562 f.: 'A thousand fires were kindled on the plain, and by each sat fifty men.' Of these about 12,000 were Trojans, if 123-130 are to be interpreted literally.

816-839. *The Trojans.*

816. Τρωεὶ: in the narrower sense, the inhabitants of the city Ἴλιος. — μέγας: of stature. The Greeks were prone to believe that no man could be physically small, while mentally great. Cf. 653. — κορυθαίολος: *helmet-waving*, a mark of martial activity, cf. *et cristam adverso curru quatit aura volentem Verg. Aen. xii. 370.*

817. πλείστοι κτλ.: i.e. as the flower of the whole army.

818. μμᾶδες: *striving forward* with the lance, i.e. eager for the fray.

819. Δαρδανίων: adj. as subst.; "inhabitants of the district Dardania." Dardanus was grandfather of Tros, who gave his name to the district Τροάη (162, Γ 74); while Tros in turn was the father of Ilus, who gave his name to the city Ἴλιος and was father of Laomedon and grandfather of Priam. See p. x. of the Vocabulary. The Dardanians are second in rank to the Trojans. Elsewhere they are called Δάρδανοι. They are also called Δαρδανῖνες, and the women are called Δαρδανίδες. The name is preserved in the modern 'Dardanelles.' — αὔτε: correl. with

μέν 816, see on 768. — Ἀγχίσεω: Anchises is nowhere referred to by Homer as alive at the time of this war.

820. Αἰνείας: the hero of the *Aeneid*. He is a third cousin of Hector. He was severely wounded by Diomed, but was rescued by his mother Aphrodite, and healed by Apollo in his temple; he led one of the battalions against the wall of the Achaeans; he met Achilles, and would have been slain by him, but for the intervention of Poseidon, who saved him that the race of Dardanus might not be entirely destroyed. See p. x. of the Vocabulary. — Ἀφροδίτη: for the short first syllable, see § 59 *g a*.

821. ἐν κνημοῖσι: i.e. where Anchises had charge of the herds and herdsmen. It was one of the patriarchal customs of those times that kings and kings' sons tended their flocks on the slopes of the mountains. — θεὰ βροτῶν: note the 'antithesis.'

822. ἅμα τῷ γε: cf. 745.

823. μάχης πάσης: every kind of battle,—on foot or in the chariot, with lance or sword. For the gen., see on 718.

824. Ἢ: for the short vowel before following ζ, cf. ο before Σκαμάνδριον in 465. — Ζελεῖαν: on the frontier of Mysia. — ἵπαι: cf. παρὰ 711. — πῶδα νειάτον: i.e. the northern slope. For the acc., cf. 603.

825. ἀφνειοί: sc. because of the well-tilled farms. — πίνοντες κτλ.: this expression was often imitated. Cf. exsul | aut Ararim Parthus bibet, aut Germania Tigrim Verg. *Ecl.* i. 62 f. — μῶλαν: this epithet is applied to springs and rivers, as well as to the sea, when the surface is disturbed by breezes in such a way as to prevent a clear reflection of the sun's light.

826. Τρώες: in the broader sense,—the inhabitants of the country.

827. Πάνδαρος: he broke the truce of the Third Book, by shooting an arrow at Menelaus, Δ 89 ff.; he was slain by Diomed, E 290 ff. — καί: see on A 249. — τόξον κτλ.: i.e. Apollo gave him skill with the bow; cf. laetus Apollo | augurium citharamque dabat, celeresque sagittas Verg. *Aen.* xii. 393 f. The ancients believed that the bow of an excellent archer must be the gift of the god of the bow. The making of the bow of Pandarus, from the horns of a wild goat shot by himself, is described Δ 105–111.

828. Ἀδρήστειαν: received its name from Adrestus, 830. Like the following cities, it lay in what was Mysia in later times. — δῆμον: the country, as 547.

829. Πιττεῖαν: received its name from the neighboring pine forests; as the neighboring Lampsacus was called Πιτυσοῦσα. — Τηρεῖης: a mountainous region near Cyzicus.

830. λινοθάρηξ: perhaps as an archer. See on 529.

831. *ὡς δέω*: see on A 16. — *Περκοσίον*: he seems to have lived formerly in Percote (835); or Adrastea may have been a colony from Percote. — *περὶ πάντων*: see on A 258.

832. *ἤδεις κτλ.*: Homer knows of no professional soothsayers. Calchas (A 69), Helenus (Z 76), Ennomus (858), Melampus, Halitherses, — all are introduced as busy in different ways, in war and in peace. — *οὐδὲ*: for the lengthened ultima before the possessive pron., see § 32 c, h. — *οὐδὲ ἔασκεν*: 'resistance to pressure' is implied in the imperfect. He continually refused his consent.

833. *φθισήνορα*: a standing epithet of the battle.

835. *ἔρα*: as 522. — *Περκότιν*: Percote, Abydus, and Arisbe were cities on the south side of the Hellespont.

836. *Σηστόν*: on the Thracian Chersonese, opposite Abydus. Here Xerxes bridged the Hellespont.

838. *Ἄσιος*: for the repetition of the name, see on 671.

840-877. *The Allies of the Trojans.*

840. *Πιλασγῶν*: a part settled in Greece proper, a part must have remained in Asia Minor. They gave to many of their towns the name Larisa (*rock-citadel*). Ten towns of this name are enumerated, beside the citadel Larissa of Argos.

844 ff. The following enumeration of allies has a radial arrangement, proceeding from Troy as the centre and starting-point. Each radius ends with a *τηλόθεν* (849, 857, 877) or *τῇλε* (863) for the most distant point from Troy. I. European line (844-850). II. Northeast of Troy, on the southern shore of the Euxine sea (851-857). III. Southeast of Troy (858-863). IV. South of Troy (864-877).

844. *Θρήικας*: European Thracians, dwelling between the Hebrus and the Hellespont. — *ἤγες*: for the sing., see on 512.

845. *Ἑλλησποντος*: the Hellespont in Homer includes also the neighboring waters. — *ἐγάρροος*: *with strong stream*. It is called a *ποταμός*. No current of the Mediterranean compares with that of the Hellespont. — *ἐντὸς ἑργαί*: as 617.

846. *Κικόνων*: Odysseus destroyed their city, after leaving Troy. They are mentioned among the Thracian nations through whose country Xerxes passed.

850. *Ἄξιος*: for the repetition, see on 671. The Axios is one of the chief rivers of Macedonia, west of the Strymon. Homer applies to it the epithets *εὐρυρέεθρος*, *βαθυδίνης*. — *κάλλιστον*: pred. "Whose water is the most beautiful that" etc. The water of the Axios is now muddy.

851. Here the poet returns to Asia. See on 816-877. — *Πυλαιμένους κτλ.*: equiv. to "the shaggy-breasted Pylaemenes." For the periphrasis,

cf. 387, Γ 105. — *λάσιον κῆρ*: see on A 189. Here the epithet is transferred to the heart itself.

852. *ἐξ Ἑνεῶν*: *out of the midst of the Enetians*, where he dwelt. Equiv. to *Ἑνετῆς*. In later times these *Ἑνετοί* were called *Veneti*; they were said to have wandered to the coast of the Adriatic sea. — *ἀγοσιεράων*: the comparative ending is sometimes used in Homer with no thought of greater or less degree, but simply of contrast.

854. *κλυτά*: *magnificent*; a standing epithet.

856. *Cf.* 517.

858. *Μυσῶν*: south of the Propontis, east of the Aesepus, towards Bithynia.

859. *οὐκ*: placed emphatically before *οἰωνοῖσιν*, with reference to the preceding *οἰωνιστής*. *Cf.* *gratissimus augur*; | *sed non augurio potuit depellere pestem Verg. Aen. ix. 327 f.* — *οἰωνοῖσιν*: *by omens*, from the flight of birds. See on A 69.

860. *ὑπὸ χερσὶ*: *ὑπό* with the dat. is freq. used by Homer where the Attic used *ὑπό* with the genitive. See § 19 *f.* — *Διακίδεο*: for the use of the patronymic, see on 621.

861. *ἐν ποταμῷ*: as 875. The story of the general slaughter by Achilles in the bed of the Scamander is told in Φ 17 ff. — *θεῖ περ*: *just where*.

862. *Φρύγας*: *sc.* on the river Sangarius. They were famed for their chariots and their vineyards, Γ 184 ff. They had commercial relations with the Trojans. Vergil calls the Trojans Phrygians, but this is not Homeric, *cf.* *alma Venus Phrygii Simoentis ad undam Verg. Aen. i. 618.* — *Ἀσκανίος*: Homer knows of no son of Aeneas. The boy Ascanius was invented later as a companion-piece to Hector's son Astyanax.

863. *Ἀσκανίης*: in Bithynia, on a lake of the same name on which lay also the later Nicaea. — *μέμασαν δέ*: instead of a partic. or rel. clause, see 21 *d.* — *ἴσμεν*: local dative. Synonymous with *μάχη, πόλεμος, δημοτής*.

864. *Μηῖοσιν*: later called Lydians. They inhabited an attractive land, and were equipped with chariots; they traded with the Trojans; and their women were skilled in purple dyeing. — *ἡγησάσθην*: see on 620.

865. *Γυναῖη λίμνη*: *i.e.* the nymph of that lake, *cf.* *νύμφη νηῖς Z 21.* All of these nymphs belong to Western Asia Minor, which was thought to be their favorite abode.

866. *καί*: *also*, marks the agreement with 864. See on 74.

867. *βαρβαροφώνων*: *rough-voiced*, refers to the harshness of their dialect. The word *βάρβαρος* for *non-Greek, foreigner*, is not found in Homer, just as the poet has no one word for 'all Greece.' — No one in Homer

has any difficulty in conversing with another of a different country. Greeks, Trojans, and Lycians all seem to speak the same language.

868. Μόλητρον: this old Carian city became the largest Ionian city and the mother of 80 colonies, but lost much of its importance in the insurrection against the Persians, 494 B.C.

869. Μυκάλης: at the foot of this mountain the Persians were defeated, 479 B.C.

870. ἄρα: *so, as I said*, refers back to 867.

871. Νάσσης κτλ.: repeated from the preceding verse, in the reverse order. See on 671.

872. δς: refers to the principal person, Νάσσης 867. — **καί**: marks the agreement with ἀγλαὰ τέκνα 871, *cf.* 866. — χρυσὸν ἔχων: *with gold ornaments*, prob. the gold spirals used in fastening his long hair. χρυσόν here cannot refer to gold armor such as that of Glaucus, Nestor, or Achilles, since that was an honor and no reproach. Nastes was the Trojan Nireus (671 ff.). — ἥντις κόρη: *like a vain girl*.

873. νήπιος: see on 38.

874 = 860.

876. Σαρπηδών: second only to Hector; the bravest leader of the allies, regarded by the Trojans as ἔρμα πόλης II 549 *prop of the city*. He was son of Zeus and Laodamia, Bellerophon's daughter, Z 198 f. See p. x. of the Vocabulary. He led in the attack on the Achaean camp, M 101, 292 ff., 397 ff. He was slain by Patroclus, II 480 ff. At the command of Zeus, Apollo bathed his corpse, anointed it with ambrosia, and gave it to the twin brothers, Sleep and Death, to convey to Lycia, II 667 ff. — Γλαῦκος: Glaucus tells of his race, Z 145 ff. He was first cousin of Sarpedon and grandson of Bellerophon, descended from Sisyphus of Corinth. He is associated with Sarpedon in the battles. He has a famous meeting with Diomed, Z 119 ff. He was wounded by Teucer, M 387 ff. The honors received by the two Lycian heroes at home, are enumerated by Sarpedon, M 310. — The name 'Lycia' is given by the poet also to the district from which Pandarus (827) comes, *cf.* E 105. From those Trojan Lycians, the Southern Lycians of Sarpedon are to be distinguished.

877. Ξάνθον: mentioned also E 479, M 313; to be distinguished from the Trojan river ὃν Ξάνθον καλέονσι θεοί, ἄνδρες δὲ Σκάμανδρον Y 74.

THIRD BOOK OF THE ILIAD.

Instead of the general battle which was to be expected from the preparations of the Second Book, a duel is fought between Menelaus and Paris. This duel is intended by the combatants to put an end to the entire war.

In the Third Book, the poet gives to his hearers a view of the state of affairs in Troy, as the preceding Books had taught of the relations existing between the Achaeans, both leaders and men.

1-75. *The advance of both armies. Paris and Menelaus meet. Hector's rebuke and the answer of Paris.*

1-14. *A transition to the scene of the approaching conflict.*

1. This verse refers to B 476, 815. — *ἑκαστοι*: i.e. the separate divisions of each army. The singular would have been used of individuals. See on A 606.

2. *Τρῶες*: i.e. Trojans and their allies. — As B 826, not as B 816. — *κλαγγῇ κτλ.*: with clamor and outcry. One idea, expressed for emphasis by two synonymous nouns. Cf. A 492, B 339. See § 12 d. — *δρῖδες ὡς* cf. B 764, and see on B 190. This comparison is made definite by a special illustration. — The Achaeans silent in the consciousness of their power are contrasted with the noisy Trojans. Elsewhere also the Trojans are represented as exercising less self-restraint, as less disciplined than the Greeks. When the strife is renewed, Δ 429 ff., the Achaeans advance in solemn silence, while the Trojans come to meet them with the noise of a flock of sheep.

3. *ἤντα*: see on B 87. — *οὐρανόθι πρό*: the adv. *πρό* makes *οὐρανόθι* more definite. To the observer, the sky seems to be behind the cranes in their lofty flight. See on B 456. — Cf. *quales sub nubibus atris | Strymoniae dant signa grues, atque aethera tranant | cum sonitu, fugiuntque notos clamore secundo Verg. Aen. x. 264 ff., 'As multitudinous on the ocean line | As cranes upon the cloudless Thracian wind,' Shelley Hellas.*

4. *ἐπεὶ οὖν*: as A 57. — *χειμῶνα*: cf. *γέρανοι δὲ φεύγουσαι χειμῶνα τὸν ἐν τῇ Σκυθικῇ χώρῃ γινόμενον, φοιτοῦσι ἐς χειμασίην (winter quarters) ἐς τοὺς τόπους τούτους (i.e. of the Nile) Hdt. ii. 22, quam multae glomerantur aves, ubi frigidus annus | trans portum fugat, et terris immittit apricis Verg. Aen. vi. 311 f. — φύγον*: for the *gnomic aor.* in comparisons, cf. 10, 23, 33; see § 14 f.

5. *κλαγγῇ*: contains the real point of the comparison; 6 f. are added simply to complete the picture. See § 14 a. — *ταί γε*: repeats the subject,

αἷ τε 4. See on A 97. — ἐπὶ κτλ.: toward the currents etc., i.e. toward the South. See on A 423.

6. ἀνδράσι: made prominent in contrast with the cranes. ἀνὴρ often stands in attributive connection with nouns, cf. ἄνδρες στρατιῶται, ἄνδρες ἀδελφοί, κτλ. See on B 474. — Πυγμαλίοισι: these Lilliputians (lit. *Fistlings*) on the southern shore of the Mediterranean, were attacked yearly by the cranes, acc. to the common story. — Cf. 'that small infantry | Warr'd on by cranes,' Milton *Par. Lost* i. 575. — φόνον κτλ.: cf. B 352.

7. ἡμέραι: see on A 497. I.e. on the day after their arrival in the land. — κακὴν: destructive, as A 10. — Sc. to the Pygmies. — ἔριδα κτλ.: offer (lit. *bring forward*) strife.

8. οἱ δ' ἄρα: correlative with Τρῶες μὲν 2. — ἔσαν σιγῇ: cf. οὐ γὰρ κραυγῇ ἀλλὰ σιγῇ . . . καὶ ἡσυχῇ . . . προσῆσαν Xen. *An.* i. 8. 11. — μέγα πνέοντες: see on B 536. — Cf. 'Thus they | Breathing united force with fixed thought | Moved on in silence,' Milton *Par. Lost* i. 559 ff.

9. ἐν θυμῷ: emphatic. In heart, though they did not shout. Cf. B 223.

10. ὅτε: generally a temporal particle; here a comparative conj., as, like ἤντε 3. — "As the South wind veils the mountain tops with mist."

11. οὐ τ. φάσιν κτλ.: sc. since the shepherd on the mountains in a thick mist cannot easily watch and guard his flock. — νυκτὸς ἀμείνω: perhaps because the sheep were usually shut up in their fold at night.

12. τόσσον, ὅσον: acc. of extent, with ἐπὶ, cf. B 616. — τέ, τέ: these mark the correlation of the clauses; see on A 82. — Distances are thus measured in Homer: as the cast of a spear, or of a discus, or of a shepherd's crook, or a bow-shot, or a furrow's length, or the reach of the voice.

13. ὡς ἄρα κτλ.: as B 784.

14 = B 785.

15. A formula which, in close connection with what has preceded, introduces the single combat of two warriors. — σχεδὸν ἦσαν: were near each other. For the use of the adverb, see on A 416. — ἐπ' ἀλλήλοισιν: const. with ἰόντες. For ἐπὶ in hostile sense, cf. 132; see on A 382.

16. Τρῶσιν: for the Trojans. — Ἀλέξανδρος: the Greek name of Paris, and used four times as freq. as the other. — θεοειδής: this epithet is given him because of his personal beauty. Cf. 39, 44 ff., 55, 64.

17. παραλήν: adj. as substantive. See on A 54. As a light-armed warrior (he was eminently a bowman), he wore no armor, and thus has a panther's skin on his shoulders. See on B 43.

18. αὐτόρ: on the other hand. This gives prominence to δοῦρε, since the spears do not belong properly to the archer's equipment, which has just been described. — δοῦρε δῶα: i.e. one in either hand. Cf. 338. For

δύω with the dual, see on A 16. — *κακορυθμένα κτλ.*: *helmeted with bronze, i.e. bronze pointed*. For the pl. in agreement with the dual, *cf.* A 200. — *Cf.* *bina manu lato crispans hastilia ferro Verg. Aen. i. 313, laeva duo forte gerebat | praefixa hastilia ferro ib. xii. 488 f.*

19 ff. For the single combat, *cf.* ‘And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span. And he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver’s beam, and his spear’s head weighed six hundred shekels of iron; and one bearing a shield went before him. And he stood and cried unto the armies of Israel, and said unto them, “Why are ye come out to set your battle in array? Am not I a Philistine, and ye servants to Saul? Choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him and kill him, then shall ye be our servants, and serve us.” And the Philistine said, “I defy the armies of Israel this day; give me a man, that we may fight together,”’ 1 Sam. xvii. 4–10; *cum trigeminis (sc. Horatii and Curiatii) agunt reges, ut pro sua quisque patria dimicent ferro: ibi imperium fore, unde victoria fuerit, Livy i. 24; ‘Then said the doughty Douglas | Unto the Lord Percy: | “To kill all these guiltless men, | Alas! it were great pitie. | But, Percy, thou art a lord of land, | I am an earl called within my country; | Let all our men upon a parti stand, | And do the battle of thee and me,”’ Chevy Chase.*

19. *πάλλον*: parallel with *ἔχων* 17. — *προκαλιζέτο*: *challenged*; by his mien rather than by words, *cf.* 21. *προκαλιζόμενος* would make a smoother const. here, but the finite verb is used in order to give the thought more prominence; *cf.* *ἐβαλλον* 80. Thus *ἔχων* and *πάλλον* seem to be related to both imperfects. — *πάντας ἀρίστους*: in marked contrast with the yielding of Paris before Menelaus, who was not distinguished in battle. — Here the period returns to 16, since this verse explains *προμάχιν*. — Paris and Menelaus are introduced first in the action, since the two are the prime cause of the war. Their feud is private as well as public. The description of the two foes is made specially effective by the contrast of their characters.

20. *ἀντιβίον*: *cf.* *ἀντιβίην* A 278; used only of the hand to hand conflict. — *μαχίσσασθαι*: inceptive aorist.

21. 84: correl. with *μέν* 16. — *ὧς*: for its position, see on A 32. — *ἀρηίφίλος*: this epithet is generally applied as here to Menelaus. The

epithet and the name form a convenient close to the verse. See on A 7, § 58 d.

22. *προπάρουθεν ὄμλου*: sc. as *πρόμαχος*. — *μακρὰ βιβάντα*: with long strides. This gives the manner of *ἐρχόμενον*. It is here a sign of courage, for Paris was no coward. Cf. *longe gradientem Verg. Aen. x. 572*, 'Satan with vast and haughty strides advanced,' Milton *Par. Lost*, vi. 109.

23. *ὥς τε λέων κτλ.*: a comparison instead of the apod., which (with *ὀφθαλμοῖσιν ἰδὼν* as a repetition of *ὡς ἐνόησεν*) follows at 27. The gnomic aor. *ἐχάρη* contains the point of comparison; but *πεινῶν* also receives emphasis from its position and corresponds to *φάτο γὰρ τίσασθαι* 28, i.e. joy at the promised satisfaction of a passionate desire. — *ἐπὶ σάματι κύρσας*: as he happened upon the carcass of a beast just slain in the chase (cf. 26). *σῶμα* is used in Homer only of a dead body, see § 17. — Cf. *impastus stabula alta leo ceu saepe peragrans, | suadet enim vesana fames; si forte fugacem | conspexit capream aut surgentem in cornua cervum | gaudet Verg. Aen. x. 723 ff.* The aor. is gnomic, like *εὐρών* below.

24. *εὐρών*: as he found. This explains *κύρσας*, and is in appos. with it.

25. *μάλα κατεσθίει*: eagerly devours. — *γάρ τε κτλ.*: explains *πεινῶν*. — *εἰ περ ἄν*: see on B 597. — *αὐτόν*: himself, in contrast with the goat or deer.

26. *κῶνες κτλ.*: "hounds and hunters."

27. *θειοειδέα*: with synizesis of the last two vowels of the verse, as 237, 450; see § 25.

28. *τίσασθαι*: for the aor. inf. after a verb of expecting, cf. 112, 366; see G. 203 N. 2.

29. Paris was on foot, see 22. — *ἐξ ὀρέων*: equiv. to *ἐξ ἵππων* 265.

31. *κατεπλήγη*: "was filled with dismay"; not from natural cowardice, but his guilty conscience robbed him of courage, at sight of Menelaus. 'Conscience does make cowards of us all.' — *ἥτορ*: see on A 44.

33. *ὥς δ' ὅτε*: introduces a comparison, with the gnomic aorist. See § 14 e. — *τέ, τέ*: as 12. For the ε remaining short before *δρ*, see § 59 g. — *παλινωρσος ἀπίστη*: stepped back again, sc. in terror; in this lies the point of the comparison. For the pred. adj. used as an adverb, cf. *ἡέριαι* 7, *ἀντίω* A 535. — Cf. *improvisum aspris veluti qui sentibus anguem pressit | humi nitens, trepidusque repente refugit | ... haud secus Androgeus visu tremefactus abibat Verg. Aen. ii. 379 ff.*, 'False Sextus saw and trembled, | And turned and fled away; | As turns, as flies the woodman | In the Calabrian brake | When thro' the reeds gleams the round eye | Of that fell speckled snake, | So

turned, so fled false Sextus | And hid him in the rear,' Macaulay *Lays, Battle of Regillus* xv.

34. ἥτο: *below*, referring to the weakness of his knees. Const. with ἔλλαβε.

35. παρειάς: in appos. with μίν, as a 'part' with the 'whole'; cf. 438, 442.

36. καθ' ὄμιλον: *into the throng*. — ἀγερῶχων: also B 654.

37. Ἀλέξανδρος: in apposition with the subject of ἔδν, expressed here for the sake of the contrast with Ἀτρείος νιόν.

38. αἰσχροῖς: i.e. *reproachful*, cf. *δυειδείως* B 277.

39. Δύσπαρι: 'a determinative compound' (H. 590; G. 886), stronger than "Unhappy Paris." — εἶδος ἄριστε: as 124; in contrast with Δύσπαρι, cf. 45. Thus the excellence that is granted is made a reproach. — ἡπεροπεντά: cf. 399.

40. αἰθ' ὄφελος κτλ.: closely connected with the reproaches of the preceding verse. — ἄγονος, ἄγαμος: *childless, unmarried*; two ideas that are proverbially connected in this passionate wish, although Paris is not known to have had children. Elsewhere, also, Hector uses strong language to Paris and about him. See on 454.

41. καὶ τό: *even this*, referring to the preceding verse. — κε βουλοίμην: potential. *I should prefer*, cf. A 112. — κεν ἦεν: as contrary to fact in present time. — πολύ: cf. A 91, 112, and notes.

42. ἦ: follows the comparative idea in βουλοίμην, as A 117, καὶ κεν πολὺ κτλ. being parenthetical.

43. κάρη κομόωντες: see on B 11.

44. φάντες: imperfect participle, *they who believed*. Of an incorrect view, as B 37 and frequently. — καλόν: *seldom* is an adj. at the close of one verse in close connection with a noun at the beginning of the next, § 11 j. Many apparent exceptions to this rule can be explained, as A 78, 156, 283. This arrangement of words may have been chosen here in order to give increased prominence to εἶδος. Perhaps καλόν and εἶδος should change places, having been transposed to avoid an 'apparent hiatus.'

45. ἔπν: for ἔπεστι, as A 515; *attends thee*. — ἄλλ' οὐκ κτλ.: the contrast with φάντες calls strictly for a participle denoting the Achaeans' recognition of the truth. Instead of this, Hector states the fact from his own standpoint. — βίη: *might*, for attack. — φρεσίν: local, see on A 24. — ὥλη: *strength*, for defence.

46. "Can such a coward have dared to meet the dangers involved in the rape of Helen?" — τοῖσδε: with deictic -δε, cf. 157, B 120.

47. ἐρίρας: for the (metaplastic) form, see § 37 b. — ἀγείρας: subordinate to ἐπιπλώσας [Attic ἐπιπλεύσας].

48. ἄλλοδαποῖσι: masc. adj. as substantive, cf. Δαρδανίῳ B 819. See on A 54, 539. — ἀνήγες: *didst lead (bring) home to Troy.*

49. ἀπὴρ: cf. A 270. — νύον: *sister-in-law* of Agamemnon, who is implied in the more general ἀνδρῶν κτλ. — αἰχμητῶν: cf. A 290. Important for the thought here. For the plural, cf. 106, B 250.

50. πῆμα: *as a bane.* This acc. and the two following are in apposition with the whole of the preceding sentence, marking the result of the action. Cf. B 160; see H. 626; Good. 915. — δῆμψ: *country*, as B 547. — For the (prob. accidental) alliteration of π, see § 13 a.

51. δυσμενίσιν κτλ.: for the 'chiastic' order of words, cf. 103 f., 179, A 443, 558 f.; see § 16 a. — κατηφέλην: *humiliation, shame.* Cf. ὁ Κικέρων ἔφη . . . γέλωτα μὲν τοῖς ἐχθροῖς, αἰσχος δὲ τοῖς οἰκείους παρέχοντα Dio Cass. xxxviii. 23. 1.

52. οὐκ ἂν δῆ κτλ.: a question in the sense of an energetic but sarcastic exhortation. *Couldst thou not then withstand etc.? Stand to meet etc.* The way for this question has been prepared by 50 f. "If thou hadst the courage to bring Helen to Troy, if thou didst bring war upon thy native land, then have the courage" etc.

53. γνοίης κε: *then wouldst thou be made aware.* The cond. εἰ μείνεις, is easily supplied, cf. A 232, B 242. — ἔχεις: *hast to wife*, as 123.

54. οὐκ ἂν τοι χραίσμῃ: "will not help thee (A 28)." This is more definite than the opt. with ἂν, to be expected after γνοίης κε. See § 18 b. ὅτε μωγείης is stated as a mere conception of the mind. — κίθαρις: without the article, although the other nouns here have it. Achilles, also, had a cithara. He sang, however, not love-songs but κλέα ἀνδρῶν. — τά: *these, thy*; deictic like the following ἦ and τό.

55. ἦ τε κτλ.: among the gifts of the goddess of love, two are made prominent. Observe the explanatory apposition. — μωγείης ἐν: cf. 209; generally the simple dative is used with μέγνυμι.

56. μάλα: *altogether*, cf. B 241. — δειδήμονες: *sc. since Paris belonged to the royal family.* — ἦ τί κεν ἔσσο: the cond. idea (English *else*) is implied as in 53.

57. λάινον κτλ.: *put on a stone tunic.* A grim expression of popular speech for death by stoning, the customary method of capital punishment in heroic times (as in the laws of Moses). — ἔσσο: from ἔννυμι (έσσυμι).

59. Ἔκτορ: construe with 64, where the principal thought begins. — ἐπεί: follows the voc. as A 352. This clause has no grammatical conclusion. The virtual conclusion is 67 f.

60. αἰεὶ τοι: this thought is resumed in 63 with an accented σοί, because of the contrast. — ἀτειρής: *unwearied.* Predicate of κραδίη.

61. εἶναι: *goes*. It is always used as pres. in Homeric comparisons, cf. B 87. — διὰ δούρης: *through the trunk of a tree*. — ἵπ' ἀνδρός: *driven by a man*. For the passive sense in εἶναι, see H. 820. — ὅς ῥά τε κτλ.: hypothetical, "when he hews out" of the felled tree *etc.* — τέχνη: *with skill*. For the dative, cf. κλαγγή 2, σιγή 8.

62. ὀφέλλει κτλ.: the axe by its weight *increases the force of the man's blow*. ὀφέλλει has the same subject as εἶναι, which shows the intervening clause to be parenthetical.

63. ἀτέρβητος: attributive adjective with νόος.

64. μή μοι: 'adversative asyndeton,' see § 15 c. — πρόσφερε: cf. B 251. — χρυσότης: equiv. to χρυσοφόρον, *adorned with gold*. Cf. B 872, Venus aurea Verg. *Aen.* x. 16. Similarly, Ares is χάλκεος, because of his bronze armor. — "I acknowledge my lack of thine unyielding courage, but do not cast in my teeth the gifts of Aphrodite."

65. 'Causal asyndeton,' i.e. if a particle were used here, it would be causal. — ἀπόβλητα: abiecta, *to be cast off*, as B 361. Cf. πᾶν κτίσμα (creature) θεοῦ καλόν, καὶ οὐδὲν ἀπόβλητον 1 Tim. iv. 4.

66. δσσα . . . δσσειν: for the cond. rel. sentence, see on A 554. Explanatory of δωρα, adding the essential mark of the gods' gifts, i.e. that they are of free choice. — αὐτοί: i.e. without act and thus without responsibility of the receiver. — ἑκὼν ἔλοιτο: this forms an independent contrast to the preceding relative clause. — ἑκὼν: *at pleasure, by his own powers*.

67. νῦν αὖτε: transition from the preceding general considerations to the work before them.

68. ἄλλους: *the others*. — κάθισον: *bid to sit down*.

69. αὐτέρ: see on B 768. — ἐν μέσσοι: *between the two armies*, cf. 77, in medium inter duas acies procedunt Livy i. 25. 1, ἔγειρε καὶ στήθι εἰς τὸ μέσον St. Luke vi. 8. For the neuter adj. as a substantive (not very freq. in Homer), see on A 539.

70. συμβάλετε: *bring together*, cf. ξυνέηκε A 8. The plural is used, since the consent of the Achaeans also was necessary for the single combat. — κτήμασι πᾶσι: i.e. those which Paris carried away with Helen from the house of Menelaüs; cf. 282. 'Helen and her treasures' are often united in thought. — μάχεσθαι: as A 8.

71. νικήση: *shall gain the victory*. As future perfect, *shall be victorious*.

72. ἔ: seems to strengthen πάντα. — ἀγίσθω: *middle, take as his own*.

73. οἱ δ' ἄλλοι: *but you, the rest*. Elsewhere, when at the beginning of the verse, *but they, the others*; as 94, 256. οἱ δ' ἄλλοι includes both Trojans and Achaeans, and a division into οἱ μὲν, οἱ δέ might be expected; but instead of this, the 2d person (ναίετε) appears in the first member,

and τοὶ δὲ νεέσθων in the second. Cf. 256 ff. — φιλότῃτα : 'zeugmatically' (cf. Ζεύς A 533, § 16 e) connected with ταμόντες which is construed strictly only with ὄρκια. — ταμόντες : see on B 124.

74. νείεσθε : *may ye continue to dwell*. Note the optative between two imperatives. This is a mere incident to the proposition. — ἐπιβάλακα : epithet of Phthia, A 155, and of Larisa, B 841. — τοὶ 84 : *but those*, the Achaeans.

75. Ἄργος, Ἀχαιΐδα : i.e. Peloponnesus (as A 30) and Northern Greece, i.e. all Hellas. See on B 530. — καλλιγόναικα : see on B 683.

76-120. Hector and Menelaus. Preparations for the truce and single combat.

76. ἀκούσας : gives the cause of ἐχάρη.

78. μέσσου δουρός : partitive genitive. I.e. holding the spear horizontally with both hands, crowding the Trojans back. — ἰδρύνθησαν : *were brought to a halt*. This gives the result of ἀνέεργε, see on B 94.

79. ἐπεροφάζοντο : imperfect of attempted action. *They were bending their bows at him*.

80. ἱβαλλον : transition from the participial to the finite construction, in order not to subordinate this idea to ἐπεροφάζοντο, although the τὲ . . . τέ would make βάλλοντες natural here. See §§ 11 g, 21 h.

82. ἰσχεσθε, μὴ βάλλετε : note the 'asyndeton' (§ 15) where the second imv. explains the first; and the double address, Ἀργεῖοι, κοῦροι Ἀχαιῶν.

83. στέθεται : cf. B 597. — ἔπος : for the length of the ultima, see §§ 32 a, 59 j. — κορυθαίολος : see on B 816.

84. μάχης : for the genitive, cf. 112, ἀντὶς B 97. — ἀνέφ τε κτλ. : cf. B 323. Sc. in order to hear Hector's speech.

85. ἐσσύμενος : made emphatic by its position. Adv. formed from the adjectival ἐσσύμενος. — μετ' ἀμφοτέρωσιν : *between both armies*.

86. κέκλυτε μεθ' : *hear from me*. The genitive is ablative.

87. μῦθον : *proposition, plan*.

89. κάλ' : for the accent of the ultima (καλά) thrown back upon the preceding syllable, cf. 192, A 105; see § 28 d. — ἀποθέσθαι : i.e. they were to be mere spectators. — ἐπὶ χθονί : for the dative of rest, cf. A 593.

90-94 = 69-73, with necessary changes. — αὐτόν : intensive, *himself*. αὐτὸς βούλεται would be natural here, but the acc. is used, correlative with ἄλλους μέν above.

92 = 71. — Transition to direct discourse, see § 11 e. Cf. 89.

95. ἀκήν : equiv. to ἀκίων A 34. Originally a cognate acc. with ἐγένοντο, cf. § 56 b. — σιωπῇ : dat. of manner, equiv. to σιωπῶντες. — Cf. dixerat Aeneas, illi obstupuerunt silentes Verg. Aen. xi. 120.

98. *θυμόν*: acc. of 'limit of motion.' — *ἐμόν*: made emphatic by its position before the caesural pause. — *φρονέω κτλ.*: "My mind is that we now (*ἤδη*) are to separate in peace." *φρονέω* is nearly equiv. to *δοκεῖ μοι*. For the aorist infinitive, cf. 28.

99. *Ἀργείους καὶ Τρῶας*: has more feeling than *ὕμᾱς καὶ ἡμᾱς*. See on A 240. — *πέποσθε [πεπνύσθε]*: the speaker returns to the address begun with *κέκλυτε*.

100. *ἐμῆς ἔριδος*: *my strife* with Paris. — *ἀρχῆς*: the *beginning*, cf. 87, B 377 f. A mild expression for the guilt of the first breach of the peace.

101. *ὀπποτέρῃ*: the anteced. is the subject of *τεθναίῃ*. — *θάνατος μοῖρα*: cf. *φόνον καὶ κῆρα θ, θάνατον καὶ πότμον* B 359. — *τέτεκται*: is *prepared, appointed*.

102. *τεθναίῃ*: *let him be dead, let him lie among the dead*. — *διακρινθείτε*: repeats *διακρινθήμεναι*.

103. *οἴσσετε*: aor. imperative, as *ἄξετε* 105, *ὄρσοο* 250; but *οἴσομεν* 104 is future. See § 48 i. — *ἄρνι*: cf. *ἄρνας* 117. — *λευκόν, μέλαιναν*: the white male lamb was to be sacrificed to the gleaming Helios, while the dark ewe lamb was for *Γαῖα μέλαινα* (B 699). The sex of the victim was generally that of the divinity; thus a cow is sacrificed to Athena, but a bull to Poseidon. — The order of words is 'chiastic' with the following verse. For the divinities to whom this sacrifice is to be offered, see on 276.

105. *Πριάμοιο βίην*: for the periphrasis, cf. B 387, 658, 851; see § 16 d. — *δρῖα τάμνῃ*: *may conclude the treaty*, as 73, 94. The victims are slain by Agamemnon, not by Priam.

106. *αὐτός*: *in person*; the old king being contrasted with his sons. The poet forgets the periphrasis and proceeds as if he had said *Πριάμον*. — *ἐπεὶ*: this introduces the first reason; the second follows with *αἰεὶ δέ* 108. — *οἱ*: *for him, his*. See § 19 e. — *παῖδες*: this refers primarily to Paris. For the pl. cf. 49.

107. *μή τις κτλ.*: *let no one etc.* Expression of anxiety connected immediately with his opinion of the sons of Priam. — *Διὸς δρῖα*: Zeus watches over solemn treaties and punishes whoever breaks them; cf. 280, 288, Δ 160, 166, *οἱ θεῶν δρῖοι* Xen. An. ii. 5. 7.

108. *ἡρέθονται*: *are flighty, unsteady, untrustworthy*. For the literal use of this verb, see B 448.

109. *οἷς*: personal. It has no corresponding *τοῖς* in the apodosis. — *δ γέρον*: *the old man* (generic article), in contrast with *ὀπποτέρων* 108. — *μετήσῃ [μετῇ, from μέτειμι]*: for the subjunctive, cf. A 554. — *πρόσω κτλ.*: cf. A 343.

110. *ὅπως*: *how*. Indirect question. — *δχ' ἄριστα*: cf. A 69. — *μετ' ἀμφοτέροισι*: "for both sides."

111. Ἀχαιοί κτλ. : in apposition with οἱ.

112. παύσασθαι : for the aorist infinitive after ἐλπόμενοι, see on 28. *To free themselves from, to be freed from*, with ablative genitive.

113. καὶ ῥα : *and so*. — ἐπὶ στίχας : cf. B 687. — ἐκ δ' ἔβαν [ἔβησαν] : sc. from their war chariots.

114. κατέβητο : sc. Ἀχαιοί τε Τρῳεῖς τε. Cf. ἀποθέσθαι 89.

115. πλησίον ἀλλήλων : refers to τὰ μέν. This thought is stated in different form by the rest of the verse : *little ground was round about each suit of armor*.

116. δύο : this numeral is construed with the plural where the two persons are not necessarily and closely connected. — κήρυκας : the heralds were the only official members of the king's household ; cf. A 320 ff., B 183 f. Thus the service of the heralds, 268 ff., is because of their relations to the king's person.

118. Ταλθύβιον : see on A 320.

120. οἰστέμναι : aor. inf., cf. 103. — ἄρα : *then, so* ; the immediate result of the commission. — οὐκ ἀπίθησε : followed by a dative of the person.

121–244. *The view from the walls. Helen, questioned by Priam, tells him about some of the Achaean heroes.* This episode has been criticised as interrupting the progress of the action, but it has been much admired also. Cf. the scene in *Ivanhoe* where Rebecca describes the leaders of the assailing party.

121. Iris, elsewhere the messenger of the gods, here of her own accord brings into the action Helen, the cause of the war and the prize of the expected single combat. The following scene (Τειχοσκοπία) which occupies the time necessary for the preparations for the principal action (see on A 318), introduces the hearer to the Trojans and their relations to each other. — λευκωλένῳ : see on A 55.

122. γαλόφ : *husband's sister*. The Greeks were not restricted to such a clumsy and indefinite expression as *sister-in-law*. Cf. δαήρ 180, ἔκυρε 172.

124. Λαοδίκην : attracted to the case of the relative τήν, see on B 764. — εἶδος ἁρίστην : lit. *most excellent in appearance, most beautiful*. Cf. 39.

125. ἐν μεγάρῳ : *in her chamber*, cf. 142. — ἰστών : *web*. Weaving was the most honorable employment of Homeric women ; it occupied queens and goddesses. So Hector, on parting from Andromache, says ἀλλ' εἰς ὄκον ἰούσα τὰ σ' αὐτῆς ἔργα κόμζε (*care for*), | ἰστόν τ' (*loom*) ἡλακάτην τε (*spindle*) Z 490 f.

126. δίπλακα : fem. adj. as substantive, see on A 54. Sc. χλαῖναν, cf. χλαῖναν διπλήν. *A double cloak* (cf. 'doublet') ; so large that it could be

thrown twice (or double) about the body. — πορφύρεην: of purple, while the interwoven scenes were of some other color. This art was prob. still dependent on oriental patterns, but evidently had advanced to the representation of persons. — πολίης: as A 559. — ἐνέπασσεν: wove in. — ἀέθλους: battles, fought on the plain of Troy, before the action of the Iliad. Other allusions to these conflicts are found, cf. 132 f., A 520 f., B 29 f. But most of the earlier fighting seems to have been done at a distance.

128. ἔθεν: not enclitic, since it is reflexive, referring to the subject of the principal sentence. — ὑπ' Ἄρης κτλ.: by the hands of Ares.

129. See on B 790.

130. δεῦρ' ἴθι: cf. βάσκ' ἴθι B 8. — θέσκελα ἔργα: an indefinite expression, exciting Helen's curiosity.

131 = 127.

132. οἱ πρὶν: who before, i.e. until now. The antec. of the rel. follows, οἱ δὲ νῦν 134. — ἐπὶ κτλ.: see on 15. — πολύδακρυν: i.e. causing many tears. Cf. 165, lacrimabile bellum Verg. Aen. vii. 604.

133. For the rhyme between the two halves of the verse, cf. B 484.

134. δὴ νῦν: already now. — ἔσται [ῆνται] σιγῇ: with the collateral notion of inactivity. See on B 255. — πόλεμος κτλ.: parenthetical; see on B 333.

135. ἀσπίσι κεκλιμένοι: leaning on their shields, as they stood; cf. 231, 326. — παρά: adv., by their side. — πέπηγεν: i.e. with the σαυρωτήρ (bronze point of the butt) fixed in the ground. Cf. defigunt telluri hastas et scuta reclinant Verg. Aen. xii. 130, stant terra defixae hastae ib. vi. 652.

138. τῷ κε νικήσαντι: him who gains the victory. — κί: const. with νικήσαντι, as is shown by its position and by ὀππότερος δέ κε νικήσῃ 71. So 255. No other example of this construction is found in Homer. — φῶλ: standing epithet. See § 12 a. — κεκλήσῃ: thou shalt be called. See on A 293, B 260.

139. εἰποῦσα: coincides in time with ἔμβαλε. — γλυκὺν ἡμερον: cf. 446.

140. προτέρω: Helen was no longer wife of Menelaus; so she says of Agamemnon, δαῖψ (husband's brother) αὐτ' ἐμὸς ἔσκε 180. — ἄσπιος: used of the native city, as πόλις, 50. — τοκῆων: Tyndareüs and Leda were thought of as alive. Tyndareüs is called Helen's father, just as Heracles is called son of Amphitryo. This is not inconsistent with 199, 418.

141. ἀργεννήσι κτλ.: cf. 419. In accordance with oriental custom, women and maidens were veiled when they went on the streets or came into the presence of men who were not immediate relations.

142. θαλάμοιο: the apartments of the women in the rear part of the house. There Helen sits and spins with her maids, Z 321 ff.

143. ἑμα τῇ γε κτλ.: in apposition with οὐκ αἶψ, cf. B 822. — Princely ladies in Homer are generally attended by two maids.

144. Αἰθρη: Pittheus, king of Troezen, was son of Pelops. His daughter Aethra bore Theseus to Aegeus, king of Athens. She, living in Athens, had under her care Helen whom Theseus had carried off from Sparta, until Castor and Polydeuces freed their sister Helen and captured Aethra at or near Athens. So Aethra was made Helen's slave, first in Sparta and afterwards in Ilios. But this seems to be a post-Homeric story. — Κλυμένη: likewise a slave brought with Helen from Sparta, cf. 386 ff. — βοῶπις: see on A 551.

145. ὅθι: *thither where*. — Σκαίαι πόλαι: see on B 809.

146. οἱ δ' ἀμφὶ κτλ.: see on 148, B 445. — Θυμοίτην: only here in Homer. Vergil uses the name: primusque Thymoetes | duci (sc. wooden horse) intra muros hortatur *Aen.* ii. 32 f.

147 = Y 238, where it is said that these three heroes were sons of Laomedon, and brothers of Priam. — ὄξον Ἄρπυιαι: see on B 540.

148. Οὐκαλέων κτλ.: these two receive prominence from the use of the nom. The change from the construction of 146 f. is not bold since οἱ ἀμφὶ Πριάμων is essentially equiv. to Πριάμος καὶ οἱ ἀμφὶ μιν. — Ucalegon (οὐκ ἀλέων) is mentioned only here in Homer. Cf. jam proximus (sc. to Deiphobus) ardet | Ucalegon Verg. *Aen.* ii. 311 f. — Ἀντήνωρ: he is esp. prominent in the following scene, 203–224, 262.

149. εἶατο ἦντο, see § 44 l. — δημογέροντες: in apposition, *as elders of the people*. Title of the nobles as leaders and counsellors. See on B 21. This epithet is applied also to Ilus, son of Dardanus. — ἐπὶ Σκαίῃσι πόλυσιν: i.e. on the tower above the Scaean Gate, from which the Trojan elders and women were wont to watch the battles on the plain; cf. 153, 384, spectaverant enim e moenibus Pergami non viri modo sed feminae etiam Livy xxxvii. 20.

150. γῆραι: equiv. to διὰ τὸ γῆρας. — δῆ: *already*. — πεπαιγμένοι: the perfect indicates the continuance of the state brought about by the action of the verb. — ἀγορηταί: cf. A 248.

151. τεττίγισσιν: *cicadae*. The males sit on sunny bushes and during the longest days make, by rubbing their wings, a clear chirping noise which the Greeks of all times admired greatly. They are not mentioned elsewhere in Homer. — The comparison refers only to the tone of voice.

152. δειδύμεν: a 'trochee.' For the 'synizesis,' cf. A 15, B 651; see § 25. — λειριόσσαν: from λείριον, *lily-like*, i.e. tender and delicate like the color of the lily. — ἴεσιν: from ἵημι, see § 52 a.

153. τοιοί: *such*, predicate with ἦντο. "Such were they who sat" etc. See on A 266. — ἄρα: recapitulates the comparison, cf. 161.

155. ἦκα: for the short ultima, not lengthened before $\pi\rho$, see § 59 *g a*.

156. οὐ νέμεσις κτλ.: "we cannot blame" *etc.* — The beauty of Helen could not be praised more delicately or effectively than by this exclamation that she drew from the aged counsellors of Troy. *Cf.* non putant indignum Troiani principes, Graios Troianosque propter Helenae speciem tot mala tanto temporis spatii sustinere: quae nam igitur illa forma credenda est? non enim hoc dicit Paris, qui rapuit, non aliquis iuvenis aut unus e vulgo, sed senes et prudentissimi et Priamo adsidentes Quintilian viii. 4. 21, 'Homer himself who so persistently refrains from all descriptions of physical beauty that we barely learn from a passing mention that Helen had white arms and beautiful hair, even he manages nevertheless to give us an idea of her beauty which far surpasses anything that art could do. Recall the passage where Helen enters the assembly of the Trojan elders. The venerable men see her coming, and one says to the others: οὐ νέμεσις κτλ. What can give a more vivid idea of her beauty than that cold-blooded age should deem it well worth the war which had cost so much blood and so many tears?' Lessing, *Laocoön* xxi.

157. τοιῆδε: *such a one as that*, as she stood before their eyes, with deictic $\delta\epsilon$, *cf.* 46. This is explained by the following verse. — ἀμφί: *for the sake of*, as 70, 91.

158. αὐτός: *marvellously, mightily*. — εἰς ὤψα: *lit. into the face*, when one looks *in the face*, *in countenance*.

159. This is a general remark, and assumes no knowledge of the proposition of Paris.

160. ὀπίσσω: *for the future*. — πῆμα: see on 50. — λίσσονται: as passive, see § 50 *d*.

161. ἐκαλίσσεται: *called to him*. — φωνῇ: is used much like φωνήσας. It is contrasted with ἦκα 155. — The three following speeches are of nine verses each. *Cf.* the symmetry in the prayers (on 301).

162. δεῦρο: *cf.* 130. — ἐμὸν: construe with πάροιθε, *cf.* A 360.

164. οὐ τί μοι κτλ.: Priam, as well as the poet, recognized the war as appointed and caused by the gods. He desired to remove the feeling of dread with which Helen, conscious of guilt, approached him. She appreciated his kindness, saying that Priam 'was always kind as a father,' Ω 770. — μοι: *in my eyes*. This is expressed in both clauses. — θεοί νό μοι: for the asyndeton, *cf.* A 107. — νό: *I think*. — *Cf.* the words of Venus: non tibi Tyndaridis facies invisa Lacaenae | culpatusve Paris; divum inclementia, divum, | has evertit opes, sternitque a culmine Troiam Verg. *Aen.* ii. 601 ff.

165. **οἱ**: demonstrative. — **πολύδακρυον**: cf. 132.

166. **ὧς** **κτλ.**: a second final clause depending on 162. — **καί**: belongs to the whole clause, and indicates that another final sentence preceded.

167. **ὧς** **τις**: predicate. — **ὅδε**: observe the regular interchange of the prons. **ὅδε** and **οὗτος** in question and answer, here and 178, 192 and 200, 226 and 229; both pronouns are deictic, but **ὅδε** indicates simply what is before the eyes, while **οὗτος** has reference to the question. — **ἤνεις** **τε**: cf. B 653.

168. **ἦ** **τοὶ μὲν**: correl. with **δέ** 169. *It is true indeed.* — **κεφαλῇ**: *in stature*; cf. 193. — **καί**: *still*.

169. **ῥῶν ὀφθαλμοῖσιν**: cf. Launcelot's 'running with thy heels,' Shakspeare *Merchant of Venice* ii. 2. 10. See on A 587.

170. **γεραίον**: *stately*, cf. 211. See B 478, and note. — **βασιλῆι ἄνδρι**: cf. **βουληφόρον ἄνδρα** B 24, and see on 6, B 474.

171. **γυναικῶν**: the gen. is partitive with the superlative idea in **δία**.

172–176. Reply to 162–165. — **αἰδοῖός τε δεινός τε**: *revered and dreaded*. — **φίλα, ἱκυρά**: for the two 'ultimas' lengthened by position, see § 32 c.

173. **ὧς**: introduces a wish. Cf. **αἶθ' ὄφελος** **κτλ.** A 415. — **ὄφελαν**: see on A 353. — **κακός**: the standing epithet of death. It is contrasted with **αἰδεῖν**. "Would that I had chosen death rather." Helen rarely misses an opportunity to express penitent consciousness of her guilt, cf. 404, 412. See on B 356. Her penitence always wins indulgence and sympathy.

174. **θάλαμον**: *marriage-chamber*; hence no special mention of her husband is needed. — **γυνεῖς**: *brothers*. See 236 ff.

175. **παῖδα**: i.e. Hermione, who afterward married Neoptolemus, son of Achilles. — **ὁμηλικίην**: abstract expression for **ὁμήλικας**, *companions*.

176. **τό**: *therefore*. Adverbial acc. with **τέτρηκα**. — **καί**: *also*, marks **κλαίονσα τέτρηκα** (*melt away in tears*) as the expected effect.

177. **ἀνείρει**: followed by two accusatives, cf. A 550.

178. **Ἀτρείδης**: see on A 7.

179. The favorite verse of Alexander the Great, according to Plutarch, *de fortuna Alex.* 331 c. — For the thought, see A 258 and note. — **ἀμφότερον**: *both*; with the two parts added in apposition. — Observe the 'chiasmus.'

180. **αὐτε**: *on the other hand*. — **κυνώπιδος**: see on A 159, cf. 404. The gen. is in apposition with **ἐμοῦ** implied in **ἐμός**. See on B 20. — **εἴ ποτ' ἔην γε**: *if ever he was*, "if it was not all a dream." Helen speaks with mournful recollection of the happier past.

182. **μάκαρ**: *blessed*. — **μοιρηγένης**: *child of fortune, blest by Μοῖρα at his birth*. The opposite is found in A 418.

183. ἡ ῥά νυ κτλ.: *in truth then were subject to thee*. The plpf. (= impf.) is used with reference to the previous perception of the numerous throng.

184. καί: *also*, i.e. as well as to other countries. Cf. 205. — Φρυγίην: on B 862.

185. ἐνθα: *there*. — Φρύγας ἀνέρας: closely connected, cf. βασιλῆι ἀνδρὶ 170. Whenever ἀνδρες is added to an ethnic name, the words are not separated. For the 'diaeresis' after the third foot, see § 58 k. — αἰελοπάλους: *with swift steeds*.

186. Otreus and Mygdon were Phrygian kings. Acc. to the later story, Otreus was brother of Hecaba. Aphrodite in visiting Anchises introduces herself as the daughter of Otreus. Mygdon was father of Coroebus (Cassandra's bridegroom), acc. to Verg. *Aen.* ii. 341 ff.

188. καί: const. with ἐγών. — ἐλέχθην: *I was numbered*.

189. Ἀμαζόνες: these were thought to live on the east of Phrygia. They carried on a war for booty against the Phrygians to whose assistance Priam went. Cf. B 814. — ἀντιάνειραι: cf. bellatrix audetque viris concurrere virgo Verg. *Aen.* i. 493.

190. ἀλλ' οὐδ' οἱ: *but not even these*; i.e. the Phrygians of 185.

191. δεύτερον: neuter accusative as adverb with ἐρέειν, cf. 225.

192. εἴπ': for εἰπέ, with the accent thrown back after elision, cf. 89. — τόνδε: anticipated from the rel. clause, see on B 409.

193. μέων μιν κτλ.: more exactly describing ὅδε. — κεφαλῇ: as 168.

194. ἰδέσθαι: *to look upon*.

196. κτιλος ὤς: cf. B 480. The syllable preceding ὤς is not lengthened as is usual. See on B 190. — ἐπιπαλίσται στίχας: *comes up to the ranks*, in order to review them. Acc. to another figure, Agamemnon was πομπὴν λαῶν.

197. ἀρνεῖ κτλ.: a detailed explanation of κτιλος ὤς.

199. ἐκγεγονῖα: for ἐκγεγονῖα. See on ἰδύη A 365.

200. οὔτος δ' αὖ: contrasted with οὗτός γε 178; cf. 229. — Ὀδυσσεύς: see on A 138.

201. ἐν δῆμῳ: cf. B 547. — κραναῆς: cf. (Ἰθάκη) τηρεῖ ἀλλ' ἀγαθὴ κουροτρόφος (*nurse of men*) ι 27, scopulos Ithacae, Laërtia regna Verg. *Aen.* iii. 272, Ithacam illam in asperrimis saxulis tanquam nidulum affixam Cic. *de Orat.* i. 44. — πέρ: as A 352.

204. ἡ μάλα: *yes, in truth*.

205. καί: as 184. — δεῦρό ποτ' ἤλυθε: sc. before the beginning of open hostilities, in order to demand the restitution of Helen and the treasure. See § 6 a. Odysseus as the most ready in speech and counsel was sent with Menelaus who had the greatest interest in the decision.

207. *ἔξινυσσα*: *received hospitably*. — *φάησα*: *received at my home, entertained*. This shows the beginning of a law of nations by which embassies enjoy the rights of guests.

208. *φύην*: as A 115. Cf. 210 f. — *ἔδάν*: *I learned to know*. — *μήδεα*: cf. 212 ff.

209. *ἀλλ' ὅτε δῆ*: the same beginning of the verse as 212, 216, 221. — *ἐν ἀγρομένοισιν*: *among the assembled*, cf. 55. This was on the occasion when the Trojans discussed the demand made by the embassy. The poet does not raise the question why Priam did not then make the acquaintance of Odysseus.

210. *στάντων*: *sc. to address the people*, cf. A 58, 68, etc. The genitive is partitive, of Menelaus and Odysseus, but is not unlike a genitive absolute, see § 19 c, d. — *ὑπέρσχευ* [*ὑπερ*]: “towered above” Odysseus, cf. 168. Cf. *umeris extantem Verg. Aen. vi. 668*. — *ἔμονε*: *acc. of specification*, cf. 227.

211. *ἄμφω δ' ἰζομένω*: *i.e. as listeners*. ‘Nominative of the whole,’ almost a nominative absolute, since only one of the two persons comprised is mentioned in what follows. The sentence begins as if ‘Ὀδυσσεὺς μὲν, Μενέλαος δέ’ were to follow. — *γεραρότερος*: cf. 170. Menelaus had a short trunk but long legs, and appeared shorter only when they were seated.

212. *πᾶσιν ὕφαινον*: *wove for all, set forth before all*.

213. *ἐπιτροχάδην*: in contrast with the cautious, slow beginning of Odysseus.

214. *παῦρα μὲν*: correlative with *οὐδ' ἀφαρμαρτοεπής*. *ἀλλὰ μάλα λιγέως* is shown to be parenthetical by *ἐπεὶ οὐ πολὺμυθος* which explains *παῦρα*. “Few words but to the point.” “Saying little indeed (although very clear, B 246), for he was not a man of many words; but saying nothing which failed to hit the mark.” A Spartan king ought to be laconic! — Cf. et Homerus brevem quidem cum iucunditate et propriam (id enim est non deerrare verbis) et carentem super-vacuis eloquentiam Menelao dedit, quae sunt virtutes generis illius primi, et ex ore Nestoris dixit dulciorem melle profluere sermonem [A 249], qua certe delectatione nihil fingi maius potest: sed summam expressurus in Ulixe facundiam, et magnitudinem illi vocis et vim orationis nivibus hibernis copia verborum atque impetu parem tribuit. cum hoc igitur nemo mortalium contendet, hunc ut deum homines intuebuntur Quintilian xii. 10. 64 f.

215. *et καὶ*: *even if, although* he was younger than Odysseus. — *γένει*: *in birth, in age*.

216. ἀναίψευον: for the optative expressing indefinite frequency of past action, cf. 233. See H. 914 B; G. 1431.

217. ἵστατο ὄπισθε: *he always looked down*; with the more definite statement κατὰ χθονὸς κτλ., — a sign of meditation. Cf. non protinus est erumpendum, sed danda brevis cogitationi mora: mire enim auditurum dicturi cura delectat et iudex se ipse componit. hoc praecipit Homerus Ulixis exemplo, quem statuisse oculis in terram defixis immotoque sceptro, priusquam illam eloquentiae procellam effunderet, dicit Quintilian xi. 3. 157 f.

218. σκήπτρον: see on A 58, 234.

219. ἀστεμφές: cf. B 344. — Odysseus made no gesture.

220. φάτης κε: potential of the past, crederes, as 223; Attic ἔφης ἄν. Cf. 392. — Observe the asyndeton. — [ἀκούτον κτλ.: *a sullen, ill-natured kind of a fellow*. — ἀφρονα κτλ.: *a mere simpleton*. For αὐτως, see on A 133.

221. δὴ ὅσα: the hiatus is merely apparent, since ὅψ is from the same root as the Lat. vox. Cf. ἔπος, and see § 32 a.

222. See Quintilian quoted on 214. — ἔπτα: for the length of the ultima, see § 59 h. — νηφάδεσσιν κτλ.: in contrast with 214.

223. οὐκ ἄν κτλ.: “no other mortal could have vied.” — ἔπειτα: lit. *after that*. — Ὀδυσῆι: for the use of the name instead of a pronoun, see on A 240. Observe the repetition of the name in the same position in the following verse, cf. 430, 432, 434.

224. τότε: refers to ὅτε 221, made more definite by εἶδος ἰδόντες. — ἔδε: *so much* as before. They were so moved by his eloquence that they forgot his unusual manner. — Ὀδυσῆος: const. with εἶδος.

225. Αἰάντα: Telamonian Ajax. See on A 138.

226. τίς τ' ἄρα: as A 8, B 761.

227. ἔξοχος: cf. B 480. — Ἀργεῖων: differs mainly in metrical form from Ἀχαιῶς above. See on A 79.

229. οὔτος: see on 167. — ἔρκος Ἀχαιῶν: see on A 284. Cf. οὔρος Αχαιῶν @ 80, of Nestor; ἔρμα πόλης II 549 *prop of the city*, of Sarpedon; ‘pillar of state,’ Milton *Par. Lost* ii. 302.

230. Ἴδομενείς: see on B 645. Idomeneus is named by Helen without any question of Priam. At sight of him she cannot suppress the memory of a happy past, and hence the longing for her brothers. A more mechanical reason for the change in the form of question and answer, is that the repetition of Priam’s inquiry would become monotonous. — θεὸς δέ: equiv. to θεοειδής 16, θεοείκελε A 131.

231. ἡγερθεῖναι: cf. B 304. The present serves to paint a picture.

232. **πολλάκι**: generally appears in Homer without the final *ς*, see § 30 *l*.

233. **ἔκρινε**: for the optative, cf. 216 where the iterative aorist **στάσκειν** in the principal clause corresponds to the aorist with **πολλάκι** in 232.

235. **κεν γνοίην**: potential optative. *Sc.* if you should ask me.—**ἐγώ**: *well, clearly*.—**καί τε**: cf. A 521.—**οὔνομα**: *sc.* the gen. of the pronoun from **οὐς**.

236. **δωδέ**: for this form of the numeral, see § 41 *b*.—**κοσμήτορες**: cf. 1, A 16.

237. Castor and Polydeuces are mentioned only in this verse in Homer.—**πέξ**: *with the fist, i.e. in boxing*. See on B 418.

238. **αὐτοκασίγνητος**: cf. B 706.—**τό μοι κτλ.**: develops the thought of the first word of the verse, cf. A 2.—**μοί**: 'dative of likeness' with **μία**, "the same who bore me."—**μήτηρ**: *i.e.* Leda. *Acc.* to the later story, Clytaemnestra also was Leda's daughter. See on A 113.

239. **ἀπαύστην**: cf. A 158, B 524.

241. **αὖτε**: *correl. with μέν*, see on B 768, § 21 *f*.

242. **αἰσχεα**: *insults*.—**δαιδιώτες**: *sc.* that they must hear them.—**ὀνείδα**: *reproaches*. For the use of two nearly synonymous words, see on 2.—**ἃ μοι ἔστιν**: *which are mine, heaped upon me*.

243. **κάτεχεν**: see on B 699. A euphemism for death. "They were dead and buried."—**φυσίζους**: *life-giving*. The epithet seems out of place here, but is used only in this connection.—*Acc.* to this story, both Dioscuri (**Δίδω κοιῦροι**) were dead. The later form of the story made Castor mortal, but Polydeuces immortal; but after the death of Castor, Zeus granted the prayer of Polydeuces that both brothers should be together alternately in heaven and in Hades. In post-Homeric times, they became the patron saints of sailors.

244. **Λακεδαίμονι**: for the following hiatus, see §§ 27 *a*, 36 *a*.—**αὖθι**: here follows the word that explains it.—The grave of the Dioscuri was shown at Therapnae, near Sparta.—**ἐν πατρίδι**: observe the repetition of the preposition in this appositive clause. Cf. B 722.

245–313. *Priam drives to the field, concludes the treaty with Agamemnon, and returns to the city*.—This continues the story interrupted at 121.

245. **κήρυκες**: see 116 *f*.—**ἀνὰ ἄστυ**: *up through Ilios*, cf. A 10.—**θεῶν**: *i.e.* those named 103 *f*.—**φίλον**: *sc.* in order to take them to the plain.—**ἔρκια πιστά**: cf. 269, B 124. *Faithful, trustworthy pledges of the gñ.*

246. **ἄρνι κτλ.**: in apposition with **ἔρκια**.—**εἶνον κτλ.**: *equiv. to εὐφραίνοντα κτλ.* Cf. 'wine that maketh glad the heart of man,' *Psalms* civ. 15.

247. ἀσκή κτλ.: the usual means of carrying wine on journeys. Wine was stored at home in great jars. — καρπὸν ἀρούρης: elsewhere only of grain.

248. Ἴδατος: the most honored of Priam's heralds and his personal attendant. For the quantity of the ultima, see § 59 l.

249. γέροντα: i.e. Priam, whom they were sent to summon. — παριστάμενος: sc. after ascending the tower by the Scaean gate (149).

250. ὄρσο: see on 103; arise. Observe the following 'asyndeton.' — Λαομεδοντιάδῃ: for the formation of the patronymic, see § 39 j. — ἄριστοι: the princes, as 274.

252. τέμνῃ: sc. thou and the Achaean princes. — See on 105.

253-255 = 136-138, mutatis mutandis.

254. μαχήσονται: will fight. This marks simply the future fact.

255. ἔποιτο: the optative here, as 74, expresses a wish. The imperative is used in the corresponding passages, 72, 93, 282, because this thought is presented there as a demand or condition.

256-258 = 73-75, with slight changes.

257. νύονται: future, cf. 137. The future is better suited than the imperative to the lips of the herald.

259. βίγησεν: i.e. he feared for his son's life, cf. 306 ff. — ἱταῖροι: his attendants. The king was never unattended.

260. ἐπύθοντο: i.e. they hastened to the palace, harnessed the horses, and brought them to the Gate. Priam descended from the tower to mount the chariot. We miss here the usual epic fullness of detail.

261. ἄν [ἀνά]: const. with ἔβη. — κατὰ κτλ.: as 311. The reins were tied to the front rim of the chariot. The king now untied them and drew them back toward himself.

262. παρ ἑῷ: lit. at his side for him, παρ being adv. I.e. so as to stand beside him. — δόκρον: acc. of 'limit of motion,' cf. 407, see on A 254.

263. Σκαίων: only here as substantive, without πύλαι. See on A 54. — ἔχον: held, guided.

264. μετά: see on A 222.

265. ἐξ ἵππων: from their chariot; equiv. to ἐξ ὀχέων 29.

266. ἐς μέσσην: see on 69. — ἐπιχόωντο: went, as B 92.

267. ἄρυστο: arose, hastened to greet the Trojan princes, cf. ὄρσο 250. — αἰτίκ' ἔπειτα: follows the verb.

268. ἄν [ἀνά]: sc. ὤρυστο. — κήρυκες: sc. of both armies, cf. 274.

269. ὄρκια: see on 245.

270. μίσγον: not like κερώντο, but mingled the wine of both parties to the libation. In solemn sacrifices, the wine was not mixed with water, hence σπονδαὶ ἀκρητοὶ B 341. — βασιλεῖσιν: for the princes of Trojans and

Achaean. Observe that no priests are mentioned in this connection.—*ἐπὶ χεῖρας*: see on A 449.

271. *χεῖρεςσι*: *χεῖρί* would be more exact.

272. *παρ κουλέον*: *along by the sheath*.—*αἶν*: as commander and high-priest of the army, Agamemnon used this knife often at sacrifices.—*ἄωρτο*: from *αἰρώ*, *cf. ἄωρ sword, ἄωρη sword-strap*.

273. *ἀρνάν*: as the principal idea, it is placed before *κεφαλίων* which it limits. See 103 f.

274. *νίμην*: *sc. τρέχας*. They distributed the wool cut from the victims' heads as a symbol that all the chiefs present took part in the treaty, swearing by the victim. This sacrifice was without fire, as was most freq. in the case of treaties and reconciliations.

275. *Cf. A 450*.

276. Agamemnon invokes the divinities of the heavens, the earth, and the regions beneath the earth. *Cf. esto nunc Sol testis, et haec mihi Terra precanti, | . . . et pater omnipotens, et tu Saturnia coniux, . . . tuque inclute Mavors, | . . . fontesque fluviosque, voco, quaeque aetheris alti | religio, et quae caeruleo sunt numina ponto Verg. Aen. xii. 176 ff.*—*Ἰδθεν*: Zeus had a sacred grove and an altar on Mt. Ida, and ruled thence as god of the country. The pious soul sought and found the divinity near at hand, esp. on mountain summits.—*κύδιστε κτλ.*: *cf. Iupiter optimus maximus*. See on B 412.

277. *ἥλιος*: nominative as vocative. This construction is rare.—*πάντ' ἐφορᾷς κτλ.*: Helios, accomplishing daily his course in the heavens, is fitted to be a witness to solemn compacts.

278. *ποταμοί*: the Trojan river-gods (Scamander and Simois), as near at hand, are invoked as witnesses. A priest (*ἀρηγῆρ*) of the Scamander is mentioned (E 77 f.).—*καὶ οἱ*: const. with *τίνυσθον*. The dual is used with reference to Hades and Persephone.

279. *ὁ τις*: observe the distributive singular, after the plural. For the form, see § 42 o.—*ὀμόσση*: for the aorist subjunctive, *cf. A 554*.

280. *μάρτυροι*: as A 338, B 302.

282. *αὐτὸς ἔχεται*: *let him keep*.—*κῆματα*: see on 70.

283. *νέμεθα*: the subjunctive expresses the speaker's resolve, not unlike the ordinary 'hortatory' subjunctive.

284. *ξανθός*: from the color of his hair. See on A 197.

285. *Τρῶας κτλ.*: *then shall the Trojans restore etc.* *ἀποδοῦναι* is parallel to *ἔχεται*, *cf. B 413*.

286. *τιμὴν*: equiv. to *ποινὴν recompense*. *Cf. A 159*.—*ἦν τινα*: *sc. ἀποτινέμεν*.

287. καί: *also*. Const. with ἰσσομένοιςιν. — πῶληται: *shall be*. This is strictly a final clause. — This exemplary penalty was to serve as a precedent in later times and warn men against committing such deeds.

288. Πρίαμος κτλ.: as A 255.

289. οὐκ ἰθὺσιν: οὐκ is used, not μή, though in a conditional clause, since the negative and verb form but one idea, *are unwilling, refuse*. Cf. οὐ χραίσμη A 28. — Ἀλεξάνδροιο: prob. gen. abs.; although it could be construed with τιμὴν. See § 19 d β.

290. αὐτάρ: *on the other hand*, introduces the adversative apodosis, cf. A 133, si tua re subita consilia torpent, at tu mea sequare Livy i. 41. See § 21 a.

291. τέλος πολέμοιο: i.e. the victory. See on B 122. — κίχλω: see on A 26. Or it may be pres. subjv. of κίχνημι.

292. ἦ: see on A 219. — στομάχους: obj. of ἀπὸ τάμε. — χαλκῶ: equiv. to μάχαιραν 271.

294. θυμοῦ: *life*, as A 593. — δεινομένους: gives the reason for ἀσπαίροντας. — μένος: *force*, cf. μένεα 8.

295. ἀφυσσόμενοι: *drawing* (dipping) for themselves. The act of dipping and pouring continued until each had poured his libation. Elsewhere drawing wine was part of the herald's office. See on A 471.

296. ἔκχεον: *sc.* out of their cups, upon the ground. — αἰγιενέτησιν: cf. θεοὶ αἰὲν ἔόντες A 290.

297. Cf. B 271.

299. πρότεροι: comp., since only two parties are in question, cf. 351. — ὑπὲρ ὅρκια: "contrary to the compacts." Cf. Δ 67, 236, 271. — πημήναιαν: intransitive. "Commit an act of hostility." The optative is used in the subordinate clause, with the optative of wishing in the principal clause, to express a mere conception of the mind.

300. ἃς σφί κτλ.: *thus may for them etc.* The personal pronoun is used instead of the demonstrative, since the protasis has hypothetical force. Cf. B 393. — ὡς ἔδε οἶνος: symbolical actions were customary in curses and conjurations. Cf. (fetialis) 'si prior defexit publico consilio dolo malo, tum illo die, Iuppiter, populum Romanum sic ferito ut ego hunc porcum hic hodie feriam.' . . . id ubi dixit, porcum saxo silice percussit, Livy i. 24; (Hannibal) eaque ut rata scirent fore agnum laeva manu dextera silicem retinens, si falleret, Iovem ceterosque precatus deos, ita se mactarent, quem ad modum ipse agnum mactasset, secundum precationem caput pecudis saxo elisit, *ib.* xxi. 45; 'As sinks that blood stream in the earth, | So may his heart's blood drench his hearth,' Scott *Lady of the Lake* iii. 1.

301. αὐτῶν καὶ ταύτων: the genitive depends on ἐγκέφαλος, although σφί (not σφείων) has preceded. This clause forms an extension of the original thought. — ἄλλοισι δαμῆιν: "may they be made the slaves of others." — This prayer contains four verses, like the prayers of 320 ff., 351 ff., 365 ff. See on 181.

302. Cf. B 419.

303. τοῖσι: const. with μετὰ ἔειπεν, cf. 96. — Δαρδανίδης: Priam was in the fifth generation from Dardanus, Y 215 ff. See p. x. of the Vocabulary. — For the use of the patronymic, see § 39 m.

304 = 86.

305. ἡνέμεσαν: the epithet is well deserved acc. to Dr. Schliemann, who in his excavations at Hissarlik was much disturbed by the constant winds which drove the dust into the eyes of the workmen. He thinks that such continual wind-storms are known nowhere else on earth. 'The winds blew about us with such force that we often felt as if our whole settlement might be hurled down the precipice.'

306. ἄψ: const. with εἰμι. — οὐ πῶ: in no way. For πῶ as πῶς, see § 30 l. — τλήσομαι: cf. τέτληκας A 228. — ἐν ὀφθαλμοῖσιν: see on A 587. — Priam fears the death of his son, as 259. — Vergil imitates: non pugnam aspicere hanc oculis, non foedera, possum *Aen.* xii. 151.

308. Ζεὺς κτλ.: "Zeus doubtless knows, but I do not."

309. θανάτοιο τίλος: a 'periphrasis' for θάνατος. — πεπρωμένον ἔστιν: equiv. to πέπρωται, cf. τετελεσμένος ἔστιν A 388.

310. ἄρνας θέτο: sc. in order to take back with him the two slaughtered lambs which he had brought. The flesh of the victim sacrificed to confirm an oath was not eaten, since a curse rested upon it, but was buried. Prob. the Achaeans cast their victim into the sea, being unable to bury it in their own land.

311 f. = 261 f. — ἔβαινε: for the imperfect, see on ἀφίει A 25.

313. ἄφορροι: cf. παλινόροσς 33. — ἀπονέοντο: see on B 113.

314-382. The duel. Paris is rescued from death by Aphrodite, and carried to his home.

315. διεμέτρουν: they measured off the ground for the combat, and the distance at which they were to hurl their spears, cf. 344. Cf. campum ad certamen magnae sub moenibus urbis | dimensi Rutulique viri Teucrique parabant Verg. *Aen.* xii. 116 f.

316. κλήρους πάλλον: "they arranged the casting of lots." This is expressed more definitely in 324. The κλήροι were bits of wood or stone, marked with some sign so as to be recognized. The prayer was offered while the lots were shaken.

317. *πρόσθεν*: *before, first*. Cf. 346, B 359, *πρότερος* 351. — *ἀφαίη*: optative in indirect discourse, representing the subjunctive of deliberation in direct discourse. Cf. A 191.

318. *χείρας ἀνίσχον*: equiv. to *χείρας ἀνασχόντες*, see § 21 *h*. For the attitude, cf. A 450. See Vocabulary *s. v.* *χείρ*.

319 = 297. 320 = 276.

321. *τάδε ἔργα*: *these troubles here, i.e. this war*. — *ἔθηκεν*: *caused*, as A 2. — Both armies seem to unite in wishing the death of Paris.

322. *δός*: for *δός* with the inf. in prayers, cf. 351. — *ἀποφθίμενον δύναι*: equiv. to *ἀποφθίσθαι καὶ δύναι*. For the epic fulness of expression, see on A 88. — *ἄϊδος*: see on A 3.

324. *κορυθαίολος*: see on B 816.

325. *ὤψ ὀρώων*: *with averted face*, in order to escape the suspicion of favoring his brother. — *Πάριος*: see on 16. — *ἐκ ὀρουσεν*: the lot was not drawn, but *cast, thrown out*.

326. *οἱ μὲν*: *i.e. Trojans and Achaeans*, who had stood during the sacrifice. Perhaps they had not been seated before (cf. 78, 84, 113 f., 231, 250, 267), although they long ago had dismounted from their chariots and laid their armor upon the ground. — *κατὰ στίχας*: *according to ranks, in ranks*.

327. *ἔκειτο*: grammatically and in sense, construed only with *τεύχεα*, although *κείμεναι* often is the passive of *τίθημι*. For the 'zeugma,' see on *πρὸς δῶμα* A 533.

328. *ἀμφ' ἄμοισιν*: standing expression in the case of the principal parts of the warrior's equipment: breastplate, sword (as 334), and shield. — *ἔβόητο*: Paris had entered the conflict as a light-armed warrior, see on 17.

330. The poet presents a picture of the preparations for battle. The complete armament of the Homeric warrior consisted in the six pieces here enumerated, which are always mentioned in the same order before an important conflict. — *κνημίδας*: see on A 17.

331. *καλῶς*: for the order of words, see § 11 *j*.

333. *οἷο κασιγνήτω*: *sc. since he himself had appeared without a cuirass*. — *Λυκάονος*: Lycaon had been captured by Achilles and sold as a slave to the king of Lemnos. Being ransomed thence, he returned to Troy a week before the events narrated in this book; but twelve days after his return, he met Achilles again and was slain by him, Φ 34 ff. — *ἤρμοσε δ' αὐτῷ*: *but he fitted it to himself*; he changed the length of the straps, buckling it to suit his own form.

334 = B 45.

335. *χάλκεον*: prominence is given to an epithet of the whole sword, after the decoration of the hilt has been mentioned in *ἀργυρόηλον*. —

σάκος: the strap which aided the arm in supporting the heavy shield was thrown over the shoulder, see on B 388. Thus the shield was taken up before the plumed helmet was donned.

336. κνήμεν: originally a head-covering of *dogskin*, then *helmet*.

337. ἵππουριν: *cf.* ἱπποδασείης 369, aere caput fulgens, crista-que hirsutus equina Verg. *Aen.* x. 869. — **δαίνόν**: cognate acc., adv. with *ἔνευεν*, *cf.* 342.

338. παλάμηφιν: here dative; it is in the genitive 368. See § 33 a. — **ἀρήριν**: for the *ν*-movable, *cf.* ἤσκειν 388. See § 30 k.

339. ὡς δ' αὖτως: and thus in like manner. See § 42 g. — **Μενέλαος**: Menelaus came forth to battle equipped with armor (29), but put it off as the rest did, 114. — **ἀρήιος**: a short form of ἀρηίφίλος. See on 21. — **έντεα**: equiv. to τεύχεα, chiefly of defensive armor.

340. ἐκάτερθεν ὀμβλον: on either side of the throng.

341 = 266. 344. διαμετρητῶ: see on 315.

345. κοτόντε: subord. to σείοντε. **346. πρόσθε**: as 317.

347. Cf. 356. — πάντος' ἔισην: a standing formula, at the close of the verse. Strictly used of the smaller circular shields (ἀσπίδας εὐκύκλους E 453), in distinction from the large oval σάκος. But the shield of Paris is called σάκος 335, and ἀσπίς 356.

348. οὐδέ: but not. — **ἔρρηξεν**: broke through the shield. — **χαλκός**: the bronze point of the lance, *cf.* χαλκῶ below. — **οί**: refers to χαλκός.

349. ἄρυστο χαλκῶ: arose with his lance, "raised himself to hurl his lance." *Cf.* ἀνασχόμενος 362, altior exurgens Verg. *Aen.* xi. 697, corpore toto | alte sublatum consurgit Turnus in ensem. . . . at perfidus ensis | frangitur *ib.* xii. 728 ff.

350. ἐπευξάμενος: "uttering a prayer as he did so."

351. Ζεῦ ἄνα: the vocative form ἄνα is found in Homer only in this phrase; elsewhere, ἄναξ, as B 284, 434. — **δός τίσασθαι ὁ κτλ.**: equiv. to δός μοι τίσασθαι τούτον ὅς κτλ. The rel. clause ὁ με κτλ. represents a noun as the object of τίσασθαι. — **πρότερος**: *cf.* 299.

352. διον: a standing epithet, denoting nobility of descent and beauty. It is here used without any special reference to the circumstances of the case. See on A 7. These 'ornamental epithets' are sometimes put into the mouth of a foe. — **Ἀλέξανδρον**: is the object of τίσασθαι. This makes the preceding rel. clause more parenthetical than if this proper name had been attracted to the construction of the rel. clause, as Λαοδίκην 124. — **καί . . . δαμήναι**: a more definite expression of the thought of τίσασθαι.

353. τις: many a one, *cf.* B 271. — **καί**: as 287.

354. ὁ κεν κτλ.: explanatory of ξεινοδόκον. — **φιλότητα**: hospitality, *cf.* 207.

355. ἀμπεπαλόν: reduplicated aor. (§ 43 e) from ἀναπάλλω. *Swinging back*, i.e. drawing back for the throw. Cf. adducto contortum hastile lacerto | immittit Verg. *Aen.* xi. 561 f.

356. Cf. 347.

357. δαί: with long ι at the beginning of the verse.—φαεινῆς: the outer layer of the shield was a plate of bronze.—δβριμον: *weighty, mighty*.

358. ἤρῃευστο: *was thrust*, by the force of the throw. Plpf. from ἐρείδω, used almost like an aorist.

359. ἀντικρός: construe closely with what follows.

360. ἐκλίνθη: *he bent aside*.—ἤλεύατο: for the 1st aorist without tense-sign, see § 48 h.

362. ἀνασχόμενος: *drawing up his arm*, in order to give a heavier blow; cf. 349.—φάλον: the metal ridge in which the horsehair was arranged like a mane.—ἀμφι αὐτῷ: const. with διατρυφέν, *about itself*, i.e. about the φάλος.

363. τριχθαῖ τε καὶ κτλ.: a descriptive expression, see § 13 b.—τε καί: cf. A 128, B 346 and notes.—διατρυφέν: cf. Verg. *Aen.* xii. 730, quoted on 349.

365. σέο ὀλοώτερος: Zeus ξείνιος, the guardian of hospitality, had not avenged the privileges that Paris had abused.—Such reproaches of the divinity are uttered only in outbreaks of momentary vexation. Cf. B 111.

366. ἐφάμην κτλ.: see on B 37.—κακότητος: causal genitive. *For the wrong* which he did me.

367. νῦν δέ: see on A 354.—ἄγη: from ἄγνυμι.—ἐκ: const. with ἤιχθη.

368. ἰτέσιον: predicate nominative.—οὐδέ δάμασσα: marks the result of both preceding clauses.

369. κόρυθος: for the genitive, cf. ἐανῶ 385, γούνων A 500.

370. ἔλκε κτλ.: “he seized Paris by the helmet, turned him about, and strove to draw him into the midst of the Achaeans.” Of course the helmet-strap (ἱμᾶς) under the chin of Paris, choked the wearer.

371. πολέκεστος: *richly embroidered*.

372. This verse explains ὑπὸ δειρήν.—ἐπ’ ἀνθεράνος: as A 501.—ὄχευς: *as holder*. Predicate with ὅς.

375. ἤ: in the rapid narration, the rel. const. is used here, where a new sentence would be expected. Or this ἤ may be called demonstrative, with no conjunction to connect it with the preceding verse.—ἰφι καταμένοιο: such leather would be stronger than that from a diseased animal. For the aorist middle used as passive, see § 50 d.

376. *τροφέα*: the following hiatus is justified, as falling at the fem. caesura of the third foot, see § 27 b. — *ἄμ' ἔσπετο κτλ.*: i.e. it remained in his hand. — *παχέη*: *thick*.

378. *βίψ' ἐπιδιήσας*: i.e. he swung the helmet before he threw it. — *κόμεσαν*: cf. B 875.

379. *ὁ ἄψ*: for the hiatus, see on A 333.

380. *ἔγχει κτλ.*: emphatic at the beginning of the verse, and the close of the sentence, cf. *βάλλε* A 52. Const. with *ἐπόρουσε*. — *ἐξήραξε*: the poet recognizes no chance rescue; see on A 8.

381. *βέτα κτλ.*: “easily, as only a god can.” — *ἐκάλυψε δέ*: “and made him invisible.”

382. *κἀ εἰσε*: cf. *κάθισον* 68. — *ἐν θαλάμῳ*: *in his chamber*, cf. 391.

383-420. *Aphrodite conducts Helen from the Scaean Gate to her home*.

383. *καλόνουα*: future participle, expressing purpose.

384. *Τρῶες*: i.e. women who had come to view the combat, as 420; see on 149.

385. *νικταρίου*: used like *ἀμβρόσιος* as *divine, heavenly*, of charming grace and beauty. — *ἐτίναξε*: *plucked*.

386. *μὲν*: const. with *προσέειπεν*, cf. 389. For the quantity, before a lost consonant, see § 59 j. — *παλαιγενεῖ*: the adj. strengthens the noun. — *προσέειπεν*: always used of words that follow immediately, or separated only by a parenthetical clause.

387. *εἰροκόμῳ*: explained by the following clause.

388. *ἤσκειν*: contracted from *ἤσκειεν*. — *μάλιστα κτλ.*: the rel. const. is abandoned, cf. A 79, 162. — This shows why Aphrodite took the form of this old woman. — *φιλέσκειν*: *sc. Ἑλένη*.

389. *τῇ μιν κτλ.*: cf. B 22, 795.

390. *δεῦρ' ἔτι*: see on 130.

391. *κεῖνος*: used much like a dem. adv., *there*. — *ὃ γε*: *is he*.

392. *οὐδέ κε φαίης*: *potential, nor would you think*. Not as 220.

393. *ἄνδρῳ μαχησάμενον*: equiv. to *ἐκ μάχης*. — *χορόνδε*: at the close of the verse in contrast with *μαχησάμενον*.

394. *ἔρχεσθαι*: “ready to go to the dance,” so beautiful and vigorous is he. — *νέον κτλ.*: i.e. he is in as merry a humor as if he had just enjoyed a dance. The participle has the principal thought.

395. Cf. B 142. — *θυμὸν ὄρινεν*: *aroused her anger*, by the unworthy suggestion.

396 f. *καὶ ῥα*: *and so*. This *ῥά* is resumed by the *ἄρα* of the apodosis, 398. — *δειρὴν στήθεα κτλ.*: these parts were unchanged by the transformation (386-389); the divinities retained their characteristics even under a disguise, except when they desired to make themselves

entirely unrecognizable by mortals.—All but Helen saw only the old woman.

398. *θάμβησεν*: cf. A 199. Wonder mingled with dread came over her, fearing some new device of Aphrodite who had already led her far from her Spartan home.—*ἔπος κτλ.*: as A 361.

399. *δαιμονίη*: *cruel divinity*. See on B 190.—*ταῦτα*: cognate acc. with *ἡπεροπένειν* which takes *μέ* as direct object. “To trick me with these deceits.” Cf. *τοῦτο ὑμῶς ἐξαπατήσαι* Xen. *An.* v. 7. 6.

400. *ἦ*: *surely*; with mocking irony.—*πρωτέρω*: *still farther* from Lacedaemon.—*πολίων*: const. with *πῇ*, “into any one of these cities.” See H. 757; G. 168, N. 3.

401. *Φρυγίης*: construe with *πολίων*.

402. *καὶ καὶθι*: *there also*. Just as Alexander in Ilios.—*μερόπων*: as A 250.

403. *οὐνεκα δὴ νῦν*: this introduces sarcastically the reason for the conjecture of 400 f. “Since now, as it seems, I cannot remain longer with your favorite Paris.”

404. *στυγερήν*: see on 173.

405. *τούνεκα δὴ κτλ.*: again a sarcastic tone. This is closely connected with the causal rel. sentence, as is shown by the repetition of the particles *δὴ νῦν*. Thus the thought returns to 399.—*δολεφρονέουσα*: i.e. in pretending that Paris summons her, 390.

406. *παρ’ αὐτόν*: *by himself*; contrasted with *δεῦρο* 405. “Leave me alone.” The ‘asyndeton’ marks her excitement.—*θεῶν κτλ.*: *abandon the path of the gods*, “give up thine immortality.” The expression is suggested doubtless by the following verse which was already before her mind.

407. *Ὀλυμπον*: the ‘limit of motion.’

408. *περὶ κείνον*: *about him, at his side*.—*ἔλκε*: *endure woe*, “bear all the troubles of human life.”—*ὃ φέλασσε*: *watch him*, sc. that he does not escape thee or prove unfaithful to thee.

409. *ποιήσεται*: aor. subjv. with *εἰς ὃ κε*, cf. B 332.—*ὃ γε*: see on A 97. For its position in the second member of the sentence, as B 664, cf. *πολλὰ δ’ ὃ γ’ ἐν πόντῳ πάθεν ἄλγεα* a 4, nunc dextra ingeminans ictus, nunc ille sinistra Verg. *Aen.* v. 457.

410. *νεμεσσητόν κτλ.*: parenthetical.—*νεμεσσητόν*: cf. 156, B 223.

411. *κείνου*: indicates contempt or abhorrence.—*πορσυνέουσα*: *to prepare, to share*.—*ἔδ*: the clause is causal in effect.—*ὀπίσω*: *hereafter*.

412. *μωμῆσονται*: sc. if I give myself to this frivolous coward after the decision by the duel. The fut. is used (more definite than the potential opt.) although the supposition at the basis of this expectation is

negatived (οὐκ εἰμι 410). — ἔχω κτλ.: “and yet I have already” etc. — ἀκριτα: cf. B 246, 796.

413. *χολωσαμένη*: falling into a rage, cf. *ὀχθήσας* A 517. The middle does not differ greatly from the passive. Cf. *χολωθείς* A 9; see § 50 d.

414. *σχετλή*: disyllabic, with synizesis of *ιη*. See on *Ἰστίαν* B 537. — *μεθεῖω* [*μεθῶ*]: for the subjv., cf. A 28. For the form, cf. *κιχείω* A 26.

415. *τάς*: see on B 330. — *ἀπεχθήρω*: aor. subjv. *Conceive violent hatred*. — *νῦν*: opposed to the future, *till now*. — *ἔκπαγλα*: *furiously*; cf. *αἰνῶς* 158. — *φίλησα*: *came to love you*, “bestowed my love upon you.”

416. *ἀμφοτέρων*: explained by *Τρώων καὶ Δαναῶν*. — *μητίσομαι*: aor. subjv., still dependent on *μή*. — *ἔχθρα λυγρά*: *grievous hates*, which would be destructive to Helen. — Cf. illa (i.e. Helen) sibi infestos eversa ob Pergama Teucros | et poenas Danaum, et deserti coniugis iras, | praemetuens Verg. *Aen.* ii. 571 ff.

417. *οὐ δὲ . . . ὅλῃαι*: an independent addition, as is shown by *κέν*, in order to explain the effect of *ἔχθρα λυγρά*. For the subjunctive with *κέν*, see on A 137. — *οἶτον*: cognate accusative.

418. *ἴδαισεν*: see on A 33. Helen does not yield until after the sternest threat.

419. *κατασχομένη*: *wrapping herself*, cf. *καλυψαμένη* 141.

420. *Τρώας*: see on 384. — *λάθην*: sc. *βᾶσα*, as she departed with her two maids (cf. 143, 422). — Helen, in her shame, veiled herself silently, and followed the goddess without attracting attention. — *ἤρχε*: as A 495. — *δαίμων*: nowhere else in Homer of a definite divinity.

421–447. *Helen and Paris*.

421. *δόμον*: on the citadel of Ilios, near the dwellings of Priam and Hector.

422. *ἀμφίπολοι*: i.e. the two who had accompanied her, 143.

423. *κίε*: i.e. following Aphrodite, cf. 420.

424. *τῇ*: for her. — *δίφρον*: *a low seat without a back*. — *ἰλοῦσα*: prior in time to *κατέθηκε φέρουσα*. Observe the distinction between the aor. and present participles.

425. *ἀντὶ Ἀλεξάνδροιο*: acc. to 391, Alexander was on the bed, but this is disregarded in the following narration, cf. *ἀρχε λέχουσδε κιών* 447. — *θεά*: this is added to give prominence to her condescension in performing a maid's duties. — *φέρουσα*: for the use of the participle, see on *ἰών* A 138.

426. *κοῦρη Διὸς*: generally of Athena. Cf. *κοῦρην Βρισηὸς* A 392.

427. *πάλιν*: *back, away from Paris*, here as a sign of her displeasure. Cf. talia dicentem iamdudum aversa tuetur Verg. *Aen.* iv. 362. — *ἡνίκαται*: for the form, cf. B 245.

428. ἤλυθες: an exclamation. She reproaches him for his return, *cf.* B 23.

429. δαμείς: with dat. of the agent, as 301. — πρότερος: see on 140.

430. ἡ μὲν δὴ κτλ.: with disdainful mockery. *Truly thou wast wont to boast.*

431. σῆ: added with emphasis, as B 164.

432. ἄλλ' ἔθι νῦν: an ironical exhortation. The following 'asyndeton' is usual. — προκάλεσσαι: *challenge, call forth to meet thee.* Middle, as 19. — Μενέλαον: observe the emphatic repetition of the name with the same epithet, in the same position in the verse as 430. See on 223.

433. ἄλλὰ κτλ.: Helen now speaks in earnest. — ἔγω γε: *cf.* A 173. — "But I advise you."

434. παύεσθαι: *cease for ever.* Present infinitives are used also to explain this injunction. — ξανθῷ: *cf.* 284.

435. ἀντίβιον: for the construction, *cf.* B 121, 452. — πόλεμον: for the cognate accusative, see on B 788.

436. μὴ πως τάχα: *lest in some way, soon.* — ὑπ' αὐτοῦ δουρί: *by the spear of this very man.* For the dative with ὑπό, *cf.* B 860 and note.

437. μύθοισιν: construe with προσείπεν.

438. θυμόν: in partitive appos. with μέ. *Cf.* 35, 442; see on A 362.

439. μὲν γάρ: always in this order; never γὰρ μὲν. — σὺν Ἀθῆνῃ: *by the aid of Athena.* This diminishes the personal credit of Menelaus for his success.

440. αὖτις: *another time*, as A 140. — ἔγω: *sc.* νικήσω. — παρὰ εἰσι: more freq. in this sense is παρίστασθαι. — ἡμῖν: *i.e.* with Paris and his countrymen.

441. τραπέομεν: aor. pass. subjv. from τέρω, see §§ 31, 51 d. — εὐνηθέντε: in the English idiom, this would be in the same const. as τραπέομεν. *Cf.* B 113; see § 21 i.

442. ὥδε: *so completely, sc.* as now (446). *Cf.* B 802. — ἔρος φρένας ἀμφεκάλυψεν: see on A 103.

443. οὐδ' ὅτε: *not even then when.*

444. ἔπλεον ἐν νήεσσι: "was on the voyage."

445. Κρανάη: perhaps this name was invented for the situation, *cf.* 201; at least the ancients were completely at a loss concerning it. In the second century of our era, with reference to this passage, the name Κρανάη was given to a small island in the Laconian gulf.

446. ὡς: refers to ὥδε 442.

447. ἄρχε: *made the beginning, began;* with a supplementary partic., κιών, as B 378. — ἔπτετο: the fear of Aphrodite's anger had its effect, in spite of 428 ff. — The whole scene, from 382, characterizes the sensual frivolity of Paris.

448-461. *Menelaus seeks Paris in vain. Agamemnon claims the victory and demands the restitution of Helen.*

448. τὰ μὲν ἄρα: *so these two.*

449. The story returns to the point where Aphrodite interposed, 380. — ἀν' ὄμλον: *sc. Τρώων.* — θεοὶ βουκός: *like to a wild beast in fury and power.*

450. εἰ ποὺ ἐσαυρήσμεν: for the opt., see H. 907; Good. 1420. *If he but might catch sight of him somewhere.* — θεοῖσδε: for the 'synzesis,' *cf.* 27.

451. οὐ τις δύνάτο δαΐξαι: the logical proof of this statement is given below. "They would have pointed him out, if they could."

452. τότε: *i.e.* when he sought him.

453. "They did not conceal him through love (*cf.* 321 ff.), nor would they have concealed him if any one had seen him."

454. κατ': dat. of likeness with ἴσον. For the comparison, *cf.* A 228. — μολαίνῃ: *cf.* morti atrae Hor. *Carm.* i. 28. 13, post equitem sedet atra cura *ib.* iii. 1. 40.

455. καί: *also.* A standing expression, generally referring to previous speakers.

456. *Cf.* 86. — Δάδαναι: see on B 819.

457. ὅς: *as you see, surely.* — φαίνεται: *belongs evidently.*

458. Ἀργεῖν: as B 161. *Cf.* ornatus Argivae Helenae Verg. *Aen.* i. 650.

459. τιμὴν κτλ.: *cf.* 286.

460 = 287.

461. ἐπὶ ἦσαν: *cf.* ἐπευφήμησαν A 22. — The poet does not tell how Hector and the other Trojans received this demand, but implies that they allowed it to be just. — For the conclusion of the episode, see § 7 d.

The Fourth Book opens with a Council of the Gods in the great hall of Zeus on Olympus. They have watched what has been done on the Trojan plain, and recognize the fact that Menelaus has won the victory. Zeus proposes that the provisions of the treaty be carried into effect, — that the Achaeans withdraw to their homes, taking with them Helen and her treasures. But Hera and Athena cannot consent to any peace which would leave unsacked the hated city of Troy, and they instigate a Lycian archer, a Trojan ally, to break the truce by wounding Menelaus. Then the strife begins anew.

VOCABULARY.

PREFACE.

THIS vocabulary has not been compiled from other dictionaries, but has been made from the *Iliad* itself. The maker has endeavored to be concise, — to give nothing but what is important for the accurate and appreciative reading of the poem, — and yet to show the original and derived meanings of the words, and to suggest translations which should be both simple and dignified. Much space has been saved by omitting the words and forms which are not found in the first six books of the *Iliad*.

A concise special vocabulary to the Homeric Poems, or to parts of them, is open to far fewer objections than a similar vocabulary to any other work of Greek literature, since the words are found more nearly in their original significations and constructions. No attempt has been made in this work to tell the history of each word in pre-Hellenic and post-Homeric times. Even the most complete Homeric dictionary cannot entirely supersede the large general lexicons, but a confident hope is felt that the concise form of this vocabulary will save much time for the beginner in Homer. The beginner meets many unusual words. Whether he uses a large or a small dictionary, he will be satisfied, in most cases, with learning the meaning and construction of the new word; and generally this is enough for him. The teachers who insist on the use of the unabridged lexicon of Liddell and Scott by elementary classes in Homer forget the word of Hesiod, οὐδ' ἴσασιν ὅσῳ πλέον ἤμιν παντός, while this vocabulary will give fuller and better information about Homeric words and forms than the abridged edition of Liddell and Scott's lexicon. A student who

is beginning Homer does not absolutely need to know the later history of each word, although the student of Plato does need to remember the Homeric usage.

In making this vocabulary, Seber's *Index Homericus*, Frohwein's *Verbum Homericum*, Ebeling's great *Lexicon Homericum*, and Seiler-Capelle's *Wörterbuch über die Gedichte des Homeros* were very useful. Mr. W. Irving Hunt, tutor in Greek in Yale College, rendered important assistance, and kindly took upon himself the verification of the completeness of the work.

Cognate or illustrative forms are placed in parentheses. Corresponding Attic forms are placed in square brackets.

References have been added to proper names, in order to serve as an index; also to other important words, especially to those which occur but once in the Homeric Poems (*ἀπαξ εἰρημένα*).

YALE COLLEGE, Jan. 21, 1889.

CONTENTS OF THE ILIAD IN GREEK HEXAMETERS.*

1. Ἄλφα · λιτὰς Χρύσου, λοιμὸν στρατοῦ, ἔχθος ἀνάκτων.
2. Βῆτα δ' ὄνειρον ἔχει, ἀγορὴν, καὶ νῆας ἀριθμεῖ.
3. Γάμμα δ' ἄρ' ἀμφ' Ἑλένης οἷον μ῀θος ἐστὶν ἀκοίταιν.
4. Δέλτα · θεῶν ἀγορὴ, ὅρκων χύσις, Ἄρεος ἀρχή.
5. Εἰ · βάλλει Κυθέρειαν Ἀρηά τε Τυδέος υἱός.
6. Ζήτα δ' ἄρ' Ἀνδρομάχης καὶ Ἑκτορός ἐστ' ὀαριστύς.
7. Ἥτα δ' · Αἴας πολέμιζε μόνῳ μόνος Ἑκτορι δίῳ.
8. Θῆτα · θεῶν ἀγορὴ, Τρώων κράτος, Ἑκτορος εὐχος.
9. Ἐξεσίη δ' Ἀχιλλῆος ἀπειθέος ἐστὶν Ἴῳτα.
10. Κάππα δέ · Ῥήσου τὴν κεφαλὴν ἔλε Τυδέος υἱός.
11. Λάμβδα δ' · ἀριστήας Δαναῶν βάλλον Ἑκτορος ἄνδρες.
12. Μῦ · Τρώων παλάμῃσι κατήριπε τείχος Ἀχαιῶν.
13. Νῦ δέ · Ποσειδάων Δαναοῖς κράτος ὥπασε λάβρην.
14. Ξεῖ · Κρονίδην λεχέεσσι καὶ ὕπνῳ ἤπαφεν Ἥρην.
15. Οὗ · Κρονίδης κεχόλωτο Ποσειδάωνι καὶ Ἥρῃ.
16. Πεῖ · Πάτροκλον ἔπεφνεν Ἀρήιον Ἑκτορος αἰχμῇ.
17. Ῥῶ · Δαναοὶ Τρῳῆς τε νέκυν περὶ χεῖρας ἔμισγον.
18. Σῖγμα · Θέτις Ἀχιλλῇ παρ' Ἥφαιστου φέρεν ὄπλα.
19. Ταῦ δ' · ἀπέληγε χόλοιο καὶ ἔκθορε δῖος Ἀχιλλεύς.
20. Ῥ · μακάρων ἔρις ὦρτο, φέρει δ' ἐπὶ κάρτος Ἀχαιοῖς.
21. Φεῖ · μ῀γος Αἰακίδαο παρ' ἠΐονας ποταμοῖο.
22. Χεῖ δ' · ἄρα τρὶς περὶ τείχος ἄγων κτάνεν Ἑκτορ'
Ἀχιλλεύς.
23. Ψεῖ · Δαναοῖσιν ἀγῶνα διδοὺς ἐτέλεσσαν Ἀχιλλεύς.
24. Ὠ · Πρίαμος νέκυν νῆα λαβὼν γέρα δῶκεν Ἀχιλλεῖ.

* Ascribed to Stephanus Grammaticus in the *Palatine Anthology*, ix. 385.

THE ILIAD.

The action of the Iliad covers only about seven weeks, or forty-nine days, which may be divided as follows:—

Days.

1. Visit of Chryses to the Greek Camp, A 12.
- 1-9. Pestilence, A 53.
10. Assembly of the Achaeans, A 54.
- 10-21. Visit of the gods to the Ethiopians, A 423.
21. Return of the gods to Olympus, A 493 f. Visit of Thetis to Zeus.
22. The Achaeans prepare for battle. Single combat between Menelaus and Paris. The battle begins. Brave deeds of Diomed. Hector's meeting with Andromache. B 1-H 380.
23. Burial of the dead, H 381-432.
24. Building of a wall for the Achaean Camp, H 433-482.
25. Second day of battle, Θ.
- Embassy to Achilles, I.
- Odysseus and Diomed enter the Trojan Camp, K.
26. Third day of battle. The Trojans break down the Greek wall. Death of Patroclus. Λ 1-Σ 617.
27. Reconciliation of Achilles and Agamemnon. Fourth great day of battle. Death of Hector. T 1-Ψ 61.
28. Burial of Patroclus, Ψ 62-225.
29. Funeral games in honor of Patroclus, Ψ 226-897.
- 27-38. Achilles drags the body of Hector around the bier or tomb of Patroclus, Ω 1-31.
38. Priam visits the tent of Achilles and ransoms Hector's body, Ω 31-676.
39. Priam brings Hector's body to Troy, Ω 677-775.
- 39-47. Lament for Hector in Troy, Ω 784.
48. Burial of Hector, Ω 785-787.
49. Erection of a mound over Hector's ashes, Ω 788-804.

THE GREEK FORCES. B 494 ff.

MAINLAND OF GREECE.

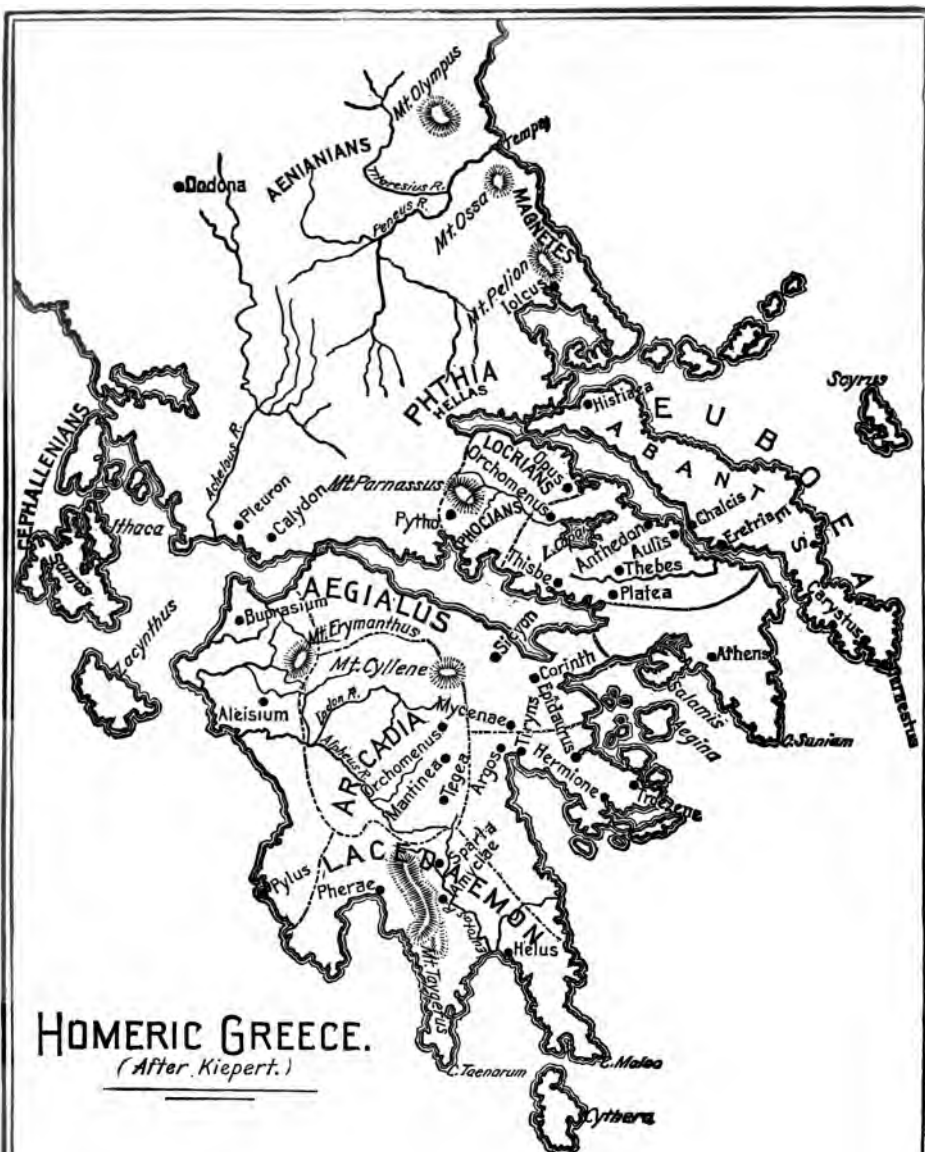
Order of mention.	Nations and Commanders.		No. of ships.
1.	Boeotians (Peneleüs)	B 494-510.	50
2.	Orchomenians (Ascalaphus)	B 511-516.	30
3.	Phocians (Schedius)	B 517-526.	40
4.	Locrians (Ajax, son of Oileus)	B 527-535.	40
5.	Euboeans (Elephēnor)	B 536-545.	40
6.	Athenians (Menestheus)	B 546-556.	50
7.	Salaminians (Telamonian Ajax)	B 557, 558.	12
8.	Argives (Diomed)	B 559-568.	80
9.	Myceneans (Agamemnon)	B 569-580.	100
10.	Spartans (Menelaus)	B 581-590.	60
11.	Pylians (Nestor)	B 591-602.	90
12.	Arcadians (Agapēnor)	B 603-614.	60
13.	Epēans (Amphimachus)	B 615-624.	40
14.	Dulichians (Meges)	B 625-630.	40
15.	Cephalenians (Odysseus)	B 631-637.	12
16.	Aetolians (Thoas)	B 638-644.	40

INSULAR GREECE.

17.	Cretans (Idomeneus)	B 645-652.	80
18.	Rhodians (Tlepolemus)	B 653-670.	9
19.	From Syme (Nireus)	B 671-675.	3
20.	From the Sporades (Phidippus)	B 676-680.	30

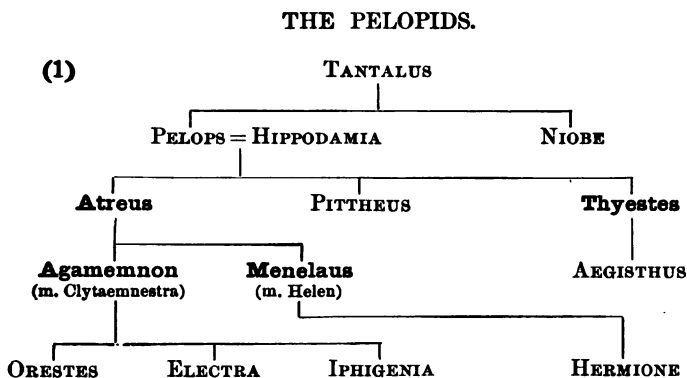
THESSALIAN GREECE.

21.	Myrmidons (Achilles)	B 681-694.	50
22.	From Phylace (Podarces)	B 695-710.	40
23.	Pheraeans (Eumelus)	B 711-715.	11
24.	Methonians (Philoctetes)	B 716-728.	7
25.	Oechalians (Podalirius)	B 729-733.	30
26.	From Ormenium (Eurypylos)	B 734-737.	40
27.	From Argissa (Polypoetes)	B 738-747.	40
28.	Aenianians (Guneus)	B 748-755.	22
29.	Magnesians (Prothoüs)	B 756-759.	40

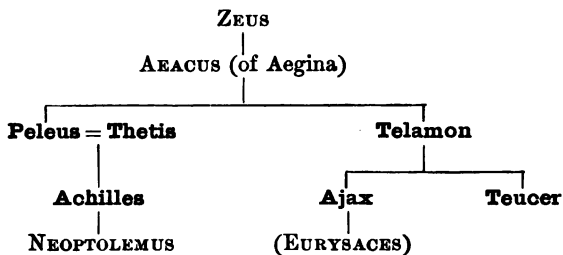


FAMILY TREES.

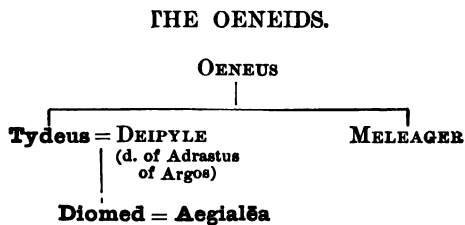
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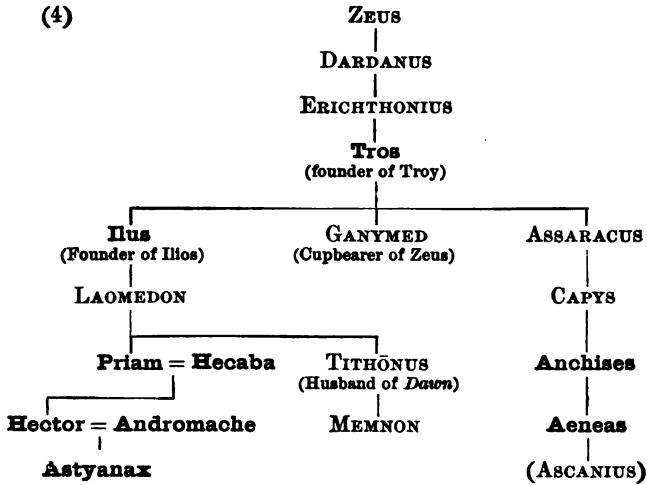


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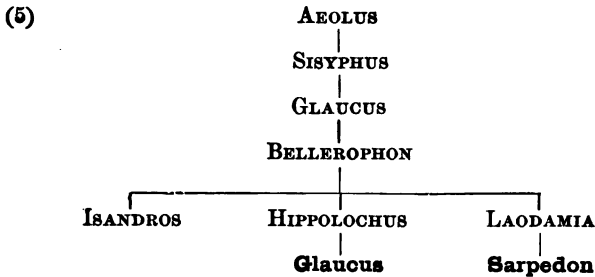


FAMILY TREES.

ROYAL FAMILY OF TROY, Y 215 ff.



LYCIANS, Z 153 ff.



VOCABULARY

TO THE

FIRST SIX BOOKS OF THE ILIAD.



A.

ἄ-απτος: *unapproachable, invincible.*

δάσχετος (ἔχω): *irresistible, unman-
ageable.*

ἄατος: *insatiate.*

*Αβαντες pl.: *early inhabitants of
Euboea, B 536.*

Αβαρβαρέη: *a fountain-nymph,
Z 22.*

*Αβας, -αντος: *a Trojan, slain by
Diomed, E 148.*

*Αβληπος: *a Trojan, slain by Nes-
tor's son Antilochus, Z 32.*

ἀ-βλής, -ήτος (βάλλω): *un-shot,
new (of an arrow), Δ 117.*

ἀ-βλητος (βάλλω): *un-hit, not
wounded by a missile, Δ 540.*

ἀ-βληχρός 3: *delicate, weak.*

*Αβύδος: *Abydus, in the Troad, on
the south side of the Hellespont,
opposite Sestus, B 836.*

*Αβυδόθεν: *from Abydus, Δ 500.*

ἀγα-: *strengthening prefix, very,
exceedingly.*

ἀγαγε: *aor. of ἄγω, lead.*

ἀγαθός 3: *good, noble, useful, esp.
useful in war, brave. It is rarely
used of moral quality. βόην ἀγα-
θός, good at the war-cry, brave in
war.*

ἀγα-κλειτός 3 and ἀγακλυτός (κλέος):
renowned, famed, highly praised.

ἀγάλλομαι: *delight, exult.*

ἀγαλμα, -ατος: *delight, treasure.*

ἀγαμαι, aor. ἠγάσσατο, ἀγασσάμεθα:
admire, wonder at.

*Αγαμέμνων, -ονος: *Agamemnon, son
of Atreus, grandson of Pelops
(B 104 ff.), king at Mycenae
(B 569 ff.). As the leader of the
expedition against Troy, he is
prominent through the whole of
the Iliad. The first part of the
Eleventh Book is devoted to a
recital of his brave deeds. At
the close of the war, on his ar-
rival at home, he was slain by
his false wife Clytaemnestra and
her paramour (Agamemnon's
cousin) Aegisthus, a 35 ff., δ 512-
537, λ 409 ff.*

ἀ-γαμος: *unmarried, Γ 40.*

ἀγά-νιφος: *very snowy, snow-clad.*
Epith. of Olympus, A 420.

ἀγανός 3: *kindly, winning.*

*Αγαπήνωρ, -ορος: *Arcadian leader,
B 609.*

ἀγαπητός (ἀγαπάω): *beloved.*

ἀγά-ρροος: *with strong stream.*

*Αγασθένης, -εος: *son of Augēas,
E 624.*

ἀγασσάμεθα: *aor. of ἀγαμαι, wonder.*
ἀγανός, *admirable, excellent, noble.*

ἀγγελίη: *message, news.*

ἀγγελίης and ἀγγελος: *messenger.*

ἀγγέλλω: *announce, bear a message.*

ἄγγος, -ος: *vessel, bowl, pan.*

ἄγε, ἄγετε: strictly inv. of ἄγω, *bring*, but generally used as interjection, *up, come!* Cf. ἄγρει.

ἀγείρω, aor. mid. ἀγέροντο and ἀγορεύουσι, plpf. ἀγγεράτο, aor. pass. ἀγέρθη and ἡγέρθεν [ἡγέρθησαν]:

collect, bring together, assemble.

ἀγε-λαίη: *giver of booty.* Epith. of Athena as war-goddess.

ἀγέλη-φι: *old locat., in the herd.*

ἀγέμεν inf., ἄγεν impf. of ἄγω, *lead.*

ἄγεν [ἑάγησαν]: aor. pass. of ἀγνυμ, *break.*

ἀ-γέραςτος: *without gift of honor (γέρας),* A 119.

ἀγέρθη, ἀγέροντο: aor. of ἀγείρω, *collect.*

ἀγέρωχος: *proud, mighty, impetuous.*

ἄγη: aor. pass. of ἀγνυμ, *break.*

ἀγγεράτο: plpf. pl. of ἀγείρω, *assemble.*

Ἄγηνωρ, -οπος: *brave Trojan leader, son of Antenor,* Δ 467, Α 59.

ἀγ-ήνωρ, -οπος (ἀνήρ): *manly, proud.*

ἀ-γήραος (γῆρας): *ever-young, imperishable.*

ἀγητός: *admirable, splendid.*

Ἄγκαῖος: *Ancæus, an Argonaut,* B 609.

ἀγκάς: *adv. in his arms.*

ἀγκλίνας: aor. partic. of ἀνακλίνω, *lean upon.*

ἀγκυλο-μήτης (μήτις): *crooked-minded, crafty.* Epith. of Cronus.

ἀγκύλος: *curved.*

ἀγκυλό-τοξος: *with curved bow.*

ἀγκών, -ῶνος: *elbow.*

Αγλαΐη: *mother of Nireus,* B 672.

ἀγλαΐη, loc. as dat. ἀγλαΐηφι: *splendor, beauty.*

ἀγλαός: *clear, splendid, glorious.*

ἀγνοίω, aor. ἡγνοίησεν: *fail to notice.*

ἀγνῦμ, aor. subjv. ἄξῃ, aor. partic. ἄξαντε, aor. pass. ἄγη and ἄγεν [ἑάγησαν] (ἑαγ-): *break, break in pieces.*

ἀ-γονος: *without offspring, childless,* Γ 40. (Perhaps unborn.)

ἀγοράομαι, impf. ἡγορόωντο, aor. ἀγορήσατο: *am in assembly, deliberate, address an assembly.*

ἀγορεύω: *speak, say, tell.* φόβονδ ἄγορευε, *advise to flee (flight).*

ἀγορή (ἀγείρω): *assembly, speech to an assembly, place of assembly.*

ἀγορή-θεν: *adv. from the assembly.*

ἀγορήν-δε: *adv. to the assembly.*

ἀγορητής: *speaker, orator.*

ἄγός (ἄγω): *leader.*

ἄγρει: *interjection, up, come!* (Strictly inv. of ἀγρέω [αἰρέω], *take hold.*) Cf. ἄγε.

ἄγριος (ἀγρός): *wild (of animals), savage.*

ἀγομένησιν: aor. partic. of ἀγείρω, *assemble.*

ἀγρός: *field, country (opp. to city).*

ἀγρότερος 3: *wild (of animals).*

ἀγυιά: *street.*

ἄγχι: *adv. near, with gen.*

Ἄγχιάλος: *a Greek, slain by Hector,* E 609.

ἀγχί-αλος (ἄλς): *near the sea.* Epith. of coast-cities.

ἀγχι-μαχητής: *hand-to-hand fighter, who fights with sword and spear, in contrast with javelin-throwers.*

ἀγχί-μολον: *adv. near.*

Ἀγχίσιος: *Anchises, king of the Dardanians, father of Aeneas by Aphrodite,* B 819, E 247, Y 239.

ἀγχιςτα: *adv. most nearly.*

ἀγχιςτινος: *near, in thick succession.*

ἀγχοῦ: *adv. near.*

ἀγχω: *choke,* Γ 371.

ἄγω, impf. ἦγεν or ἄγεν, fut. ἄξω, aor. ἤγαγε or ἄγαγε, aor. inv. ἄξετε: *lead, bring, fetch, lead away* (the connection indicating from what and to what the motion tends).

ἁ-δαήμων, -ονος: *unskilled in, inexperienced, with gen.*

ἁ-δάκρυτος: *without tears, tearless.*

ἀδεῖν: aor. inf. of ἀνδάνω, *please.*

ἀδελφεός or ἀδελφεός: *brother.*

ἄδην: adv. in *plenty, to satiety.*

ἄδνός 3: *thick, crowded, huddled.*

*Ἀδμητος: *Admetus, Thessalian king, husband of Alcestis, father of Eumelus, B 713 f.*

*Ἀδρήστεια: *Mysian town, B 828.*

*Ἀδρηστίη: *daughter of Adrastus, Aegialea, E 412.*

*Ἀδρηστος: (1) *Argive king who gave his daughters in marriage to Tydeus and Polynices, B 572.*

(2) *Leader of Trojan allies, B 830.*

(3) *A Trojan, Z 37.*

ἄδντον: (place *not-to-be-entered*), *sanctuary.*

ἀεθλεύω: *contend in games.*

ἀεθλος: *struggle, conflict.*

ἀείδω, impf. αἶδον: *sing.*

ἁ-εὐκής, -ές, *unseemly, shameful, pitiful.*

ἀείρω, aor. partic. ἀειραμένη, plpf.

ᾠρω: *raise, take up; plpf. pass. was hanging.*

ἀεκαζόμενος 3 (ἁ-φεκ-): *against his will.*

ἁ-έκων, -ονσα 3: *unwilling, against (his) will.*

ἄελλα (ἄημι): *violent wind, storm.*

ἀελλής: with *κονίσσαλος, cloud of dust, Γ 13.*

ἄέξω (cf. *wax*): *increase.*

ἀερόσι-πος (ἀείρω, ποῖς), pl. ἀερόσι-ποδες: *high-stepping (of horses).*

*Ἀζείδης: *son of Azeus, Actor, B 513.*

ἁ-ζηχῆς: neut. adv. *incessantly, unceasingly.*

ἄζομαι: *dry, season, Δ 487.*

ἄζομαι: *reverence, feel pious fear.*

ἄημι, pres. partic. ἀέντες: *blow (of the wind).*

ἄήρ, dat. ἡέρι: *air (as opposed to the clear αἰθήρ), mist.*

ἄήσυλος: *wicked, dreadful, equiv. to αἰσυλος, E 876.*

ἁ-θάνατος 3: *undying, immortal, imperishable. ἀθάνατοι immortals.*

ἁ-θερίζω: *disregard, slight.*

ἁ-θέσφατος: *unspeakable, ineffably great.*

*Ἀθῆναι pl.: *Athens, B 546.*

*Ἀθηναῖος: *Athenian.*

*Ἀθήνη and Ἀθηναίη: *the goddess Athena, Minerva. She appears often in Homer as war-goddess, as she is represented in later works of art; hence she is called Παλ-λάς (spear-brandishing), γλαυκ-ῶπις (gleaming-eyed), ἀγελείη (giver of booty), λαοσσόος (rouser of the people).*

ἁθρός: *assembled, all together, united.*

αἰ (εἰ): *if. αἶ κε: εἰάν. αἶ γάρ* often introduces a wish.

αἶα: *earth, equiv. to γαῖα, γῆ.*

Αἰακίδης: *son of Aeacus. Of Achilles, grandson of Aeacus, B 860.*

Αἴας, -αντος: *Ajax. (1) Son of Telamon, king of Salamis, the mightiest of the Achaeans, next to Achilles, B 768 f., Γ 226 ff. (2) Son of Oileus, swift-footed leader of the Locrians, B 527 ff.*

Αἰγαῖων: *a hundred-armed giant of the sea, son of Poseidon; called Βριάρεως by the gods, A 404.*

αἰγανέη: *javelin, used chiefly for hunting, or in games.*

Αἰγεῖδην: *son of Aegeus*, Theseus, A 265.

αἰγίος (αἶξ): *adj. of goat-skin*.

αἰγίρος: *black poplar*.

Αἰγιάλεια: *daughter of Adrastus*, E 412.

Αἰγιαλός: (1) the north coast of Peloponnesus, on the Corinthian gulf, from Corinth to the Elean frontier; the later Achaea, B 575.

(2) A town in Paphlagonia, B 855.

αἰγιαλός: *coast, shore*.

Αἰγιάψ: a district (?) under the rule of Odysseus, B 633.

Αἶγινα: *Aegina*, island in the Saronic Gulf, B 562.

Αἶγιον: *city in Achaea*, B 574.

αἰγί-όχος (ἔχω): *aegis-bearing*, freq. epith. of Zeus, esp. in the gen. Διὸς αἰγίοχοιο.

αἰγίς: *aegis*; the shield of Zeus, wrought by Hephaestus; prob. an emblem of the thunder-storm. Described E 738 ff., cf. B 447 f. Athena also holds it, B 447, E 738 ff.

αἶγλη: *gleam, brightness*.

αἰγλή-εις: *gleaming, bright-shining*.

αἰδέομαι and αἰδομαι, aor. pass. partic. αἰδестείς (αἰδώς): *feel honorable shame, or self-respect, reverence, am abashed before*.

ἀ-ἰδηλος (ἀ-φιδ-): (*making unseen*), *destructive, destroying*.

Ἄ-ιδης, gen. Ἄιδω and Ἄιδος, dat.

Ἄιδωνῆι (φιδ-): *Hades, god of the unseen lower world*. His realm is the home of the dead, and in the *Iliad* it is beneath the earth, cf. © 16, I 568 ff., Y 61, X 482; while in the *Odyssey*, Odysseus sails to it, across Oceanus, κ 508 ff., and finds in it a faint, ghostly imitation of life on earth. Freq.

are the elliptical expressions εἰς Ἄϊδαο (sc. δόμους), Ἄϊδος εἰσω, *to the realms of Hades*.

αἰδοῖος (αἰδώς) 3: *revered, honored, modest*.

ἄ-ιδρις: *witless*, Γ 219.

Ἄιδωνεύς: parallel form of Ἄιδης.

αἰδώς, acc. αἰδῶ or αἰδῶα: *shame, sense of honor*; often in a good sense for which a word is lacking in Eng. Also *shame, disgrace*. Nakedness, genitalia, B 262.

αἰεί, αἰέν (αἰεί): *always*. αἰέν ἔοντες: *ever-living*, equiv. to the following.

αἰει-γενέτης: *ever-existing, immortal, eternal*.

ἀίζηλος: *unseen*, in some editions for ἀρίζηλος, B 318.

αἰζρός: *adj. as subst., vigorous youth*.

αἰθαλό-εις, -εσσα: *smoky, sooty*. Epith. of the μέλαθρον. The Homeric house had no chimneys. B 415.

αἰθε: *introduces a wish*, as A 415.

αἰθήρ, -έρος: the pure upper aether above the clouds, in contrast with the lower ἀήρ. αἰθέρι ναίων *dwelling in the aether, i.e. in the sky*.

Αἰθίκες pl.: a people in Thessaly, on the slopes of Mt. Pindus, B 744.

Αἰθίοπες pl., acc. Αἰθιοπῆας: *Aethiopians*, living in two nations, at the extreme east and west, on the borders of Oceanus. They are pious men, loved and visited by the gods. α 22, A 423.

αἰθόμενος: *burning, blazing*.

αἰθουσα: *portico, corridor*. The pl. is used of the two, one (αἰθουσα αὐλῆς) an outer corridor, through which a passage led from without into the court; the other (αἰθουσα δώματος), through which a passage led from the court into the house.

αἶθρα, acc. αἶθρα: *bright, gleaming*, esp. of bronze and wine.

Αἰθρα: *Aethra*, daughter of Pittheus, wife of Aegeus, mother of Theseus. She accompanied Helen to Troy as slave, Γ 144.

αἶθων, -ωνος: *bright* (of iron, Δ 485), *brown, tawny, bay*.

αἶ κε: equiv. to εἰ ἄν, ἐάν, *if*, with subjv.

αἷμα, -ατος: *blood, race, descent*.

αἱματό-εις: *bloody, bleeding*.

Αἱμονίδης: *son of Haemon, Maeon*, Δ 394.

Αἰμων, -ωνος: a Pylian leader, Δ 296.

αἰμων, -ωνος: *skilled*, with gen., E 49.

Αἰνείας: *Aeneas*, son of Anchises and Aphrodite, the bravest of the Trojans, next to Hector, E 467. He was of the royal family of Troy, and the gods had decreed that he and his descendants should rule over the Trojan race, Υ 215 ff., 307 f.

αἰνέω (αἶνος): *praise, commend*.

Αἰνόθεν: *from Aenus*, Δ 520.

αἰνός 3: *dread, dreadful, terrible, horrible*. αἰνά cognate acc., adv. with τεκούσα, A 414.

αἰνότατος: *most dread*, esp. with Κρονίδη.

αἰνυμαι: *take*.

αἰνῶς: *dreadfully, terribly*.

αἶξ, αἰγός: *goat*.

αἶξας: aor. partic. of αἶσσω, *rush*.

Αἰολίδης: *son of Aeolus, Sisyphus*, Z 154.

αἰολο-θώρηξ: *with bright shining cuirass*, Δ 489.

αἰολο-μήτρης: *with bright, shining belt of mail (μήτηρ)*.

αἰολό-πῳλος: *with (quick-moving) fast horses*, Γ 185.

αἰόλος: (*quick-moving*), *bright*, E 295.

αἰπυνός 3: *lofty, high-lying*.

αἰπόλιον: *herd of goats, herd*, B 474.

αἰπόλος (αἶξ, πελ-): (*goat-tender*), *goat-herd, herdsman*.

Αἰπύ: *town under Nestor's rule*, B 592.

αἰπός, αἰπεῖα: *lofty, towering, steep, sheer*. αἰπὺν ὄλεθρον *utter destruction*.

Αἰπύντιος: adj. of *Aepytus*, an old Arcadian hero, B 604.

αἰρέω, fut. αἰρήσομεν, aor. εἶλε or ἔλε: *take, grasp, seize, gain, capture, overcome*; mid. *choose*.

αἶσα: *share, lot, allotted portion, term of life*. κατὰ αἶσαν, *as is (my) due*, equiv. to αἶσιμα.

Αἶσηπος: (1) a river in Trojan Lycia, emptying into the Propontis near Cyzicus, B 825. (2) Son of Bucolion, slain by Euryalus, Z 21.

αἶσιμος (αἶσα): *fitting, suitable, due*.

αἶσσω, aor. ἤξα, αἶξας, aor. pass. as mid. ἤχθη: *rush, hasten*. καθ' ἵππων αἶξαντε *leaping down from the chariot*, χαῖται αἶσσονται *the (hair) mane floats*.

Αἰσῦήτης: an old Trojan, B 793.

αἰσυλος: *dreadful, horrible*, E 403.

αἰσχιστος: *ugliest*.

αἶσχος, -εος: *shame, disgrace, reproach*.

αἰσχρός: *shameful, disgraceful*.

αἰσχύνω: *disgrace, bring shame upon*.

αἰτέω: *ask, beg, request*.

αἰτιος 3: *accountable, guilty, to blame*.

Αἰτωλῖος and Αἰτωλός: an *Aetolian*.

Αἰτωλοὶ *Aetolians*.

αἰχμάζω, fut. αἰχμάσσουσι: *wield the lance (αἰχμή)*, *brandish*, Δ 324.

αἰχμή: *lance-point, point, lance, spear*.

αἰχμητής (also αἰχμητά, E 197): *spearman, warrior*, equiv. to ἀγχιμαχητής, with an implication of *bravery*.

αἶψα: straightway, quickly.

αἰών, -ώνος: duration of life, life.

Ἀκάμας (κάμνω): (1) Thracian, slain by Ajax, B 844, E 462, Z 8.

(2) Son of Antenor, leader of Dardanians, B 823.

ἄκάματος: unwearied, unwearying. Epith. of fire, E 4.

ἀκαχίζω, perf. partic. ἀκαχήμενος and ἀκηχεμένη: grieve, am troubled.

Cf. ἀχέω.

ἀκέσμαι, aor. ἤκεσато (ἄκος): heal, cure.

ἄκέων: silent, quiet. Generally indeclinable, but also fem. ἀκέονσα.

Cf. ἀκήν.

ἀκήδεστος (κήδομαι): uncared-for, unburied (of a corpse).

ἀκήν: adv. quietly, still, hushed.

ἀκήριος: heartless, cowardly, E 812.

ἀκηχεμένη: perf. partic. of ἀκαχίζω.

ἄκοιτις (κοίτη, κείμαι): fem. (bed-mate), wife, spouse. Cf. ἄλοχος, παράκοιτις.

ἀκοντίζω, aor. ἀκόντισε and ἀκοντίσαντος: hurl the javelin (ἄκων), hurl.

ἄκοσμος: un-ordered, disorderly, unfitting.

ἀκοστῶ (ἀκοστή barley): am well fed (of a horse).

ἀκουάζω: hear. πρῶτω δαιτὸς ἀκούαζέσθον "you two are the first invited to a feast."

ἀκούω, aor. ἤκουσα or ἄκουσα: hear, give ear, obey, learn.

ἄκράαντος (κρααίνω): unfulfilled, unaccomplished.

ἄκρη (strictly fem. of ἄκρος): summit, cape, promontory.

ἄκρητος (κεράννυμι): unmixed, pure. σπονδαὶ ἀκρητοὶ libations where no water was mixed with the wine.

ἄκριτό-μῦθος: endless prattler, of Thersites, B 246.

ἄκριτος (κρίνω): (unseparated), confused, immoderate, unreasonable, endless.

ἄκριτό-φυλλος: with countless leaves, leafy, B 868.

ἄκρό-κομος (κόμη): with hair upon the crown of the head, i.e. with hair bound in a knot on top of the head, Δ 533.

ἄκρο-πόλος: high-towering, lofty.

ἄκρος 3, sup. ἀκρότατος: uttermost, highest. Only of place. ἄκρη πόλις equiv. to ἀκρόπολις, ἄκρη χεῖρα the end of the arm, the hand, ἐπ' ἄκρῳ ῥυμῶ on the tip of the pole, ἀκροτάτη κόρυς very top of the helmet.

ἀκτή: headland, promontory, shore.

Ἀκτορίων: descendant of Actor, of his grandsons, B 621.

Ἄκτωρ: son of Azeus, B 513.

ἄκωκή (ἄκ-): point, tip.

ἄκων, -οντος: javelin.

ἄλα-δε (ἄλς): to the sea.

ἀλαλητός: a loud shout, war-cry.

Ἄλαλκομενής (ἀλάλκω, ward off): epith. of Athena, as the Defender, Protector.

ἀλάομαι: wander.

ἀλαπαδνός 3: weak, powerless, unwarlike; comp. ἀλαπαδνότερος.

ἀλαπάζω, fut. ἀλαπάξεις: sack, destroy.

Ἄλᾶστωρ: (1) a Pylian, Δ 295.

(2) A Lycian, E 677.

ἀλγέω, aor. partic. ἀλγήςσας: suffer pain, ache.

ἄλγος, -εος: grief, pain, trouble, woe.

ἀλεγεινός 3: painful, grievous.

ἀλεγίζω: regard, heed.

ἀλείνω: avoid, shun.

Ἀλείσιον: place in Elis, B 617.

ἀλείτης: sinner, evil-doer, Γ 28.

Ἀλέξανδρος (ἀλέξω, ἀνήρ, warder-off of men): Alexander, perhaps the

Greek translation of *Paris* (and used four times as freq.). Son of Priam, husband of Helen, and thus the author of the Trojan war. His single combat with Menelaus, the earlier husband of Helen, is described in Γ 16 ff. For his home, see Z 313 ff. Only in one (late) passage (Ω 29 f.) does Homer mention the 'Judgment of Paris.'

ἀλέξω, fut. partic. ἀλεξήσονται: *ward off*; hence (with dat. of interest) *defend*.

ἀλεύομαι, aor. ἀλεύατο, aor. subjv. ἀλώμεθα: *escape, avoid*. ἀνέμενον *in flight*.

ἀληθής, -ές: *true*. ἀληθέα *truly, the truth*.

*Ἀλήιον πεδίον: the *Alēan plain* in Asia Minor, where Bellerophon wandered, Z 201.

ἀλέμεναι: *gather*, aor. pass. inf. of εἰω *crowd together*.

ἄλθομαι: *am healed*.

*Ἀλιάρτος: *Haliartus*, in Boeotia, on Lake Copāis, B 503.

ἀ-λίαστος: (*unbending*), *mighty, violent*.

ἀλίγκιος: *resembling, like*.

*Ἀλιζῶνες pl.: a people who dwelt in Bithynia on the Euxine, B 856.

*Ἄλιος: a Lycian, slain by Odysseus, E 678.

ἄλιος: *fruitless, ineffectual, in vain*.

ἄλιος (ἄλς): *of the sea, dwelling in the sea*.

ἄλις (φάλις): *adv. in throngs, enough*.

ἀλίσκομαι, aor. pass. partic. ἀλούσα and ἀλόντε (φαλ-): *am captured, taken*.

*Ἀλκανδρος: a Lycian, slain by Odysseus, E 678.

ἄλκαρ: *defence, protection*, E 644.

ἀλκή, dat. ἀλκί: *defence, help, strength, courage, bravery*.

*Ἀλκιστίς: daughter of Pelias; who died for her husband Admētus, B 715.

ἄλκιμος: *brave, courageous, mighty*.

ἀλλά: *but, yet, on the other hand*.

Sometimes correlative with μέν.

Sometimes in apod., as A 82, 281.

ἄλλῃ: *adv., strictly dat. of ἄλλος, elsewhere, i.e. away (from me)*.

ἄ-λληκτον (λήγω): *adv. unceasingly*.

ἀλλήλων, ἀλλήλοισι, ἀλλήλους: *each other*.

ἄλλο-δαπός: *foreign*. ἄλλοδαποί *men of other lands*.

ἄλλο-θεν: *from another side*. ἄλλο-θεν ἄλλος *one on one side, another on another*.

ἄλλοιός (ἄλλος): *of other quality*.

ἄλλοιός τις *a different sort of man*.

ἄλλομαι, aor. ἄλτο (salio): *leap*.

ἄλλο-πρόσ-αλλος: (*changing from one to another*), *changeable, fickle*, E 831.

ἄλλος 3 (alius): *other, another*. τὰ μέν . . . ἄλλα δέ, *some . . . others*.

οἱ ἄλλοι, *those others*. Freq. a noun is added in appos. Cf.

ἄλλῃ, ἄλλως, ἄλλοτε, ἄλλοθεν, ἄλλοδαπός, ἄλλοπρόσαλλος, ἀλλοιός, ἀλλότριος.

ἄλλοτε: *at another time, once upon a time*. ἄλλοτε, ἄλλοτε *at one time, at another time*.

ἄλλότριος 3: *belonging to another (ἄλλος, alienus)*. ἀλλότριος φώς (*foreigner*), *enemy*, E 214.

ἄλλως: *otherwise*, E 218.

ἀλόντε, ἀλούσα: aor. partic. of ἀλίσκομαι *am captured*.

*Ἀλόπη: town under Achilles's rule, B 682.

*Ἄλος: town under Achilles's rule, B 682.

ἄ-λοχος (λέχος): (*bed-mate*), *wife*.
Cf. ἀκοιῖτις.

ἅλς, ἅλός (salum): *fem. the sea*; esp. *the sea near the shore*, as distinguished from both the high seas and the land.

ἄλσος, -εος: *grove*, esp. a grove consecrated to a divinity; hence, a *sacred field*, equiv. to τέμενος B 696. Temples were not frequent in the Homeric time; the god's sanctuary was generally only a grove or enclosure, with an altar.

ἄλτο: aor. of ἄλλομαι.

Ἀλύβη: a country near Troy from which silver came, B 857.

ἀλυσκάζω: *flee*, *skulk*.

ἀλύω: *am frantic*, *am beside myself*, *rave*.

Ἀλφειός: (1) *Alphēus*, river in Arcadia and Elis (flowing past Olympia), B 592. (2) The god of the Alpheüs, E 545.

Ἀλωεύς (ἄλωή, *thresher*): father of Otus and Ephialtes, E 386.

ἄλωή: *threshing-floor*, *field* (planted with vines or trees?).

ἄλῶμενος: partic. of ἄλλομαι *wander*.

ἄμ: *up*, *along*, for ἀνά, by 'apocope' and 'assimilation' before π, β, φ, as ἄμ πεδίον.

ἄμα: *adv. at the same time, together, with*. It is sometimes found with τὲ . . . καί, and ἔπεισθαι, and accompanies a 'dative of association.'

Ἀμαζόνες pl.: *Amazons*. These warlike women fought against the Phrygians, Γ 189; they were slain by Bellerophon, Z 186.

ἄμαθος: *sand*, E 587.

ἄμαιμάκετος 3: *raging*, *impetuous*.

ἄμαρτάνω, aor. ἄμαρτε and ἡμβροτες: *miss*, *fail to hit*.

ἄμ-αρτῇ (ἄμα, ἀρ-): *at the same time, at once, together*.

Ἀμαρυγκείδης: son of Amarynceus, Diōres, B 622.

ἄμ-βάλλω (ἀναβάλλω): (*throw up, hold back*), *put off, postpone*.

ἄμ-βα-τός (ἀνά, βαίνω): *to be ascended, scaled*.

ἄμ-βροσίη: *ambrosia*, food of the gods, and even of their horses.

ἄμ-βρόσιος 3 (βροτός): *ambrosial, divine*.

ἄμ-βροτος: *immortal, divine*.

ἄ-μέγαρ-τος (μεγαίρω): (*unen- viable*), *dreadful*.

ἀμείβω, aor. ἀμείψατο: *change, exchange*; mid. *answer, reply*.

ἀμείνων, -ον: *better, preferable, braver, mightier*, comp. of ἀγαθός.

ἀμέλγω: *milk*. ἀμελγόμεναι *a-milking, being milked*.

ἄ-μενηνός: *powerless, weak, faint*.

ἄ-μετρο-επής, -ές (ἔπος): *of un-measured speech*; *endless talker*, B 212.

ἄμμη: *Aeolic* for ἡμᾶς, *us*.

ἄμμη: *Aeolic* for ἡμῖν, *us*.

ἄ-μμορος (μόρος, μοῖρα): (*without portion*), *ill fated, unhappy*.

ἄμός: for ἡμέτερος, *our*, Z 414.

ἄ-μοτον: *adv. ceaselessly, eagerly, violently*.

ἄμ-πείρω, aor. ἀμπείραντες: *put upon spurs, spur*.

ἄμπελό-εις, -εσσα: *rich in vines, vine-clad*.

ἄμ-πεπαλών: aor. partic. of ἀναπάλλω *brandish*.

ἄμ-πνίνθη: aor. pass. of ἀναπνέω *revive*, E 697.

Ἀμυδών, -ώνος: town in Paeonia, on the Axios, B 849.

Ἀμύνκλαι pl.: an old Achaean city in the valley of the Eurōtas, about a league south of Sparta. Seat of Tyndareüs and his sons. B 584.

ἀ-μῦμων, -ονος: blameless, honorable.

ἀμύνω, aor. *ἄμυνεν*: ward off, keep off, protect, defend, with dat. of interest, or ablatival gen.

ἀμύσσω, fut. *ἀμύξω*: (tear), gnaw.

ἀμφ-έχυντο: aor. of *ἀμφι-χέω*, pour about.

ἀμφ-ηρεφής, -ές (ἐρέφω): covered (closed) both above and below, A 45.

ἀμφί (ἀμφω): adv. and prep. (on both sides), (above and below), about, around. Often equiv. to *περί*, but *περί* freq. is used of what surrounds in a circle. *ἀμφ' ὀβελοῖσιν ἔπειραν* they pierced with spears so that the spit appeared at either side, *ἤριπε δ' ἀμφ' αὐτῷ* but he fell over him, *οἱ ἀμφὶ Πριάμον* Priam and his attendants. Cf. *ἀμφίς*.

ἀμφ-ιαχνίαν: perf. partic., as pres., shrieking about, B 316. (*ἀμφεραχῶαν*, from *ἠχέω*, has been conjectured.)

ἀμφι-βαίνω, perf. *ἀμφιβέβηκα*, go about; perf. has come upon, stands over (lit. upon both sides of), protects (fig., from the beasts who stand over and protect their young).

ἀμφί-βασις (βαίνω): defence, E 623.

ἀμφί-βροτος 3: man-protecting, only of the shield (*ἀσπίς*).

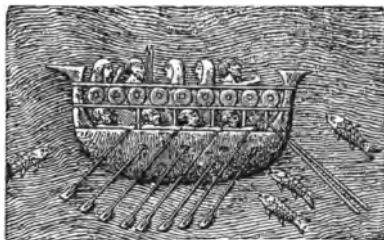
Ἀμφιγένεια: town under Nestor's rule, B 593.

ἀμφι-γνή-εις (γνῶν) (ambi-dexter): strong-armed. Epith. of Hephaestus; sometimes as a subst.

ἀμφι-δαίω, perf. *ἀμφιδέδωκε*: burn about, blaze round about, Z 329.

ἀμφι-δρυφής, -ές (δρύπτω): (torn on both sides), with both cheeks torn (in grief), B 700.

ἀμφι-έλισσα: fem. adj., curved at both ends (or on both sides), shapely. Epith. of ships, esp. of those drawn up on shore; only at the close of the verse.



ἀμφι-έπω: am busy about. *ἀμφι-έποντες* busily.

ἀμφι-καλύπτω, aor. *ἀμφεκάλυψε*: conceal round about, cover, envelop.

ἀμφι-κύπελλον δέπας: two-handled cup.

ἀμφι-μάχομαι: fight about, with acc.

Ἀμφίμαχος: (1) leader of the Eleans, B 620. (2) A Carian leader, B 870 ff.

ἀμφι-μέλᾱς: black round about, darkened on all sides (of a mind dark with passion).

ἀμφι-νέμομαι: dwell round about, inhabit.

Ἀμφίος: (1) Trojan leader, B 830.

(2) Son of Selagus, slain by Ajax, E 612.

ἀμφι-πένομαι: am busy about.

ἀμφί-πολος (πέλω): fem., maid, female attendant, corresponding to the male *θεράπων*.

ἀμφι-ποτάομαι: fly round about, B 315.

ἀμφίς: on both sides, separately, in two ways. *ἀμφὶς φράζονται* are divided in mind, are at variance. Cf. *ἀμφί*.

Ἀμφιτρύων, -ωνος: husband of Alcmena, putative father of Heracles, E 392.

ἀμφί-φαλος: with double ridge (for the crest). Epith. of a helmet.

ἀμφι-χέω, aor. mid. as pass. **ἀμφέ-χυτο**: pour about.

ἀμφοτέρως (ἀμφω) 3: both. In sing. only neut., always at the beginning of the verse, sometimes introducing a following τὲ...καί.

ἀμφοτέρῃσιν (sc. χερσίν) with both hands.

ἀμφοτέρωθεν: (from both sides), on both sides.

ἀμφω (ambo): both, only nom. and acc. dual, but freq. const. with the pl.

ἄν: by 'apocope' for **ἀνά**, up.

ἄν: modal adv., indicating a condition. 'There is no adequate translation for **ἄν** taken by itself.' Its use is not so strictly defined as in Attic; the subjv. with **ἄν** is used nearly like the fut. ind., or the potential opt.; the potential opt. is sometimes found without **ἄν**, where the Attic rule would require it; and **κέ** is used even with the fut. ind.

In use, **ἄν** is essentially equiv. to **κέ**, which is more freq.

'In simple sentences and in the apodosis of complex sentences, **ἄν** and **κέν** express limitation by circumstances or condition.'

'In final clauses which refer to the future, the use of **ἄν** or **κέν** prevails.'

'In conditional clauses the subjv. and opt. generally take **ἄν** or **κέν** when the governing verb is a future or in a mode which implies a future occasion.'

τότε κέν μιν πεπείθωμεν then we may persuade him, **κείνοις δ' ἄν οὔτις μαχέοιτο** but with those no one would contend, **αἱ κέ ποθι Ζεὺς**

δοῖσι if Zeus ever grants, **τάχ' ἄν ποτε θυμὸν ὀλέσσω** he may at some near time lose his life, **εὖτ' ἄν πολλοὶ πίπτωσι** when many shall fall.

ἀνά, **ἄν**, **ἄμ** (before labials): adv. and prep., up, thereon, upon, along. **ἀνὰ ἔδραμε** started back, **ἀνὰ στρατόν** (up) through the camp, **ἄν' ὄμιλον** through the throng, **ἄν τε μάχην** along through the conflict, **φρονέων ἀνὰ θυμὸν** considering in mind, **ἄν στόμα οἱ** (your) lips. **ἀνὰ στρατόν** and **κατὰ στρατόν**, **ἀνὰ ἄστυ** and **κατὰ ἄστυ** are used with slight difference of meaning; in such expressions, metrical convenience seems to have determined the choice between **ἀνά** and **κατά**.

ἀνα: for **ἀνάσθη** rise, Z 331.

ἀνα: vocative of **ἄναξ** king, Γ 351.

ἀνα-βαίνω, aor. **ἀνέβη** and **ἀναβάς**: go up, ascend, mount, embark.

ἀνά-βλησις, -ος: delay, postponement. Cf. **ἀμβάλλω**.

ἀναγκαίη and **ἀνάγκη**: necessity, compulsion. **τίς τοι ἀνάγκη** what compels thee?

ἀνα-γνάμπτω, aor. pass. **ἀνεγνάμφθη**: bend back, turn.

ἀν-άγω, aor. **ἀνήγαγεν**: lead up, bring back; mid. **put to sea** (opp. to **κατάγεσθαι**).

ἀνα-δέχομαι, aor. **ἀνεδέξατο**: take up, receive.

ἀνα-δύω, aor. **ἀνεδύσето** and **ἀνέδϋ**: dive up, appear from below, rise.

ἀνα-θηλέω, fut. **ἀναθηλήσω**: bloom again, put forth new leaves, A 236.

ἀν-αιδείη (αἰδώς): shamelessness, insolence.

ἀν-αιδής, -ές: shameless, pitiless.

ἀν-αίμων, -ονος (αἷμα): bloodless (of the gods), E 342.

ἀν-αιρέω, aor. partic. **ἀνελών**, aor. mid. **ἀνέλοντο**: take up.

ἀν-αἶσσω, aor. opt. ἀναΐξειεν, aor. partic. ἀναΐξας: *start up, spring up, rise.*

ἀνα-κλίνω, aor. inf. ἀνα-κλίνειν, aor. partic. ἀγκλινάς: *lean upon, lean back.* ἀνακλίνειν νέφος *roll back (i.e. open) the cloud.*

ἀν-ακοντίζω: *shoot up, spirt up (of blood),* E 113.

ἀν-αλκείη (ἀλκή): *weakness, cowardice.* ἀναλκείησι δαμέντες *overcome by their cowardice.*

ἀν-αλκίς, -ιδος: *powerless, weak, cowardly.*

ἀνα-νεύω: (*nod up*), *refuse, deny (a request);* opp. to κατανεύω *indicate and confirm assent by a nod.*

ἀναξ, gen. ἄνακτος, voc. ἄνα (φάναξ): (*protecting lord*), *king, lord, master*, epith. of gods and princes. ἄναξ ἀνδρῶν *king of men*, epith. esp. of Agamemnon.

ἀνα-πάλλω, aor. partic. ἀμπεπαλὼν: *brandish.*

ἀνα-πύμπλημι, aor. subjv. ἀναπλήσῃς: *fill up, fulfil, complete.*

ἀνα-πνέω, aor. pass. ἀμπνύνθη: *take breath, revive.*

ἀν-άποιος (ἀποινα): *unransomed, freely*, A 99.

ἀν-αρχος: *without leader, uncommanded.*

ἀνάσσω (φάναξ): *rule over, reign, be master, lord of.* Freq. with dat. of interest. Μυρμιδόνεσσιν ἀνασσε (*reign for the Myrmidons*), *reign over the Myrmidons.*

ἀνά-στας: *standing up; aor. partic. of ἀνίστημι set up.*

ἀνα-στήσειεν: aor. opt. of ἀνίστημι *cause to stand up, rouse from their seats.*

ἀνα-σχεῖν, ἀνάσχεια, ἀνασχεσθαι, ἀνασχόμενος, ἀνασχών: aor. of ἀνέχω *hold up, endure.*

ἀνα-τέλλω, aor. ἀνέτειλε: *send up, cause to grow*, E 777.

ἀνα-τρέπω, aor. ἀνετρέπετο: *turn over.*

ἀνα-φαίνω: (*show up*), *reveal.*

ἀνα-χάζομαι: *draw back, withdraw, yield.*

ἀνα-χωρέω, aor. ἀναχωρήσας: *draw back, yield, retreat.*

ἀνα-ψύχω: *cool, refresh.*

ἀνδάνω, impf. ἦνδανε or ἄνδανε, aor. inf. ἀδεῖν (φανδάνω, φανδ-): *please, am acceptable.*

Ἀνδραΐμων, -ονος: *father of Thoas*, B 688.

ἀνδρεΐ-φόντης (φόνος): *man-slaying*, of Ἐννάλιος, B 651.

ἀνδρο-κτασίη (κτανεῖν): *slaughter of men.*

Ἀνδρομάχη: *Andromache*, wife of Hector, daughter of Eetion (king of Theba), Z 394 ff. Her father and brothers were slain by Achilles, Z 414 ff.

ἀνδρο-φόνος: *man-slaying*, epith. esp. of Hector and Ares.

ἀν-έβη: aor. of ἀναβαίνειν *go up, rise.*

ἀν-εγνάμφθη: aor. of ἀναγνάμπτω *bend back*

ἀν-εδέξατο: aor. of ἀναδέχομαι *receive.*

ἀν-έδω, and ἀνεδύσето: aor. of ἀναδύνω *dive up to, appear from.*

ἀν-εέργω: *check, hold back.*

ἀν-έηκεν: aor. of ἀνίημι *urge on.*

ἀν-ειμι, pres. partic. ἀνιόντα (εἰμι): *come back, return*, Z 480.

ἀν-είρομαι (ἔρομαι): *ask, inquire.*

ἀν-εκ-τός (ἀνέχω): *endurable*, A 573.

ἀν-έλονται, ἀνελών: aor. of ἀναίρω *take up.*

ἄνεμος, -ου: *wind.* Homer knows but four winds: Εὖρος *East wind*, Βορέης *North wind*, Ζέφυρος *West wind*, Νότος *South wind.*

ἀνεμῳλος (ἀνεμος) : (windy), empty, useless, idle, in vain.

Ανεμώρεια : town in Phocis, B 521.

ἀν-ένευσ : impf. of ἀνανεύω (nod up, i.e. shake the head), refuse.

ἀν-έντες : aor. partic. of ἀνίημι urge on.

ἀν-έξομαι : fut. of ἀνέχομαι suffer, allow.

ἀνέρες, ἀνέρι, ἀνέρας : from ἀνὴρ man.

ἀν-έρχομαι : return.

ἀν-έστην [ἀνέστησαν], ἀνέστη : stood up, rose, aor. of ἀνίστημι set up.

ἀν-έσχετο, ἀνέσχον : aor. of ἀνέχω hold up, raise.

ἀν-έτειλε : aor. of ἀνατέλλω send up.

ἀν-ετράπετο : aor. of ἀνατρέπω turn over.

ἀνευθε(ν) : adv. far, away from, without. ἀνευθε θεοῦ without divine help.

ἀν-εχάζετο : impf. of ἀναχάζομαι draw back.

ἀν-έχω, fut. ἀνέχομαι and ἀνσχί-σασθαι, aor. ἀνέσχον : hold up, lift, raise ; mid. hold up under, endure, suffer, allow.

ἀν-εχώρησεν : aor. of ἀναχωρέω draw back.

ἄνεψ : speechless, dumb, mute. (Prob. an old adj. in nom. pl.)

ἀν-ήγαγεν aor., ἀνῆγες impf. : of ἀνάγω bring back.

ἀν-ήη aor. subjv., ἀνῆκε aor. ind. : of ἀνίημι let go, urge on.

ἀν-ήκεστος (ἄκος) : incurable, unendurable, E 394.

ἀν-ηκόντιζε : impf. of ἀνακοντίζω shoot up, E 113.

ἀνὴρ, gen. ἀνδρός or ἀνέρος, dat. ἀνέρι, nom. pl. ἀνέρες, dat. pl.

ἀνδράσι or ἀνδρεσσι : man, vir, in contrast with boy, woman, or divinity. ἀνέρες ἕστε be (brave) men ! In military use, equiv. to μαχητής warrior. In πατὴρ ἀνδρῶν τε θεῶν τε, father of both men

and gods (of Zeus), ἀνδρες is used of the human race (like ἄνθρωποι).

ἀνὴρ is sometimes added to ethnic names, as Σύντιες ἄνδρες, Δάρδανος ἀνὴρ, or to the name of a class, as αἰπάλοι ἄνδρες, βασιλῆι ἄνδρῳ, βουλευφόρον ἄνδρα.

ἀν-ήσει : fut. of ἀνίημι urge on.

Ἀνθεμίδης : son of Anthemio, Simoisius, Δ 488.

Ἀνθεμίων, -ωνος : a Trojan, Δ 473.

ἀνθεμό-εις, -εντος (ἄνθος) : flowery, abounding in flowers.

ἀνθρεῶν, -ῶνος : chin.

Ἀνθιδών, -όνος : town on the Euripus, about seven miles from Chalcis, B 508.

ἄνθος, pl. ἄνθηα : flower.

ἄνθρωπος : man, human being, homo.

ἀνιδῶ, aor. partic. ἀνιθνήντα : grieve, vex, wear out.

ἀν-ίημι, 2d pers. ind. ανιείς, fem. partic. ἀνείωσα, fut. ἀνήσει, aor. ἀνῆκε or ἀνέκεν, aor. subjv. ἀνῆη, aor. partic. ἀνέρες : (send up), let go, free, urge on.

ἀν-ιόντα : partic. of ἀνειμι come back, return.

ἀν-ιπτος (νίπτω) : unwashed, Z 266.

ἀν-ίστημι, pres. mid. partic. ἀνιστάμενος, fut. inf. ἀνστήσεσθαι, 1st aor. opt. ἀναστήσειεν, 2d aor. ind.

ἀνέστη, ἀνστήτην, ἀνέστην [ἀνέστησαν], aor. partic. ἀναστάς, ἀνστάντες : set up, raise, cause to rise, in pres. and 1st aor. act. ;

stand up, rise, in 2d aor. and mid. Often with dat. of interest, τοῖσι

δ' ἀνέστη he rose for them, sc. to address them.

ἀν-ορούω, aor. ἀνόρουσε : start up, rise, A 248.

ἀν-ούτατος (οὐτάμεναι) : unwounded by a weapon held in the hand,

opposed to ἀβλητος *unkit* by a missile, Δ 540.

ἀν-σάντες aor. partic., ἀνστήσεσθαι fut., ἀνστήτην aor. ind.: of ἀνίστημι *raise up, rise.*

ἀν-σχέσεσθαι: fut. of ἀνέχομαι *endure, allow.*

ἄντα: *opposite, over against.* Cf. ἄντην.

ἀντ-άξιος: *of like worth, of equal value, equivalent.*

ἀντάω, aor. ἤντησα: *meet*, Z 399.

*Αντεια: wife of Proetus, Z 160. (Sthenoboea in the tragic poets.)

ἀντ-ετόρησεν: aor. of ἀντιτορέω *pierce*, E 387.

ἄντην: equiv. to ἄντα, *opposite, to (my) face, openly.*

*Αντηνοπίδης: *son of Antenor.*

Αντήνωρ, -ορος (cf. ἀντιάνευρα): *Antenor*, one of the wisest Trojan princes (the Trojan Nestor) who always favored peace and the return of Helen. He was the father of many doughty sons, seven of whom were slain in the battles of the *Iliad*. He received Menelaus and Odysseus at his house, when they came to Troy as ambassadors, Γ 205 ff.; he accompanied Priam to the field, to strike a truce, Γ 262.

ἀντία: adv. *opposite.* Cf. ἀντίος.

ἀντι-άνευρα (ἀνῆρ): *matched with men in battle, like to men*, of the Amazons, Γ 189, Z 186.

ἀντιάω, subjv. ἀντιώσῃς, fem. partic. ἀντιώσας, aor. partic. ἀντιάσας: *meet, approach, partake of, share, receive.*

ἀντι-βίην: adv. *with opposing might*; originally cognate acc., sc. ἔριδα.

ἀντί-βιος (βίη): *opposing, hostile.* ἀντίβιον μάχεσθαι *fight against in hand to hand conflict.*

ἀντι-βολέω, aor. inf. ἀντιβολῆσαι (βάλλω): *go to meet, take part in.* ἀντί-θεος 3: *god-like*, with no esp. reference to moral qualities.

ἀντικρὺς: adv. (*opposite, against*), *straight forward, straight through.*

*Αντίλοχος: *Antilochus*, eldest son of Nestor, a distinguished warrior, and friend of Achilles, P 652 ff., Ψ 556.

ἀντίος 3: adj. *meeting, to meet*, in friendly or hostile sense. ἀντίον is used adv. ἀντίον ἔππον *opposed*, ἀντίον εἶμι *go against*.

ἀντι-πέραια (πέρας): neut. pl. as subst., *the opposite fields, the opposite coast*, B 635.

ἀντι-τορέω, aor. ἀντετόρησεν: *pierce.* ἀντι-φέρω: *bear against*; mid. *bear myself against, oppose.*

*Αντιφος: (1) Greek ally from the Sporades, B 678. (2) Leader of the Maeonians, B 864. (3) Son of Priam, Δ 489.

ἄντομαι: *meet.*

*Αντρών, -ῶνος: town under the rule of Protesilaüs, B 697.

ἀντρξ, -υγος: *rim, of shield or chariot.*

ἄννοσις, -ιος: *accomplishment, fulfillment.* ἄννοσις δ' οὐκ ἔσται *"they will not attain what they desire and plan."*

ἀνώ: *accomplish, gain anything.*

ἀνωγα (perf. as pres.), impf. ἀνωγον, plpf. as impf. ἠνώγει or ἀνώγειν: *command, order, bid.*

ἄξαντε: aor. partic. of ἄγνυμι *break.* ἄξει fut., ἄξετε aor. inv.: of ἄγω *lead, bring.*

*Αξιός: river in Macedonia, emptying into the Thermæan Gulf, B 849.

ἄξιος: (*of equal weight*), *of equal value, suitable (of a ransom).*

ἄξον: aor. impv. of ἄγνυμι *break*.

*Αἰὺλος: Trojan from Arisbe, slain by Diomed, Z 12.

ἄζων: axle of chariot.

ἀοιδή (ἀείδω): *song, gift of song*.

ἀοιδίμος: *sung of, subject of song*, Z 358.

ἀολλής, -ές: *all together, with closed ranks*.

ἀολλίζω, aor. ἀόλλισαν: *collect, bring together*.

*Ἀπαισός (Παισός, E 612): *town of Mysia*, B 828.

ἀ-πάλαμνος (παλάμη): (*without device*), *unskilled, helpless*, E 597.

ἀπαλοιάω, aor. ἀπηλοίησεν: *crush*, Δ 522.

ἀπαλός 3: *tender, delicate, soft*.

ἀπαμείβομαι: *reply, answer*. Freq. in the formula τὸν δ' ἀπαμειβόμενος προσέφη, where the acc. is const. with προσέφη.

ἀπ-άνευθε: *adv. away, apart*, sometimes with ablative gen., *away from*.

ἅπας, ἅπαντα, ἅπαν (strengthened πᾶς): *all, all together*.

ἀπ-άτερθε(ν) (ἄτερ): *adv. separately, apart, with gen.*

ἀπάτη: *deceit, trick*.

ἀπατηλός: *deceptive, deceitful*, A 526.

ἀπ-έβη and ἀπεβήσεται: aor. of ἀποβαίνει *depart*.

ἀπ-εδέξατο: aor. of ἀποδέχομαι *accept*.

ἀπ-έδυσε: aor. of ἀποδύω *strip off*.

ἀπ-έδωκε: aor. of ἀποδίδωμι *give back, pay, render*.

ἀπειλέω, fut. ἀπειλήσω, aor. ἠπειλήσεν and ἀπειλήσαν (ἀπειλή): *threaten*. ἠπειλήσεν μῦθον (*he threatened a word*), *he uttered a threat*.

ἀπ-εἰμι, partic. ἀπείντος (εἰμί): *am away*.

ἀ-πείρων, -ονος: *boundless, limitless*.

ἀπ-έκτανε: aor. of ἀποκτείνω *slay*.

ἀ-πέλεθρος (πέλεθρον): *immeasurable, infinite*.

ἀπ-ενάσασατο: aor. of ἀποναίομαι *emigrate*.

ἀπ-έντος: partic. of ἀπεῖμι *am away*

ἀ-περείσιος (πέρα) 3: *boundless, countless*.

ἀπ-ερύκω: *keep off, ward off, avert*.

ἀπ-εσσύμενον perf. partic., ἀπέσσυτον plpf.: of ἀποσσεύομαι *hasten away*.

ἀπ-έστη: *stepped back*, aor. of ἀφίστημι *set back*.

ἀπ-έτισαν: aor. of ἀποτίνω *pay*.

ἀπ-εχθαίρω, aor. subjv. ἀπεχθήρῳ (ἐχθος): *hate violently*.

ἀπ-εχθάνομαι, aor. ἀπήχθετο: *am hated*.

ἀπ-έχω, aor. subjv. ἀπόσχη: *hold off, keep far away*.

ἀπ-ηλοίησεν: aor. of ἀπαλοιάω *crush*.

ἀ-πήμων (πήμα): *unharmful*.

ἀπ-ηνής, -έος: (*unkind*), *harsh, cruel*, A 340.

ἀπ-ήρᾱ, ἀπηύρων: *took away*. See ἀπούρας.

ἀπ-ήχθετο: aor. of ἀπεχθάνομαι *am hated*.

ἀ-πιθέω, aor. ἀπίθησε (πέιθω): *disobey*.

ἄπιος 3: *distant, remote*. τηλόθεν ἐξ ἀπίης γαίης *from far away*—*a remote land*.

ἄ-πιστος: *faithless, untrustworthy*.

ἀπό: *adv. and prep., away, off, from, back*. The *adv.* is freq. attended by an ablative gen.

ἀφ' ἵππων ἄλτο *leaped from his chariot*, ἀπὸ χθονὸς ὤρνυτο *on the ground he set out*, μένων ἀπὸ τῆς ἀλόχοιο *remaining away from his wife*.

ἀπο-αίρέομαι and ἀφαιρέομαι, fut. ἀφαιρήσεσθαι, aor. ἀφέλοντο: *take away, deprive for my own interest*.

ἀπο-βαίω, aor. ἀπεβήσето or ἀπέβη: *go off, dismount.*

ἀπό-βλητος (βάλλω): *to be cast off, to be rejected, despicable.*

ἀπο-γυνώω, aor. subjv. ἀπογυνώσῃς: (*lame utterly*), *weaken*, Z 265.

ἀπο-δέχομαι, aor. ἀπεδέξατο: *accept*, A 95.

ἀπο-δίδωμι, aor. ἀπέδωκε, aor. inf. ἀποδοῦναι: *give back, render, pay.*

ἀπο-δύω, aor. ἀπέδυσσε: *strip off.*

ἀπό-ειπε: *imv. of ἀποφῆμι, deny, refuse.*

ἀπο-εἶκω: *withdraw from, abandon, with gen.*, Γ 406.

ἀπό-ερεσε (aor.): *carried off, swept away. Cf. ἀπούρας.*

ἀπο-θέσθαι: aor. inf. of ἀποτίθηνμι *off.*

ἀπο-θρόσκω: *leap off.*

ἄποινα neut. pl. (ποινή): (*recompense*), *ransom.*

ἀπ-οίσετον: fut. of ἀποφέρω *bear away*, E 257.

ἀπο-κρίνω, aor. pass. partic. ἀποκρινθέντε: *separate. ἀποκρινθέντε apart from their friends*, E 12.

ἀπο-κτείνω, aor. ind. ἀπέκτανε, aor. inf. ἀποκτάμεν: *slay, kill.*

ἀπο-λάμπω: *shine, gleam.*

ἀπο-λέσθαι aor. inf., ἀπόλεσαν aor. ind.: of ἀπόλλυμι *destroy.*

ἀπο-λήγω: *cease, die away, die.*

ἀπο-λλύμι, aor. act. ἀπόλεσε and ἀπόλεσαν, aor. mid. ἀπόλετο and ἀπόλοντο: *destroy; mid. perish, die, fall (in battle).*

Ἄρ' Ὀλλων, -ωνος, Apollo, son of Zeus and Leto, twin brother of Artemis God of the sun and light (hence Φοῖβος *gleaming*), of the bow (ἐκηβόλος, ἀργυρότοξος), of health and disease. He is one of the mightiest gods, freq. associated with Zeus and Athena.

He favors the Trojans against the Greeks.

ἀπο-λῦμαινόμεαι: *purify myself.*

ἀπολύω, aor. ἀπέλυσε: *release, set free.*

ἀπο-μνήτω, aor. partic. ἀπομνήσας: *give vent to wrath far away.*

ἀπο-μόργνυμι, aor. ἀπομόρξατο: *wipe away.*

ἀπο-ναίω, aor. ἀπενάσασατο: *emigrate.*

ἀπο-νέομαι: *return.*

ἀπο-νοστήω, fut. ἀπονοστήσειν (νόστος): *return, go home.*

ἀπο-νόσφι(ν): *adv. apart, away from.*

ἀπο-παύω, fut. mid. ἀποπαύσεσθαι: *cease from; mid. keep myself away from, stop.*

ἀπο-πέτομαι, aor. mid. partic. ἀποπτάμενος: *fly away.*

ἀπο-πνείω (πνέω): *breathe forth.*

ἀπο-πτύω: *spit forth, belch forth.*

ἀπο-ρήγνυμι, aor. partic. ἀπορρήξας: *break off, break.*

ἀπ-όρνυμαι: *set out from*, E 105.

ἀπ-ορούω, aor. ἀπόρουσε: *leap off (from his chariot).*

ἀπο-ρρώξ (ρήγνυμι): (*what is broken off*), *branch (of a river).*

ἀπο-σσεύομαι, plpf. ἀπέσσυτο, perf. partic. as pres. ἀπessύμενον: *rush away, hasten away.*

ἀπο-στείχω, aor. ἀπόστιχε: *go away, depart.*

ἀπο-σφάλω, aor. opt. ἀποσφήλει: *drive far away from. ἀποσφήλει πόνου "make vain their labor."*

ἀπόσχω: aor. of ἀπέχω: *hold off, keep far away from.*

ἀπο-τίθηνμι, aor. inf. ἀποθέσθαι: *put off, doff.*

ἀπο-τίω, fut. ἀποτίσομεν, aor. ἀπέτισαν: *pay.*

ἀπούρας aor. partic.: *taking away. (Prob. for ἀπο-φρας. Of this, ἀπγνῷ*

ρα (or ἀπείρα) would be the ind., while ἀπηύρων seems to be formed from an ἀπενράω.)

ἀπο-φέρω, fut. ind. ἀποίσεται: *bear away.*

ἀπο-φθινύθω: *waste away, perish.*

ἀπο-φθίνω, aor. partic. ἀποφθίμενον: *perish, die.*

ἄ-πρηκτος (πρήσσω): (*unaccomplished*), *without result, fruitless.*

ἄ-πριάτην (πρίαμαι): adv. *unbought, without ransom.*

ἄ-πτόλεμος: *unwarlike.*

ἄπτομαι, aor. ἤψατο: *lay hold of, touch.*

ἀπ-ώλεσε, ἀπώλετο: aor. of ἀπόλ-λυμι *destroy.*

ἀπ-ωθέω, fut. ἀπώσει: *push off, keep off, remove.*

ἄρα, ῥά (enclit.), ἄρ, ῥ': *so, then.*

Very often it marks an action as natural, or as well-known, or reminds of something recently said. It also marks transitions. Freq. it cannot be translated into Eng. for lack of an equivalent particle, but its force must be rendered by a suitable arrangement of words, or inflection of voice. It never stands at the beginning of a clause.

ἀραβέω, aor. ἀράβησε (ἄραβος): *ring*, of the armor of falling warriors.

Ἀραυθυρή: thought to be the later Phlius near Corinth, B 571.

ἀραιός 3: (*thin*), *delicate, tender*, of Aphrodite's hand.

ἀράομαι, impf. ἤρατο, aor. ἤρησατο (ἀρά *prayer*): *pray.*

ἀραρίσκω, aor. partic. ἄσαντες, aor. ind. ἤραρε, perf. partic. ἀρηρώς and ἀραρυία, plpf. ἀρήρειν; *join, fit, suit*; perf. and plpf. are intrans., *am fitted, suited.* ζωστήρ

ἀρηρώς *a well-fitting girdle*, ὃ οἱ παλάμηφιν ἀρήρειν *which was suited to his hands.*

ἀργαλέος: *grievous, terrible, difficult.*

Ἀργείος (Ἄργος) 3: *Argive.* Ἦρη Ἀργείη, Δ 8, since Hera was the patron goddess of Argos, Ἀργείη Ἑλένη since Helen's true home was in Peloponnesus. As subst., Ἀργεῖοι *the Argives, men of Argos* in the broader sense; used like Ἀχαιοί and Δαναοί, of all the Greeks. Metrical convenience often determined the choice between these three words. Homer had no one word for Greeks as distinct from barbarians.

Ἀργεῖφόντης: a freq. epith. of Hermes. Its derivation is uncertain. It is best rendered as a proper name.

ἀργενός (ἀργός) 3: *lustrous, with white sheen, white.*

ἀργής, -ήτος: *white, glistering.*

ἀργινός-εις, -εντος: *chalky.*

Ἄργισσα: a Thessalian town, B 738.

Ἄργος, -εος: *Argos.* (1) Capital of Argolis, seat of Diomed, B 559.

(2) Peloponnesus (Ἄργος Ἀχαικόν, I 141), A 30. (3) Thessaly

(Πελασγικόν Ἄργος), B 681. In Z 456, Ἄργος seems to be used for all Greece, just as Ἀργεῖοι is used for Greeks.

Ἄργος-δε: *to Argos*, B 348.

ἀργός: (1) *swift*, (2) *white.*

ἀργύρεος (ἀργυρος) 3: *of silver, silver.*

ἀργυρο-δίνης: *with silver eddies, silver-eddying.*

ἀργυρό-ηλος: *silver-studded, studded with silver nails*, of a sword hilt.

ἀργυρό-πεζα: *silver footed*, i.e. with beautiful white feet. Epith. of

Thetis. Cf. 'Thetis' tinsel-slipper'd feet,' Milton *Comus* 877.

ἄργυρος: *silver*.

ἄργυρότοχος: *silver-bowed, bearer of the silver bow*. Epith. of Apollo.

ἀρείων, ἀρεῖων: comp. of ἀγαθός *good, brave, mighty*. Cf. ἀριστος. ἀρέσκω, fut. ἀρεσσόμεθα: *atone for, satisfy, make right*.

Ἀρετῶν, -ονος: Trojan slain by Teucer, Z 31.

ἀρήγω, fut. ἀρήξαι, aor. ἀρήξαι: *aid, defend*.

ἀρηγών, -όνος: *helper, defender*.

ἀρήιος: (*pertaining to Ares*), *of war, warlike, martial, brave*.

ἀρηί-φίλος: *dear to Ares*.

Ἀρήνη: town under Nestor's rule, B 591.

ἀρήρειν plpf., ἀρηρότος perf. partic.: *of ἀπαρίσκω fit, suit*.

Ἀρης, gen. Ἀρεος, dat. Ἀρεϊ, or Ἀρηϊ, acc. Ἄρηα, voc. Ἄρες or Ἄρες: *Ares, Mars, son of Zeus and Hera*. God of war, but not one of the most powerful divinities.

Ἔρις (*Strife*) is his sister; Δεῖμος (*Terror*) and Φόβος (*Flight*) are his attendants, Δ 440 f. His home is in Thrace. He is on the side of the Trojans in the action of the *Iliad*. His name is freq. used for *battle, war, fury of war*.

ἀρητήρ, -ήρος (ἀράσμαι): (*one who prays*), *priest*.

ἀρί-ζηλος: *very clear, distinct*.

ἀριθμέω, aor. pass. inf. ἀριθμηθήμεναι (ἀριθμός): *count, enumerate, number*.

Ἀρμιοι: a people in Cilicia, where Typhesus lay bound beneath the earth, B 783.

ἀρι-πρεπής, -εος: *distinguished, pre-eminent*.

Ἀρίσβη, town in the Troad, not far from Abūdus, B 836.

Ἀρίσβη-θεν: *from Arisbe*, B 838.

ἀριστερός: *left (hand)*. ἐπ' ἀριστερά *to the left, on the left*.

ἀριστεὺς, -ῆος: *chief, prince*.

ἀριστεῖω, iterat. impf. ἀριστεύεσκε: *am chief, am first, am brave in battle*.

ἄριστος 3: sup. of ἀγαθός *good, strong, mighty, brave*. Cf. ἀρείων.

Ἀρκαδίη: *Arcadia*, in the middle of Peloponnesus, B 603.

Ἀρκάς, -άδος: *Arcadian*, B 611.

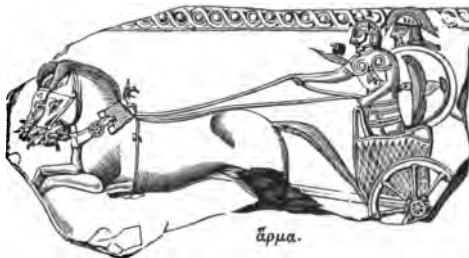
Ἀρκεσί-λαος (*Defender of the people*): Boeotian leader, B 495, slain by Hector, O 329.

ἀρκέω, aor. ἤρκεσε: *protect, ward off*, Z 16.

ἄρκιος: *appointed, fated, sure*, B 393.

Ἄρμα, -ατος: Boeotian town near Mycalessus, B 499.

ἄρμα, -ατος: *chariot, esp. chariot of war*. It was low and light, entered from behind, with a curved rim (ἀννυξ) in front and on the sides, with standing-room for two persons, the driver and the fighter. It was drawn generally by two horses, sometimes by three. The pl. is freq. used like the sing. Cf. δίφρος, ὄχος, ὄχεια.



ἄρματο-πηγός (πήγγνυμι): *chariot-maker*, Δ 485.

ἀρμόζω, aor. ἤρμοσε: *fit, suit to*.
ἤρμοσε αὐτῷ *he fitted it to him-
self*.

*Ἀρμονίδης, -εω: *son of Harmon*
(Joiner), Tecton, a skilful Trojan
artisan who built the ships that
carried Paris to Greece, E 60 ff.

ἀρνῆ (acc. sing.), dual ἀρνε, gen. pl.
ἀρνῶν: *lamb*.

ἀρνεός: *ram*.

*Ἀρνη: Boeotian town, B 507.

ἀρνεύμαι, aor. opt. ἀρῶ: *strive to
win, gain*.

ἀρουρα (ἀρώω): *ploughed field, corn-
field, land, earth*.

ἀρπάζω, aor. partic. ἀρπάξας: *seize,
carry off*.

ἀρρηκτος (ῥήγνυμι): (unbroken),
unwearied, untiring.

ἀρρῶντες: aor. partic. of ἀραρίσκω
fit, suit.

ἀρτεμής, -ές: *sound, unharmed*.

*Ἀρτεμῖς, -δος: *Artemis, Diana*,
daughter of Zeus and Leto, and
twin sister of Apollo. Like her
brother, she is on the side of the
Trojans. Like him she bears a
bow, and she is his counterpart
in several respects, sending quiet
death to women, as he does to
men.

ἀρτιος: *well-fitting, harmonious*.

ἀρτια ἦδη "was of one mind."

ἀρτύνω, impf. ἡρτύνετο: *prepare,
form*.

ἀρχέ-κακος: *beginning-calamity, which
began the trouble*, E 63.

Ἀρχέ-λοχος (Leader of cohort): a
Trojan, son of Antenor, B 823,
slain by Ajax, Ξ 463 ff.

ἀρχεῖω: *lead, command*.

ἀρχή: *beginning*.

ἀρχός: *leader, chief*.

ἀρχω, aor. subjv. ἀρξῶσι, aor. opt.

ἀρξείαν: *lead the way, command*,

rule, begin. Freq. with gen.,
sometimes with dat. of interest.

ἀρωγή (ἀρήγω): *help, protection*.

ἀρωγός: *helper* (ἐπὶ ψευδέσσι *to
liars*).

ἄσαι: aor. inf. of ἄω *save*.

ἄσβεστος (σβέννυμι) 3: (unquench-
able), *ceaseless*.

ἀσθμαίνω (ἀσθμα): *breathe hard
gasp*.

*Ἀσίνη: town in Argolis, B 560.

*Ἄσιος: prominent leader of Trojan
allies, B 837.

*Ἄσιος: adj. *Asian*, B 461.

*Ἀσκάλαφος: leader of Orchomeni-
ans, son of Ares, B 512.

*Ἀσκανίη: district in Bithynia,
B 863.

*Ἀσκάσιος: leader of Trojan allies
from Ascania, B 862.

ἀσκέω, impf. ἥσκειν, aor. partic.
ἀσκήσας: *prepare*.

*Ἀσκληπιάδης: *son of Asclepius*,
Machaon, a skilled surgeon,
Δ 204.

*Ἀσκληπίος: *Asclepius, Aescula-
pius*, B 731. Homer does not
know him as a divinity, but as a
hero skilled in surgery and the
use of herbs.

ἄσκος: *leathern bottle for wine*.

ἀσπαίρω: *gasp*.

ἀσπερχές: adv. *violently, eagerly*.

ἄσπετος: *unspeakable, indescribably
great, vast*.

ἀσπιδιώτης: *shield-bearing, equiv.
to ἀσπιστής*.

ἀσπίς, -ιδος: *shield*; the general
word, for both the large oval
shield (ἀμφιβρότη, B 389), and
a smaller round shield (εὐκυκλος,
E 797). It was made of several
layers of ox-hide, with generally
an outer layer of bronze. It was
supported by a strap which passed

- over the shoulder, and was held by the left hand.
- ἀσπιστής**: *shield-bearing man, warrior*. Cf. **αἰχμητής**.
- Ἀσπληθών, -όνος**: Orchomenian town, B 511.
- ἄσσα**: Epic for **ἄ τινα**, from **ὅς τις**.
- ἄσσον**: adv. *nearer*, comp. of **ἄγγι**.
- ἄσσον εἰμι** *approach*.
- ἄσταχυς, -υος**: *ear of grain*, B 148.
- ἄ-στεμφής, -ές**: *unshaken, firm*, B 344.
- ἄστεμφές**: adv. *still*, Γ 219.
- Ἀστέριον**: Thessalian town, B 735.
- ἄστερό-εις, -εντος (ἄστήρ)**: *starry*, Δ 44.
- ἄστεροπητής**: *hurler of the lightning, god of the lightning*. Epith. of Zeus.
- ἄστήρ, -έρος**: *star*. **ἄστηρ ὀπωρινός** *Sirius, the dog-star*.
- ἀστράπτω**: *lighten, send lightning*.
- ἄστν, εὖς (ῥάστν)**: *city, walled town* (as made up of dwellings); while **πόλις** is the city as the 'county-seat,' the central point of the territory.
- Ἀστιάλος**: a Trojan, Z 29.
- Ἀστυ-άναξ, -ακτος (Lord of the city)**: *Astyanax*, name given by the Trojans to Hector's son Scamandrius, because of Hector's protection of the city, Z 403, X 506. Cf. *Telemachus* (son of Odysseus), *Neoptolemus* (son of Achilles).
- Ἀστυνόος**: a Trojan, E 144.
- Ἀστυόχεια (ἔχω)**: mother of Telemachus by Heracles, B 658.
- Ἀστυόχη**: mother of Ascalaphus by Ares, B 513.
- ἀσχαλάω**, pres. inf. **ἀσχαλάαν**: *am impatient, vexed*.
- Ἀσωπός**: Boeotian river, Δ 383.
- ἄτάλαντος**: *like, equal*.
- ἁτάλα-φρων, -ονος (φρήν)**: *merry-hearted*, Z 400.

- ἅτάρ (αὐτάρ)**: *but, yet, while*. It always stands at the beginning of its clause (often correl. with **μέν**), and often marks a distinct contrast with the preceding situation. Freq. however the contrast is slight, when **ἅτάρ** means *and or and then*, rather than *but*. It is somewhat more emphatic than **δέ**, since it has a more prominent position.
- ἁ-τάρβητος (ταρβέω)**: *fearless, undaunted*, Γ 63.
- ἁταρτηρός**: *harsh, angry*, A 223.
- ἁτασθαλίη (ἄτη)**: *always pl., blind infatuation, wickedness*.
- ἁ-τευής, -ές (τείρω)**: *unwearied, unyielding, firm*.
- ἁ-τέλειος (τέλος)**: *unaccomplished, unfulfilled, fruitless*.
- ἁ-τελεύτητος (τελευτάω)**: *unaccomplished*.
- ἅτερ**: adv. with gen., *without, apart from*.
- ἁ-τερπος (τέρπω)**: *cheerless*. Ms. reading in Z 285.
- ἄτη (ἁφάτη, ἁάω)**: *blind infatuation, ruin*.
- ἁ-τιμάζω**, aor. **ἥτμισεν** and **ἁ-τιμάω**, aor. **ἥτμισεν (τιμή)**: *hold in low esteem, slight*.
- ἁ-τίμος**, sup. **ἁτίμοσάτη**: *unhonored, slighted*.
- ἁτιτάλλω**: *cherish, rear, feed* (of horses).
- ἁτος** (contracted from **ἁατος**): *insatiate, with gen.*
- Ἀτρεΐδης and Ἀτρεΐων, -ονος**: *son of Atreus*. Epith. of Agamemnon and Menelaus (**Ἀτρεΐδαι**). When without special qualification, it generally refers to Agamemnon.
- ἁτρεκές**: adv. *truly, really*.
- ἁτρεκέως**: adv. *truly, exactly*.

ἀ-τρέμας (τρέμα): adv. *still, motionless.*

***Ἄτρεϋς**, -έος: *Atreus*, son of Pelops, father of Agamemnon and Menelaus, B 105 f.

ἀ-τρομος (τρέμα): (*without trembling*), *fearless.*

ἀτρύγετος: *restless.* Epith. of the sea and the aether. (Of uncertain derivation and meaning; some editors take it as *barren.*)

ἀτρύτωνή: *unwearied, invincible.* Epith. of Athena.

ἀτύχομαι, aor. partic. **ἀτυχθείς**: *am confused, am frightened.*

***Ἀτυμνιάδης**: *son of Atymnius*, Mydon, E 581.

αὖ: adv. *again, anew, on the other hand, but now* (forming a transition).

Ἀγυαί pl.: (1) *Lacedæmonian town*, B 583. (2) *Locrian town*, B 532.

αὐγή: *gleam, brightness.*

Ἀυγήμωδης: *son of Augēas*, Agasthenes, B 624.

αὐδάω, 3d pers. impf. **ἤδα**, iterative aor. **αὐδήσασκε** (**αὐδή**): *speak, τόσον αὐδήσασκε shouted so loud* (of Stentor), E 786.

αὐδή: *voice.*

αὔερναι, aor. **αὔευσαν** (**ἀνά, φερνύ, ἀν φερνω, ἀφφερνω**): *draw up.*

αὐθι: adv. *right there, there, here.*

αὐλή: *courtyard, court* (situated before the house; the **πρόθυρον** and **αἶθουσα** lead from it into the house); *farm yard.*

Αὔλις, -ιδος: *Aulis*, a Boeotian harbor on the Eurípous (opposite Chalcis in Euboea) where the Achæan forces gathered in order to set sail together for Troy, B 303 ff., 496.

αὐλ-ῶπις, -ιδος (**αὐλός, ὦψ**): *with high reed.* Epith. of a helmet,

with high reed-like standard for the crest. (Or, *with holes in the visor for the eyes.*) See **κόρυς**.

αὐτράπ (**αὐτε, ἄπ**): *on the other hand, but, yet.* Equiv. to **ἀτράπ**.

αὖτε: conj. *again, anew, but*; in general equiv. to **αὖ**.

αὐτή: *shout, battle-cry.*

αὐτ-ἡμαρ: *the same day, that very day.*

αὐτίκα (**αὐτός**): adv. *at once, straightway.*

αὐτρίς (**αὖ**): adv. *again, a second time, afterwards, back again.*

αὐτόθι (**αὐτός**): adv. *right there.* Cf. **αὐθι**.

αὐτο-κασίγνητος: *own brother.*

αὐτό-ματος: *of (his) own accord.*

αὐτός, αὐτή, αὐτό: intensive pron., *self*, generally of the 3d pers., *himself, herself*; rarely used of things. It is intensive not merely in the nom. and when associated with a noun or pers. pron., as in Attic, but also when standing alone in the oblique cases; sometimes, however, the intensive idea (of contrast) is not easily expressed in Eng. **αὐτός** contrasts the man with his associates, his adversaries, his horses, his weapons, his soul (A 4), etc. It allows of a large variety of translations; e.g. *in person, alone (by himself), of free will.* **τὴν αὐτὴν ὁδὸν** is equiv. to Attic **ταύτην τὴν αὐτὴν ὁδόν**, **οὗτός** is equiv. to **οὗτος ὁ αὐτός**. In the gen. it is sometimes in agreement with the gen. implied in a possessive pron., e.g. **ἐμὸν αὐτοῦ κλέος** (since **ἐμὸν** is equiv. to **ἐμοῦ**), **τὰ σ' αὐτῆς ἔργα** (since **σά** is equiv. to **σοῦ**).

αὐτοῦ (strictly local gen. of **αὐτός**): adv. *in the same place, right there, right here.* Cf. **αὐθι, αὐτόθι**.

Αὐτο-φόνος: a Theban, Δ 395.

αὐτως (αὐτός): adv. in the same way.

The connection alone decides the exact meaning. A large variety of translations is required; e.g. as I am, without occasion, wholly, vainly, mere.

αὐχὴν, -ένος: neck.

αὖω, aor. ἤυσε and αὖσεν: shout.

ἀφ-αίρέομαι: see ἀπο-αίρέομαι take away.

ἀφ-αμαρτάνω, aor. partic. ἀφαμαρτούση: lose, am bereft.

ἀφ-αμαρτο-επής, -ές (ἔπος): erring in speech, uttering idle words, Γ 215.

ἄ-φαντος (φαίνω): unseen, out of sight, destroyed.

ἄφαρ: adv. straightway.

ἀφάω, pres. partic. ἀφώντα (ἀπο-μαι, ἀφή): handle.

ἀφ-είη: aor. opt. of ἀφίημι (send off), hurl.

ἀφ-έλοντο: aor. of ἀποαίρέομαι take away.

ἄφενος, -εος: plenty, wealth.

ἀφ-έστατε: stand aloof, perf. of ἀφίστημι set at a distance.

ἀφ-ήσω: fut. of ἀφίημι send away.

ἄ-φθιτος (φθίνω): imperishable, indestructible.

ἀφ-ίημι, fut. ἀφήσω, aor. opt. ἀφείη: send off, hurl.

ἀφ-ικάνω: come, as perf. am come.

ἀφ-ίστημι, aor. ἀπίστη, perf. ἀφέστατε: set at a distance; aor. and perf. intrans., stand at a distance, stand aloof.

ἀφνειός (ἄφενος): rich, wealthy, abounding (with gen. of fulness).

ἀφ-ορμάομαι, aor. opt. pass. ἀφορμηθείεν: set out.

ἀφώντα: partic. of ἀφάω handle.

ἄ-φραδέως: thoughtlessly, inconsiderately.

ἄ-φραδίη: thoughtlessness, folly, ignorance.

ἄ-φραίνω (φρήν): am a fool. ἀφραίνοντα playing the fool.

Ἄφροδίτη: Aphrodite, Venus, daughter of Zeus and Dione, E 348, 370 f., wife of Hephaestus, goddess of beauty and love. She led Helen to follow Paris to Troy, and she favored the Trojans in their conflicts. Γ 380 ff., Φ 416 ff.

ἄφρός: foam.

ἄ-φρων, -ονος (φρήν): simpleton.

ἄ-φυλλος (φύλλον): leafless, B 425.

ἀφύσσω, fut., ἀφύξεν: draw (water or wine), collect, heap up (wealth).

Ἀχαιάδες, -άδων pl.: adj. as subst Achaean women.

Ἀχαιίς, -ίδος: Achaean, Achaea.

Ἀχαιίδες Achaean women (contemptuously used of the men).

Ἀχαιός: Achaean; pl. the Achaeans.

The most powerful race of the Greeks at the time of the Trojan war. Phthiōtis (in Thessaly) was one of their principal seats. Homer often uses this name for all the Greeks. Their epithets are ἐκνημίδες (well-greaved), κάρη κομόωντες (long-haired), χαλκοχίτωνες (bronze-clad).

ἀχεύω or ἀχέω (ἄχος): grieve, sorrow, am troubled (θυμόν in heart).

ἄχθομαι (ἄχθος): am burdened, distressed.

Ἀχιλλεύς or Ἀχιλλεύς, -ῆος: son of Peleus and Thetis, leader of the Myrmidons and Hellenes in Thessaly, the mightiest warrior before Troy, the principal hero of the Iliad. During the siege he had captured 12 Trojan cities on the coast, and 11 in the interior, I 328 ff. Among his prizes was the youthful Briseis whom Aga-

memnon unjustly takes from him. This act of the king leads to the *μήνης* of Achilles, who withdraws from the conflict and does not return to it until the death of his comrade Patroclus (in II). In the Nineteenth Book of the *Iliad*, Achilles is reconciled to Agamemnon and prepares for battle with the Trojans. He slays Hector in the Twenty-second Book, and ill-treats the corpse, but finally gives Hector's body back to the aged Priam (in Ω).

ἀχλὺς, -ύος: mist.

ἀχνη: foam (of the sea), chaff (of grain).

ἀχνομαι: grieve, am troubled. Cf.

ἀκαχίζω, ἀχένω.

ἀχος, -εος: grief, sadness.

ἀχρεῖον: neut. adv., aimless. ἀχρεῖον ἰδὼν looking silly, casting a foolish look.

ἀχρως: adv. completely, wholly.

ἀχυρμήνη (ἀχυρον): place where the chaff falls as it is winnowed; loosely, heap of chaff.

ἀψ: adv. back, back again, backward.

ἀψίς, -ίδος (ἀπτω): mesh.

ἀψορπος (ὄρνυμι): adj. returning, back.

ἄω, aor. ἄσαι: sate.

ἄωρτο: hung, plpf. of ἄειρω lift.

B.

βάλλω: speak, say.

βαθύς, βαθύεια, βαθύ, fem. gen. βαθείης or βαθείης: deep, deep-bayed, extended, high (of standing grain).

βαθύ-σχοινος: reedy, bearing tall reeds. Epith. of the Asōpus, Δ 383.

βαίνω, fut. βήσομαι, aor. trans.

βῆσε, aor. mid. βήσεται, aor. in-

trans. ἔβην, perf. 3d pers. pl. βεβάασι, plpf. (ἔ)βεβήκει(ν): go, come, walk; 1st aor. act., cause to go; 2d aor. act., inceptive, set out. βεβάασι ἐνιαυτοῖς years have passed; ἔβαν φέρουσαι (set out carrying), carried away, cf. αἴχισθαι προφέρουσα.

βάλλω, aor. (ἔ)βαλον, aor. mid. as pass. βλήτω, perf. βέβληται, plpf. βεβλήκειν: throw, hurl, shoot, hit with a missile. βαλέτην ἐν χειρὶν laid in the arms, βάλε κύκλα placed the wheels, φιλότῃτα βάλωμεν shall we make friendship, ἐν φρεσὶ βάλλω receive in thy mind, take to heart.

βάν: for ἔβαν [Attic ἔβησαν], set out, aor. of βαίνω go.

βαρβαρό-φωνος (φωνή): rough-voiced, with reference to the harshness of the Carian dialect. The word βάρβαρος for 'non-Greek,' 'foreigner,' is not found in Homer, just as the poet has no one word for 'all Greece.' B 867.

βαρύνω (βαρύς): weigh down, oppress.

βαρύς, βαρεία, βαρύ: heavy, mighty, grievous. βαρὺ στενάχων groaning heavily.

βάς: aor. partic. of βαίνω go.

βασιλεὺς, -ῆος: king, prince. This title is applied more freely than ἀναξ.

βασιλεύω, fut. βασιλεύσομεν: am king (queen), reign.

βασιλῆς, -ῆος: pertaining to the king, royal, Z 193.

βάσκω (βαίνω): go.

βάτην [ἐβήτην]: aor. dual of βαίνω go.

Βατία (βάτος): Thornhill, a hill near Troy, before the Scaean gate, B 813.

βεβάασι perf., βεβήκειν plpf.: of
βαίνω go.

βέβληται, βέβληται: perf. pass. of
βάλλω hit.

βεβρώθω (βεβρώσχω): eat, devour,
Δ 35.

Βελλεροφόντης: son of Glaucus,
grandson of Sisyphus. His
story is rehearsed at length,
Z 153-201.

βέλος, -εος (βάλλω): missile, arrow.
βέθος, -εος (βαθύς): depth.

βῆ [ἔβη], βήσεται [ἔβησάτο], βή-
σομεν [βήσωμεν], βῆω [βῶ]: aor.
of βαίνω go.

βηλός: threshold.

Βῆσσα: Locrian town, B 532.

βῆσσα: glen, ravine.

Βίας, -αντος: a lieutenant of Nes-
tor, Δ 296.

βίβημι (βαίνω): go. μακρὰ βι-
βάω with long strides.

βίη: might, strength; pl. deeds of
violence, violence. Freq. in periph-
rasis (cf. μένος, σθένος, κῆρ);
Πριάμοιο βίη the might of Priam,
the mighty Priam, βίη Ἡρακλεΐη
the mighty Heracles.

βίη-φιν: old locat., in might.

βίος: bow.

βίωτος (βίος): life, means of life,
wealth.

βλάπτω, aor. pass. partic. βλαφ-
θέντε: weaken, hinder, hold back.

βλήμενος, βλήσθαι, βλήτο: aor.
mid. as pass. of βάλλω hit.

βλώσχω, aor. partic. μολούσα: go.

Βοάγριος: a stream in eastern Lo-
cris, emptying into the sea oppo-
site the northwest corner of
Euboea, B 533.

βοάω, pres. partic. βοώωντες (βοή):
shout, cry aloud.

βοείη (βοῦς): ox-hide, shield of ox-
hide (sc. ἀσπίς).

βόειος: of cattle. νεῦρα βόεια ox-
sinews, bow-string.

βοή: shout, outcry. βοὴν ἀγαθός
good at the war-cry, valiant in war
(esp. of Menelaus and Diomed).

Βοίβη: in Thessaly, not far from
Pherae, on the lake to which it
gives its name, B 712.

Βοιβηίς, -ίδος: Βοιβηῖς λίμνη Boe-
bean lake, B 711.

Βοιωτοί: the Boeotians, B 494, 510,
E 710.

βοώωντες: partic. of βοάω shout.

Βορέης, gen. Βορέας: Boreas, north
wind. (See ἀνεμος.)

βόσχω: pasture, feed.

βοτρῦδόν (βότρυς): adv. in clusters
like grapes, of swarms of bees,
B 89.

βουβών, -ώνος: groin, Δ 492.

βουκολέω (βουκόλος): tend cattle.

Βουκολίων, -ωνος: eldest son of
Laomedon, Z 22.

βουλευτής: councillor, member of
the βουλή, Z 114.

βουλεύω, fut. βουλεύσομεν, aor. βου-
λεύσατο (βουλή): advise, counsel;
mid. deliberate, plan.

βουλή: advice, counsel, plan, will,
purpose; council, composed of
γέροντες elders.

βουληφόρος: counsel-giver, council-
lor. Epith. of princes.

βούλομαι (βουλή, volo): wish,
will, prefer. Because of its com-
parative idea, it is sometimes
followed by ἤ, like βούλομαι
μᾶλλον.

βου-πλήξ, -ήγος: ox-goad, whip,
Z 135.

Βουπράσιον: ancient town in north-
ern Elis, B 615.

βοῦς, gen. βοός, nom. pl. βόες, dat.
pl. βόεσσι or βοῦσι, acc. pl. βόας
or βοῦς: ox, cow; pl. cattle.

βοῶπις, -ιδος (βοῦς, ὤψ): (*ox-eyed*),
large eyed. Epith. esp. of Hera,

βοῶπις πότνια Ἥρη.

βράχω: *roar, grate loudly.*

βρέμω, mid. βρέμωμαι: *roar.* με-
γάλα βρέμει *roars loudly.*

βρεχμός: *forehead*, E 586.

Βριάρεως: a hundred-armed giant,
called *Briareus* by the gods, but
Αἰγαίων by men, A 403.

βρίζω (βρίθω): *am sluggish, inac-*
tive, Δ 223.

βριθοσύνη: *weight, burden, load.*

βριθύς, -εῖα, -ύ: *heavy.*

Βρισηύς, -ῆος: father of Briseis,
A 392.

Βρισηΐς, -ιδος: *daughter of Briseus*,
a beloved captive of Achilles,
from whom she was taken un-
justly by Agamemnon. She was
returned to Achilles after the
reconciliation, in the Nineteenth
Book of the *Iliad*. A 184, 336;
B 689, T 245 f., 282 ff.

βροτό-εὺς, -εντος (βρότος): *bloody*,
gory.

βροτο-λοιγός (βροτός): *man-destroy-*
ing. Epith. of Ares.

βροτός (μρο-τος mors): *mortal*,
both as adj. and subst.

Βρῦσσεαί pl.: a Lacedaemonian
town, B 583.

βωμός (βαίνω): (*base*), *altar.*

Βῶρος: a Trojan ally, E 44.

βωπι-άνειρα: *men- (hero-) nourishing.*
Epith. of Phthia, A 155.

Γ.

γαῖα: *earth, land, ground.* Opposed
sometimes to the heavens, some-
times to water. Equiv. to γῆ,
αἶα.

γαίω: *rejoice, exult.*

γάλα, gen. γάλακτος (lac): *milk.*

γαλῶς, dat. γαλόφ: *husband's sis-*
ter.

γαμβρός (γάμος): *connection by*
marriage, daughter's husband, sis-
ter's husband.

γάμος: *marriage.*

Γανυμήδης, -εος (*Glad-hearted*) (μῆ-
δος): *Ganymed*, son of Tros
(founder and king of Troy),
grandson of Dardanus; because
of his beauty, carried away by
the gods to be the cup-bearer of
Zeus, E 266, Y 232.

γάρ (γέ, ἄρα): *causal particle, for.*
It often introduces the reason or
explanation of something that is
merely implied. Sometimes it
seems to retain the force of the
two particles of which it is com-
posed, and cannot be translated
by *for*, but 'marks a statement
as certain and incontestable.'

γαστήρ, -έρος: *belly, stomach, womb.*

γέ: an enclitic particle, which gives
prominence to the foregoing word
or to its whole clause. Some-
times it can be translated *at least*,
but this phrase is much heavier
and clumsier than γέ. Gener-
ally its force must be given by
inflection of voice, or by arrange-
ment of words. In several cases,
γ' was wrongly inserted by the
copyists, after some other conso-
nant had been lost.

γεγαῶτας: perf. partic. of γίγνομαι
am born.

γείνομαι, aor. ἐγείναο: *am born; aor.*
begot, bore.

γελᾶω, aor. ἐγέλασσε, aor. partic.
γέλασσα (γέλος): *laugh; aor. fell*
to laughing, burst into a laugh.

γελοίος: *laughable, what would raise*
a laugh, B 215.

γέλως (or γέλος): *laughter.*

γενεή (γένος) and γενέθλη: *race, generation, breed* (of horses). γενεῇ in age. γενέθλη ἀργύρου *fatherland of silver*.

γενέσθαι, γένητο: aor. of γίγνομαι, *become, am born*.

γενναῖος (γένος): *suieto to (my) birth, in (my) nature*.

γένος, -εος: *race, family, birth, descent*. γένει ὕστερος *later by birth, younger*.

γεραῖός (γῆρας) 3: *old, full of years*; subst. *old man, aged man*. γεραιαί *matrons*.

γέρανος: *crane*.

γεραρός (γέρας): *stately*, Γ 170.

γεραρώτερος: *more stately*, Γ 211.

γέρας, pl. γέρα: *prize of honor*.

Booty taken on marauding expeditions was the common property of the army only after the several prizes of honor had been distributed to the chiefs. These prizes were sometimes selected by the leaders themselves, but are often spoken of as gifts of the people. Doubtless they were distributed by the general, with the approval of the army.

Γερήνιος: *Geranian*. Epith. of Nestor, prob. from a Messenian town or district.

γερούσιος: *of the elders (γέροντες)*. Epithet of special wine broached at the 'aldermanic' dinners.

γέρον, -οντος, voc. γέρον: *old, aged man*. οἱ γέροντες *elders of the people, the nobles, who without regard to age formed a βουλή or council*; cf. the Spartan γερονσία, *senatus, aldermen*.

γέφυραι pl.: (*bridges*), *dikes*. Figur. πόλεμιοι γέφυραι *bridges of war, i.e. the lanes between the two opposing lines of combatants*.

(Or, acc. to others, the open spaces between the different divisions of the same army.)

γῆ: contracted from γαῖα (γεα) *earth*.

γῆθῆω, aor. γήθησεν: *rejoice, am glad*.

γῆθόσυνος 3: *glad*.

γῆρας, -ας: *old age*.

γηράσκω (γῆρας): *grow old*.

γῆρυς: *voice, cry*, Δ 437.

γίγνομαι, aor. (ἐ)γένοντο, perf. γεγάασι (γένος): *come into existence, am born, become, arise*. πρὸ ὁδοῦ ἐγένοντο *came forward (πρὸ) on their march*.

γιγνώσκω, fut. γνώσεται, aor. ἔγνω or γνῶ: *recognize, perceive, learn, know*.

γάλας, -εος (γάλα): *milk*.

Γλαῦκος: *Glaucus*. (1) Son of Sisyphus, father of Bellerophon.

(2) Grandson of Bellerophon, brave leader of the Lycians, B 876, Z 150 ff.

γλαυκ-ῶπις, -ιδος (γλαυκός, ὦψ): *bright-eyed, gleaming-eyed*. Epith. of Athena, as the fierce-eyed goddess of war. Homer does not mention the γλαυξ owl.

Γλαφύραι: Thessalian town, B 712.

γλαφυρός 3: *hollow*.

Γλίσσας, -αντος: Boeotian town, near Thebes, B 504.

γλουτός: *buttock*.

γλυκίς, -εία, -ύ, comp. γλυκίων: *sweet*.

γλυφίς, -ιδος: *notch in the arrow*; one notch for the string, others (around the arrow) to secure a firmer hold for the fingers.

γλῶσσα: *tongue; language*.

γνοίην: aor. opt. of γιγνώσκω *know*.

γνῖξ (γόνυ): *on the knee*. γνῖξ ἔριπε *fell upon his knee*.

γνῶ aor. ind., γνῶ and γνώσιν aor. subjv., γνώμεναι aor. inf., γνώσεται

fut. ind.: of *γινώσκω* *know, learn, recognize*.

γνωτός (*γινώσκω*) 3: (*known, acquaintance*), *brother*.

γοάω, pres. partic. fem. *γοώσα*, impf. *γόον* (*γός*): *groan, lament with groans*.

Γοιόεσσα: Achaean town near Pelene.

γόνος (*γίγνομαι*): *offspring, son*.

γόνυ, nom. or acc. pl. *γούνατα* and *γούνα*, gen. pl. *γούνων*, dat. pl. *γούνασι* (genu): *knee*. The knees were to the ancients the seat of bodily strength, hence *γούνατ' ἔλυσεν* *loosed his knees, took away his strength*. In entreaties, the suppliant clasped the knees of him from whom he sought the favor, *λαβὼν ἔλλισσεντο γούνων* *clasped his knees and besought him*.

γόνυ: impf. of *γοάω* *lament*, Z 500.

γός: *groan, lamentation*.

Γόργειος 3: *of the Gorgon, Gorgon's*.

Γόρτυς, -ῦνος: *Gortys or Gortyna*, an important town in Crete, B 646.

γούνα or *γούνατα* acc. pl., *γούνασι* dat. pl.: of *γόνυ* *knee*.

γουνάζομαι, fut. *γουνάσομαι* (*γόνυ*): *supplicate, entreat*. See *γόνυ*.

Γουνεύς, -ης: *leader of the Aenians before Troy*, B 748.

Γραῖα: a Boeotian town near Orōpus from which the later name *Γραικοί* (*Greeks*) is thought to be derived, B 498.

γράφω, aor. partic. *γράφας*: *scratch, cut*. *γράφας ἐν πίνακι* *cutting on a tablet*; doubtless this was not writing with an alphabet, but a pictorial representation of what had been done or was to be done. *γρηῖς*, dat. *γρηῖ*: *old woman*.

γάλον: *curved, curved plate of the cuirass*; one such plate prob. forming the front, and another the back of the *θώραξ*. (See *θώραξ*.)

Γυγαίη (*λίμνη*): the *Gygæan lake* in Lydia near Sardis, and the nymph of that lake, B 865.

γυῖον: (*joint*), *limb, member* (of knees, feet, arms, hands). *τρόμος ἔλλαβε γυῖα* *trembling seized his limbs*, *γυῖα δ' ἔθηκεν ἑλαφρά* *made his limbs light*.

γυναι-μανής, -έος (*μαῖνω*): *woman-mad, of Paris*.

γυνή, dat. *γυναικί*, acc. *γυναῖκα*, voc. *γύναι*: *woman, wife*.

Γυρτώνη: town of the Lapithæ, in Pelasgiotis, B 738.

γύψ, *γυπός*: *vulture*.

Δ.

δάμμεναι (aor. inf.), aor. subjv. *δάμμεν*: *learn*; used as pass. of *διδάσκω* *teach*.

δᾱήρ, -έρος: *husband's brother*.

δαιδάλεος 3: *cunningly wrought, richly ornamented*.

δαιδαλον: *cunning work*.

δαῖζω, aor. inf. *δαῖξαι*: *rend, cleave*.

δαιμόνιος (*δαίμων*) 3: (*one under the influence of a divinity*), *strange goddess, sir!* *δαιμόνιε* *my poor wife* (or husband). The connection must determine the exact force.

δαίμων, -ονος: *divinity*; much like *θεός*, but esp. of the gods in relation with men. (Never demon.)

δαίνυμαι: *feast*.

δαῖς, gen. *δαιρός* (*δαίνυμαι*): *feast*.

δαιτρόν: *measured portion*, Δ 262.

δαῖ-φρων, -ονος: *fiery-hearted, valiant*.

δαίω, plpf. *δέδκειν*: *kindle*; plpf. *had blazed forth, was blazing*.

δάκνω, aor. **δάρε**: bite, figur. sting.

δάκρυ (lacruma): tear.

δακρυό-εις, -**εσσα**: tearful, shedding tears, bringing tears.

δάκρυον: equiv. to **δάκρυ**, tear.

δακρύνω, aor. **δακρυσας**: weep, shed tears; aor. fell to weeping.

δάμαρ, -**αρος**: wife, spouse.

δάμνημι, impf. **ἔδάμνα**, fut. **δαμῶ** and **δαμώσω**, aor. (**ἐ**)**δάμασσα**, aor. pass. **ἔδάμην**, aor. subj. pass. **δαμῆης**, perf. pass. **δεδμήμεσθα**, plpf. pass. **δεδμήκατο**, aor. partic. **δημήντα**: bring into subjection, subdue, overcome, conquer.

Δαναοί: the Danaëns; strictly descendants or subjects of king Danaüs of Argos. Used for the Greeks before Troy like **Ἀχαιοί** and **Ἀργεῖοι**. They are called **ταχύποδοι** (with swift steeds).

δάπεδον: floor, pavement.

δάπτω, aor. **ἔδαψεν**: devour, tear.

Δαρδανίδης: son of Dardanus. Epith. esp. of his descendant Priam.

Δαρδάνιος 3 and **Δάρδανος**: Dardanian: pl. the Dardanians, inhabitants of the country around Troy, led by Aeneas, B 819. They received their name from Dardanus (son of Zeus), who was the grandfather of Tros (who gave his name to **Τροίη** the Troad) and the great-grandfather of Ilus (who gave his name to **Ἴλιος**), Y 215 ff.

Δάρης, -**ητος**: Dares, priest of Hephaestus, in Troy, E 9 ff.

δασμός (**δαίω**, **δατέομαι**): distribution, division, of the spoils, A 166.

δατέομαι, aor. **δάσαντο**, perf. pass. **δέδασται**: divide among themselves, distribute.

Δαυλῖς, -**ιδος**: Phocian town, on a height east of Delphi, B 520.

δα-φινός: all blood-red.

δαῶμεν: learn, aor. subjv. pass. of **διδάσκω** teach.

δέ: conj. but, and. Freq. **δέ** is used in the apodosis of a conditional or relative clause, — a transition to the demonstrative construction, or a survival of the older and simpler 'paratactic' or 'coördinate' construction. Freq. a clause with **δέ** is used where a subordinate clause (of cause, concession, time, etc.) might have been used; hence **δέ** may often be translated, for, though, while.

-**δέ**: inseparable enclitic particle; e.g. **ἀγορήνδε** to the agora, **οἰκόνδε** to the house, homeward.

δέγμενος: waiting, aor. of **δέχομαι** receive, expect.

δέδασται: perf. of **δατέομαι** divide.

δεδεγμένος: waiting, on the watch, perf. partic. of **δέχομαι**.

δέδεξο: receive (in hostile sense), perf. inv. of **δέχομαι**.

δεδήκων: was blazing, plpf. of **δαίω** kindle.

δέδετο: plpf. pass. of **δέω** bind.

δεδμήκατο plpf., **δεδμήμεσθα** perf.: were (are) subject, pass. of **δάμνημι** subdue.

δεδημένοι: perf. pass. of **δέμω** build.

δέδοται: perf. pass. of **δίδωμι** give.

δευδέχατο: were pledging, plpf. mid. of **δείκνυμι** (extend the hand), show.

δευδήμων, -**ονος** (**δειδω**): fearful, cowardly.

δευδίσσομαι (**δειδω**): frighten; am frightened.

δειδω, aor. (**ἐ**)**δευσεν**, perf. **δειδουκα**, perf. inv. **δειδῶθι**, perf. partic. **δευδιότες**, plpf. **ἔδεδιμεν** (**δφεῖδω**, **δέος**): fear, am afraid. Since the stem originally began with

two consonants, a short vowel is often 'long by position' before it.
 δείκνυμι, aor. δείξεν, plpf. δειδέχατο: point out, show; plpf. pledge.

δειλός 3: cowardly, worthless, miserable.

δείμα, -ατος (δέος): fright, terror.

Δαίμων: Terror, attendant of Ares.
 See Ἄρης.

δεινός (δέος) 3: terrible, fearful, dread.
 δεινὸν ἐνευεν nodded terribly.

δείπνον: dinner; the chief meal of the day whenever it was taken, whether early or late; generally eaten about noon. Cf. ἄριστον breakfast, δόρπον supper.

δαιρή: neck.

δέϊσε: aor. of δεῖδω fear.

δέκα: indeclinable, ten. As a round number, B 489, Δ 347.

δεκάς, -άδος: decade, squad of ten.

δέκατος 3: tenth. δεκάτῃ on the tenth day.

δεκά-χιλοι: ten thousand, E 860.

δέκτο: aor. of δέχομαι accept.

δέμας: build, stature, form.

δέμω, perf. pass. δεδμημένοι: build.

δένδρεον: tree. (δενδρέω is disyllabic.)

δέξαι, δέξασθαι: aor. of δέχομαι receive.

δεξιή: right-hand (sc. χεῖρ), pledge.

δεξιός 3 and δεξιτερός 3: right, on the right.

δέος, -εος (δρός): fear, dread.

δέπας, dat. pl. δεπάεσσιν: goblet, beaker, cup. Cf. κύπελλον.

δέρκομαι: look, see, have sight.

δέρμα, -ατος: hide, leather (of a shield).

δέρω, aor. ἔδειραν: flay.

δεσμός (δέω): bond, halter (of a horse).

δεῦρο, δεῦρω (Γ 240): adv. hither. Sometimes as an interjection, come hither!

δεύτερον: adv. second, next.

δευτέρος: second, next.

δεύομαι: lack, am in want.

δεύω: moisten, wet.

δέχομαι, aor. (ἐ)δέξατο, aor. inf.

δέχθαι, perf. inv. δέδεξο, fut. perf.

as fut. δεδέξομαι: receive, take, accept; await, receive (in hostile sense).

δέω, aor. (ἐ)δησαν, plpf. δέδετο: bind, fetter.

δή: temporal and determinative particle, now, already, at length; clearly, just. No Eng. particles correspond to many of its uses. Freq. with inv. and opt., and with other particles, and strengthening the superlative. It stands at the beginning of the clause in the phrases δὴ τότε, δὴ γάρ. It forms one syllable (by 'synizesis') with the first syllable of αὔτε, αὖ, and of οὕτως, and several other words.

δῆρά (δῆν): adv. long, for a long time.

δηθῆνω: delay, tarry.

Δηκίων, -ωντος: Trojan, killed by Agamemnon, E 534.

δήιος (δαίω): blazing, devouring, destroying, hostile; pl. enemies.

δηιοτής, -ήτος (δήιος): strife, conflict.

δηῶω, impf. δῆουν, aor. subjv. δηώσωσιν, aor. pass. partic. δηωθέντων: slay, cut down, destroy.

Δητύλος: comrade of Sthenelus, E 325.

δηλέομαι, aor. (ἐ)δηλήσαντο: harm, lay waste.

Δημήτηρ, gen. Δήμητρος: Demeter, Ceres.

δημο-βόρος (βιβρώσκω): people-devouring, "devouring the goods of the people." A 281.

δημο-γέρων, -οντος: elder of the people, in Troy.

Δημοκόων, -ωντος: son of Priam, slain by Odysseus, Δ 499.

δήμος: country, land; people. δήμου ἄνδρα man of the people, common man, contrasted with the nobles.

δὴν' (δφην): adv. long, for a long time, long-lived.

δηναιός (δὴν): long-lived, E 407.

δῆνος, -εος: pl. thoughts.

δρῶω: see δρῶω slay, destroy.

δρῶν: adv. long. Cf. δρῶα, δὴν.

δῆσαν: aor. of δέω bind.

δρῶθέντων aor. pass. partic., δρῶωσιν aor. subjv.: of δρῶω slay.

Δία: acc. of Ζεύς.

δία: fem. of διος magnificent, divine.

διά (δύο): adv. and prep. with gen. and acc., between, through, in different directions. διὰ κτήσιν δατέοντο divided (parted) among them the property, διὰ τρία κομηθέντες divided in three tribes, διὰ ἄσπίδος through the shield, διὰ ὑσμίνας through (by means of) the conflicts, διὰ νύκτα during the night, διὰ μαντοσύνην (on account of), by means of his gift of prophecy. In composition with verbs, διά indicates motion through something, completion, separation, reciprocal relation.

δια-θρύπτω, aor. pass. partic. διατρυφέν: break in pieces, Γ 363.

δια-κλάζω, aor. partic. διακλάσσας: break in pieces, E 216.

δια-κοσμέω, aor. opt. pass. διακοσμηθεῖμεν (κόσμος): divide and arrange. Cf. dispono.

δια-κρίνω, fut. διακρίνεις, aor. pass. διέκριθεν [διεκρίθησαν], aor. inf. pass. διακριθήμεναι: separate, arrange in divisions.

διάκτορος: messenger. Freq. epith. of Hermes, generally connected with ἀργειφόντης.

δι-αμάω, aor. δάμνησε: (now through), cut through.

δια-μετρέω: measure off ground for a combat, Γ 315.

δια-μετρητός: measured off, Γ 344.

δι-αμπερές: adv. through and through, completely through, right through.

δι-άν-διχα: adv. in two ways.

δια-πέρθω, aor. inf. διαπέροσαι, aor. διεπράθομεν: sack, lay waste.

δια-πορθέω, aor. partic. διαπορθήσας: sack, destroy, B 691.

δια-πρήσω: accomplish (go, pass through); intrans. advance; with gen. πεδίω on the plain.

δια-πρό: adv. forward and through, right through.

δια-ρραῖω, aor. inf. διαρραῖσαι: tear in pieces, rend.

δια-σκιδνῆμι: send in different directions, scatter.

δια-σσεύω, plpf. διέσσυτο: rush through.

δια-στήτην: (stood apart), separated, aor. of δίστημι separate.

δια-τμήγω, aor. pass. διέτμαγεν [διετμάγησαν]: (cut through), separate.

δια-τρίβω: (wear away), hinder, attempt to check.

δια-τρυνφέν: aor. pass. partic. of διαθρύπτω break in pieces, Γ 363.

διδάσκω, aor. έδαξε, aor. pass. έδάην, aor. subjv. pass. δαῶμεν: teach, instruct.

διδυμάων, -ονος (διδυμος): twin.

δίδωμι, 3d pl. pres. διδούσιν, impf.

δίδου, fut. δώσω, aor. (έ)δωκε(ν) and δόσαν, 3d sing. aor. subjv.

δῶσι, 3d pl. aor. subjv. δώσιν or δώσωσιν, aor. imv. δός, aor. inf.

δόμεναι, δόμεν or δούναι, perf. pass. δέδοται: give, grant.

δέ: impf. of δέω *fear*.

δε-είρωμαι: *ask, inquire*.

δε-εκόσμεον: impf. of διακοσμέω
arrange in order.

δε-έκριθεν [διεκρίθησαν]: aor. pass.
of διακρίνω *separate into tribes*.

δε-έξ-ειμι, inf. διεξίμεναι: *go forth
through (the gates)*, Z 393.

δε-επράθομεν: aor. of διαπέρθω *sack*.

δε-έπω: *perform, accomplish; stride
through*.

δε-έρχομαι: *pass through*.

δε-έσσυτο: plpf. of διασσεύω *rush
through*.

δε-έτμαγεν [διετμάγησαν]: aor. pass.
of διατμήγω *separate*.

δε-έχω, aor. διέσχε: *hold through,
reach through, pass through*.

δέζηναι: *seek, look for*.

δέ-ζυξ, -υγος (ζεύγνυμι): *two-yoked,
horses yoked two and two*.

δε-ίστημι, aor. intrans. διαστήτην:
separate.

δετ-φίλος: *dear to Zeus*, esp. of
Achilles and Hector.

δικάζω (δίκη): *judge, decide, rule*.
(Cf. the Hebrew *Judges*, i.e. rulers.)

δικασ-πόλος (πेल-): *guardian of
justice, judge*.

δινεύω (δίνη): *stroll, wander*.

δινήεις, -εντος: *eddy*.

δινωτός (δινώ) 3: *skilfully turned,
well-wrought*.

διο-γενής, -έος (γένος): *sprung from
Zeus, descended from Zeus*, of
kings and princes, who were
under the special care of the
king of the gods.

Διοκλῆς, -ῆος: son of Orsilochus of
Pherae in Messenia, E 542 ff.

Διομήδης, -εος: *Diomed*, son of
Tydeus (who fell in the first
expedition against Thebes), king
of Argos, one of the bravest and
mightiest of the Achaeans before

Troy. Only Agamemnon and
Nestor led a larger fleet on the
expedition. The Fifth Book of
the *Iliad* is mainly devoted to
his exploits, in the course of
which he wounds Aphrodite and
(aided by Athena) even Ares.
He returned in safety to Argos
at the close of the war. He is
called βόην ἀγαθός and κρατερός.

Δίον: Euboean town, south of
Oreüs, B 538.

δῖος, δία, δῖον: *glorious, divine, god-
like, noble*, without reference to
moral quality. Freq. epith. of
Achilles and of Odysseus, having
convenient metrical adaptation to
the names of those heroes, allow-
ing the bucolic diaeresis (at the
close of the fourth foot).

διο-τρεφής, -έος (τρέφω): *Zeus-
nourished, Zeus-cherished*, of
kings, who enjoyed the special
favor of Zeus. Cf. *διογενής*.

δί-πλαξ, -ακος: *doubled, sc. χλαῖνα
a cloak so large that it was worn
double; opposed to ἀπλοῖς*.

δι-πλόος: *two-fold, double*.

δέ-πτυξ, -υγος: *double*.

δίσκος: *discus, quoit*. The game was
more like 'putting the shot' than
the modern 'pitching quoits.'

δίφρος: (1) *foot-board of chariot,
chariot-box, chariot*; low, open
behind, with a rounded rim
(ἀντυξ) around the front and
sides. See ἄρμα. (2) *Stool, low
seat without a back*.

δέω: *fear*. Cf. *δεῖδω*.

διώκω: *pursue*.

Διώνη: mother of Aphrodite, E 370.

Διώνυσος: *Dionysus, Bacchus*. Son
of Zeus and Semele, reared by
nymphs in Thrace. The Thra-
cian king Lycurgus attacked the

- nymphs, and Dionysus fled into the sea, to Thetis. Z 132 ff. Dionysus is mentioned only incidentally in Homer, and clearly has not gained a position among the gods of Olympus; (cf. Ares, Demeter, Asclepius).
- Διώρης, -εος**: Epēan commander, B 622.
- δημθέντα**: aor. pass. partic. of δάμνημι *overcome, subdue*.
- δμωή (δάμνημι)**: *female slave, maid*.
- δνοπαλίω**: (*shake*), *slay*.
- δοῖεν**: aor. opt. of δίδωμι *give, grant*.
- δοιοί, δοιαί, δοιά**, dual δοῖω: *two*.
- δοκίω**: *seem, appear*.
- δολιχός** 3: *long*.
- δολιχό-σκιος**: *long-shadowy, casting long shadows, long*. Epith. of the lance.
- δολο-μήτης (μήτις)**: only voc. δολομήτα, *crafty*.
- Δολοπτήων, -ονος**: priest (ἀρητήρ) of the Scamander, E 77.
- δόλος**: *trick, deceit*.
- δολο-φρονέουσα** partic. (φρήν): *devising a trick, with crafty mind*.
- δόμεν, δόμεναι [δοῦναι]**: aor. inf. of δίδωμι *give*.
- δόμος (δέμω)**: *dwelling, house*.
- δόντες**: aor. partic. of δίδωμι *give*.
- δόρυ**, gen. δουρός, dat. δουρί, dual δοῦρε, pl. δούρατα or δοῦρα: *timber, beam, spear*. See ἔγχος.
- δός** inv., δόσαν ind., δότε inv.: aor. of δίδωμι *give*.
- δοῦλη**: *female slave*, equiv. to δμωή.
- δοῦλιον ἡμᾶρ**: *day of slavery, i.e. slavery itself*.
- Δουλίχιον**: *Dulichium*, island in the Ionian sea, southeast of Ithaca, inhabited by Epēans, B 625.
- Δουλιχίον-δε**: *to Dulichium*.
- δουλιχό-δειρος (δολιχός, δειρή)**: *long-necked, of swans*.
- δουπέω**, aor. δούπησεν: δούπησεν *πесών fell with a thud*.
- δούπος**: *heavy noise*.
- δοῦρα, δούρατα, δοῦρε, δουρός**: forms of δόρυ *spear*.
- δουρι-κλειτός** and **δουρι-κλυτός**: *renowned with the spear*.
- δράκων, -οντος (δέρκομαι)**: *serpent, snake*. (Not 'dragon' though this word is derived from it.)
- Δρῆσος**: a Trojan, slain by Euryalus, Z 20.
- Δρύας, -αντος**: (1) one of the Lapithae, A 263. (2) Father of the Thracian king Lycurgus, Z 130.
- δίμεναι, δύναι**: aor. inf. of δύω, *enter, set (of the sun)*.
- δύναμαι**, subjv. δύνῃαι, fut. δυνήσομαι, aor. δυνήσατο: *can, am able*.
- δυνω**: *put on*. Cf. δύω.
- δύο** and **δύω**: indeclin. *two*.
- δνοκαίδεκα [δῶδεκα]**: indeclin. *twelve*.
- δνο-**: inseparable particle indicating misfortune and pain.
- δνο-αῆς, -εος (ἀημι)**: *harsh-blowing*.
- δῖσαι** (with ἀπό, *put off*), δῖσατο *sank*: aor. of δύω.
- δνο-ηχής, -εος (ἦχος)**: *harsh-sounding, ill-sounding, horrid*.
- δνο-κλής**, acc. δνοκλέα (κλέος): *inglorious*.
- δνο-μενής, -εος (μένος)**: *evil-minded, hostile; pl. enemies*.
- Δύσπαρις**: *unhappy Paris, hated Paris*.
- δύστηνος**: *unhappy*.
- δνο-χείμερος (χείμα)**: *wintery, stormy*, epith. of Dodōna, B 750.
- δνο-ώνυμος (όνομα)**: (*ill-named*), *cursed*.
- δύω**, fut. δῖσω, aor. inf. δῖσαι, aor. mid. (ἐ)δῖσατο, aor. ἐδῖ, perf. δέδῖκεν: *enter, go into, put on; fut. and 1st aor. act. trans. ἀπὸ*

δῶσαι *put off*. πρὶν ἥλιον δύναι
before the sun set.

δίω: collateral form of δύο *two*.

δω-δεκα: *twelve*.

δω-δέκατος: *twelfth*.

δῶ: indeclin. short form of δῶμα,
house, home.

δώδεκα: *twelve*, cf. δυοκαίδεκα.

δωδέκατος 3: *twelfth*.

Δωδώνη: in Epirus, at the foot of
Mt. Tomaros; seat of the oldest
oracle of the Greeks, where asce-
tic priests interpreted the rustling
of the sacred oak, B 750, II 233 ff.

δώ(σιν) subjv., δῶκα ind.: aor. of
δίδωμι *give*.

δῶμα, -ατος: *home, house, palace;*
room, esp. the large hall of the men.

Δώριον: town under Nestor's rule,
B 594.

δώρον (δίδωμι): *gift*.

δώσιν: aor. subjv. of δίδωμι *give*.

E.

ἐ (ἐέ): enclitic, 3d pers. pron. acc.,
him, her; seldom neuter. It is
equiv. to Att. αὐτόν, αὐτήν, which
is intensive in Homer.

ἐα [ἦν] (eram): *was*, 3d sing. impf.
of εἰμί *am*.

ἐᾶ: contracted for ἕαε (1) imv., (2)
impf. of εἰώ *allow*.

ἐάνος: *pliant, supple, soft, enveloping*.

ἐάνος: *robe* (an aristocratic gar-
ment); generally equiv. to πέπλος,
the principal female garment;
but Γ 419, it seems to be used of
Helen's veil. Prob. made of linen,
as is indicated by the epithets.

ἐαρ, gen. ἐαρος (ἐάαρ, ver): *Spring*.

ἐασιν [εἰσίν]: 3d pl. pres. of εἰμί *am*.

ἐαται [ἦνται]: 3d. pl. pres. of ἵμαι *sit*.

εἰώ, 3d pl. pres. ind. εἰώσι, impf.

εἰᾶ or ἐᾶ, iterat. impf. εἰάσκον or

ἐάσκον, fut. ἐάσομεν, aor. ἐᾶσε:
allow, permit, leave alone.

ἐβαν [ἐβησαν], ἐβήτην: *set out*, aor.
of βαῖνω *go*.

ἐγ-γεγάασιν: *live in*, perf. of ἐγγί-
γνομαι *arise in*.

ἐγγυαλίζω, aor. inf. ἐγγυαλίζαι: *give*
into (our) hands, grant.

ἐγγυ-θεν: adv. (*from near at hand*),
near.

ἐγγυ-θι, ἐγγύς: adv. *near*, with gen.
ἐγείρω, aor. ἤγειρα and ἔγειρα, mid.
aor. ἔγρετο: *rouse, wake*.

ἐγ-κέφαλος (κεφαλή): *brain*.

ἐγ-κλίνω, perf. ἐγκέκλιται: *lean on*,
rest upon, Z 78.

ἐγνώ: *learned, recognized*, aor. of
γινώσκω *know*.

ἐγρετο: aor. of ἐγείρω *wake*.

ἐγχεῖη (ἐγχος): *lance, spear*.

ἐγχεστί-μωρος: *spear-wielding*.

ἐγχέσ-παλος (πάλλω): *spear-bran-*
dishing.

ἐγχος, -εος: *lance, spear*; generally
of ash wood, with a bronze point.

ἐγ-χρίπτω, aor. pass. partic. ἐγχομι-
φθεῖσα: *draw near*.

ἐγώ(ν), gen. ἐμεῖα, (ἐ)μεῦ, or ἐμέθεν,
dat. (ἐ)μοί, acc. (ἐ)μέ: 1st pers.
pron., *I*.

ἐδάην: *learned*, aor. pass. of διδάσκω
teach.

ἐδάμασσα aor. act., ἐδάμη aor. pass.,
ἐδάμνα impf.: of δάμνημι *over-*
come, subdue.

ἐδειραν: aor. of δέρω *flay*.

ἐδεισεν: aor. of δέιδω *fear*. The
first syllable is long since the
verb stem originally began with
two consonants (δρι-).

ἐδηνύς, -ύος (ἔδω): *eating, food*.

ἐδμεναι: inf. of ἔδω *eat*.

ἐδνοπάλλεν: impf. of δνοπαλίζω *slay*.

ἔδος, -εος (sedes): *place for a seat*,
seat, home.

ἔδραμον: aor. of *τρέχω* run.

ἔδρη: seat, row of seats.

ἔδῦ, ἐδύτην: aor. of *δύνω* enter, put on.

ἔδυνεν: impf. of *δύνω* put on.

ἔδω, fut. *ἔδομαι*: eat. Cf. *ἐσθίω*.

ἔδωκεν: aor. of *δίδωμι* give.

εἰκόσιν: see *εἴκοσι* twenty.

ἔειπες, ἔειπε: see *εἶπον* said.

εἰσωάμενος: taking the form, with
dat. of likeness, aor. partic. of *εἶδω*
appear.

ἐέλδωρ (*ἔλδομαι*): wish, desire.

ἐέργαθεν: impf. of *ἐργάζω* separate.

ἐέργει: pres. of *ἐργω* separate.

ἐερμέναι: perf. of *εἶρω* join.

ἔζομαι, aor. *εἴσε* (*ἔδος*): sit, aor. seated.

ἔηκεν: aor. of *ἔημι* send.

ἔην or ἔεν [*ἦν*]: impf. of *εἰμί* am.

ἔηος: gen. of *ἑὺς* valiant.

ἔης: gen. fem. of *ἑός* his.

ἔησι [*ῆ*]: 3d sing. subjv. of *εἰμί* am.

ἔθεν: impf. of *θέω* run.

ἔθελω, impf. *ἤθελον* or *ἔθελον*: wish,
am willing. *μηδ' ἔθελε* noli, do
not desire, do not try. *οὐκ ἔθέλων*,
equiv. to *ἀέκων*, against his will.

ἔθεν [*οῦ*]: gen. of 3d pers. pron.,
of him, of her.

ἔθεντο, ἔθεσαν, ἔθηκαν: aor. of *τί-
θημι* set, place.

ἔθνος, -εος: nation, tribe, host, flock
(of birds), swarm (of bees).

ἔθω, perf. as pres. *εἴωθε*: am accus-
tomed, am wont.

εἰ, αἰ: conditional particle, if
whether (in indir. questions). It
often introduces a wish.

εἴ που or εἴ πώς with subjv. or
opt. freq. can be rendered by on
the chance that, in the hope that.

In *εἰ δ' ἄγε*, *εἰ* seems to be an
interjection, come!

εἰαμενῇ: low land.

εἰαρινός (*ἔαρ*) 3: of the springtime,
spring.

εἰās, iterat. *εἵασκον*: impf. of *εἶω*
permit.

εἵαται: 3d pl. of *ἤμαι* sit.

εἰ δ' ἄγε: but up, come!

εἵδαρ, -ατος (*ἔδω*): food.

εἵδης subjv., *εἰδήσειν* fut. inf.: of
οἶδα know.

εἶδος (*φιδ-*): appearance.

[*εἶδω*] *εἵδομαι*, aor. *εἵσατο*, aor. par-
tic. (*εἰ*) *εἰσωάμενος*: appear, appear
like, take the form of.

εἶδον or ἶδον (aor. ind.), aor. subjv.

ἴδητε, iterat. aor. *ἴδεσκε*, aor. ind.

mid. *εἶδοντο*, aor. subjv. *ἴδωμαι*
(*φιδ-*, *video*): saw, see. Cf. *ὄραω*.

εἵδωλον (*φιδ-*, *idol*): shape, phantom.

εἰδώς, *ιδύια*: partic. of *οἶδα* know.

εἶεν [*εἴησαν*], *εἴην*: opt. of *εἰμί* am.

εἵθαρ: adv. straightway.

εἴθε: would that, O that! introduces
a wish.

εἴκελος (*φικ-*): like, resembling.

εἴκοσι (*φείκοσι*, *viginti*): indeclin.
twenty.

εἴκτην plpf., *εἰκυῖα* fem. partic.: of
ἔοικα am like, resemble.

εἴκω (*φεικ-*, *weaken*): yield, draw
back.

Εἰλέσιον: Boeotian town, B 499.

εἰλέω: restrain, keep back. See *εἴλω*.

εἰλήλουθα [*ἐλήλυθα*]: perf. of *ἔρχο-
μαι* come.

εἰλί-πος, -οδος, dat. pl. *εἰλιπόδεσσι*:
(*leg-twisting*), *crooked-gaited*, *trail-
ing-footed*. Epith. of cattle, in
contrast with *ἀερόποδες ἵπποι*.

εἶλον: aor. of *αἰρέω* take, seize.

εἰλῶ, perf. partic. *εἰλῦμένος* (*φειλ-*):
wrap.

εἴλω, aor. inf. *ἔλσαι*, aor. pass. inf.

ἀλήμεναι (*φείλω*): crowd together.

εἶμα, -ατος (*φεισ-*, *ἔννυμ*, *vestis*):
garment, robe.

εἰμέν [*ἔσμέν*]: 1st pl. of *εἰμί* am.

εἰμένοι: perf. partic. of *ἔννυμ* clothe.

εἰ μὴ: *if not, unless.*

εἰμί, 2d sing. ἐσσί, 3d sing. ἐστί(ν),
1st pl. εἰμίν, 2d pl. ἐστέ, 3d pl.
εἰσί(ν) or ἔασι(ν), 1st sing. subjv.
ἔω, 3d sing. subjv. ἔῃσι, opt. εἴην,
3d pl. opt. εἴεν, 3d sing. imv. ἔστω,
2d pl. imv. ἔστε, 3d pl. imv. ἔστων,
inf. εἶναι or ἔμ(μ)εν(αι), partic.
ἔών, ἐούσα, ἔόν, 1st sing. impf.
ἦα or ἦα, 2d sing. impf. ἦσθα, 3d
sing. impf. ἦν, ἦεν, ἔεν, or ἔην, 3d
dual impf. ἦσθην, 3d pl. impf. ἦσαν
or ἔσαν, iterat. impf. ἔσκε(ν), fut.
ἔσ(σ)ομαι, 3d sing. fut. ἔσ(σ)εται,
ἔσσειται, or ἔσται: *am, exist, live.*
οὐ δὴν ἦν *he did not live long, καὶ*
ἔσσομένοισι even for men about to
be, for future generations.

εἶμι, 3d sing. εἶσι, subjv. ἴομεν,
imv. ἴθι, inf. ἴμεν or ἰέναι, partic.
ἰών, ἰούσα, ἰόν, 3d sing. impf. ἦμε
or ἰε(ν), dual impf. ἴτην, 3d pl.
impf. ἴσαν, aor. εἶπατο: *go, depart,*
come. (The connection decides
whence and whither the action
proceeds.) The pres. ind. is freq.
used as fut. (as regularly in
Attic), while the impf. ind. and
the other moods are used as aor.

εἶν: for ἐν in.

εἰνατέρες pl.: *brothers' wives.*

εἰνατος (ἐννέα): *ninth.*

εἵνεκα: *see ἔνεκα on account of.*

εἰνοσί-φυλλος (ἐνοσις, φύλλον): *leaf-*
shaking, leafy.

εἶο [οὔ]: gen. of 3d pers. pron. him-
self.

εἶος, εἶως: *while, until.* (ἦος is prob.
the better form.)

εἶ περ: *if really, if indeed.*

εἵπετο: impf. of ἔπομαι *follow.*

εἶπον or ἔειπον and εἶπας (aor. ind.),
3d sing. subjv. εἴπη(σιν), partic.

εἰπών, εἰπούσα, iterat. aor. εἶπεσ-
κεν (ῥέπος): *said, told, spoke. ὥς*

εἰπών *thus speaking, with these*
words. Cf. φημί, εἶρω.

εἴ ποτε: *if ever.* εἴ ποτε σχολάτο *if*
ever they would stop.

εἴ που, εἴ πως: *if perchance, in the*
hope that.

Εἰρήτριά: *Eretria, in Euboea, B 537.*

εἰρήνη: *peace.* ἐπ' εἰρήνης *in time*
of peace.

εἶριον: *wool.*

εἶρο-κόμος: *wool-carder, Γ 387.*

εἶρομαι, subjv. ἐρείομεν, impf. ἐρέ-
οντο: *ask, inquire about.* Cf. εἶρω.

εἶρο-πόκος: *woolly-fleeced, woolly.*

εἰρύαται pres. mid., εἰρύσσασθαι aor.
mid.: of ἐρύομαι *guard.*

εἰρύαται: perf. pass. of ἐρύω *draw up.*
[εἶρω] fut. ἐρέω, perf. pass. εἴρηται
(ῥερ, verbum): *say, tell, an-*
nonce. Cf. φημί, εἶπον.

εἶρω, perf. pass. partic. ἐρμέναι:
join, unite well.

εἰς, ἐς: *adv. and prep. with acc.,*
into, to, until. It sometimes seems
to be followed by a gen., because
of an ellipsis, e.g. ἐς Ἀθηναίης *to*
Athena's temple, ἐς γαλῶν to the
homes of her husband's sisters. It
rarely follows its noun.

εἰς, μία, ἓν, gen. ἐνός, μίας, ἐνός: *one.*
Cf. ἴος.

εἶσα: *seated, aor. of ἕζομαι sit.*

εἶσαυτο *seemed, εἶσατο took the form*
of: aor. of εἶδω.

εἰς-ανα-βαίνω, aor. εἰσανέβησαν: *go*
up into.

εἶσατο: aor. of εἶμι *go.*

εἰσ-έρχομαι, fut. ἐσελεύσομαι, aor.
εἰσῆλθον or εἰσῆλθον, aor. imv.

εἰσελθε: *come in, enter.*

εἴσεται: fut. of εἶδα *know.*

εἶση (εἶσος): *equal, well-balanced,*
shapely (of ships); fair (of a
feast where each has a portion
suited to his rank). παντός' εἶση

- equal on every side*, prob. *round*, of a shield (*δορίς*).
- εἰσ-ῆλθον* or *εἰσῆλθον*: aor. of *εἰσέρχομαι* *come in*.
- εἴσκω* (*φερισκω, φικ-*): *think* (him) *like*.
- εἰς ὃ κε(ν)*: *until*. (For *εἰς τοῦτο ἐν ᾧ κε.*)
- εἰς-οράω*, pres. partic. *εἰσορόων*, fut. *εἰσόφομαι*: *looking at, looking on*.
- εἴσω* (*εἰς*): adv. *within, into*. Freq. with an acc. ('limit of motion'), as *Ἴλιον εἴσω to Troy, ὅστέον εἴσω in to the bone, Ἀΐδος εἴσω (sc. δόμον) into the home of Hades*.
- εἴ τε . . . εἴ τε*: *whether . . . or*.
- εἴχον*: impf. of *έχω* *have, hold*.
- εἴω, εἴωσι*: pres. ind. of *εἰάω* *allow*.
- εἰωθε*: perf. of *έθω* *am wont*.
- εἴως*: for *εἰος* *until*.
- ἐκ, ἐξ* (before vowels): adv. and prep. with gen., *out, forth, from*. *ἐκ τοῦ* *from that time, ἐξ οὗ* *since, ἐφίληθεν ἐκ Διός* *received the love of Zeus, were loved by Zeus, ἐξ ἄντυγος* (bound) *from the rim, i.e. to the rim*. In composition *ἐκ* denotes *separation or completion* (*utterly*).
- Ἑκάβη*: *Hecaba, Hecuba*, wife of king Priam of Troy, Z 251 ff.
- ἐκά-εργος* (*φεκάς, φέργων*): *far-worker*. Epithet of Apollo. Cf. *ἐκηβόλος, ἐκατηβελέτης, ἐκατηβόλος, ἑκατος*.
- ἐκα-θεν* (*ἐκάς*): *from afar, afar*.
- ἐκαλέσσατο*: aor. of *καλέω* *call*.
- ἐκαμῶν*: aor. of *κάμνω* *become weary*.
- ἐκάς* (*φεκα-*): adv. *far, with gen.*
- ἐκαστος* 3 (*φεκ-*): *each*. It is freq. added in appos. with the subj. of the principal verb, — in the sing. when the individual is to be made prominent, in the pl. when separate divisions or squads are in mind.
- ἐκότερον*: adv. with gen., *on either side*.
- ἐκατη-βελέτης, -ας* (A 75) and *ἐκατηβόλος* (*φεκάς, βάλλω*): *far-darter, far-shooter*. Epithet of Apollo as (the sun-god) the god of the bow.
- ἐκατόγ-χειρος* (*χείρ*): *hundred-armed*. Epithet of Briareos, A 402.
- ἐκατόμ-βη* (*βοῦς*): *hecatomb*; strictly *a sacrifice of a hundred cattle*, but the poet is not exact as to number or class of the victims, hence *sacrifice*.
- ἐκατόμ-βοιος* (*βοῦς*): *worth a hundred cattle*.
- ἐκατόμ-πολις*: *having a hundred cities, hundred-citied*, of Crete, B 649.
- ἐκατόν*: indeclin. *one hundred*.
- ἐκατος* (*φεκάς*): short form of *ἐκατηβελέτης* *far-darter*.
- ἐκ-βαίνω*: *go forth, come forth*.
- ἐκ-βάλλω*, aor. *ἐκβαλε*: *cast out, throw out*.
- ἐκ-γίγνομαι*, aor. *ἐξεγένοντο*, perf. inf. *ἐκγεγάμεν*, perf. partic. fem. *ἐκγεγανῖα*: *am born from, perf. am sprung from*.
- ἐκ-γονος*: *descendant, offspring*.
- ἐκ-δηλος* (*δῆλον*): *conspicuous*, E 2.
- ἐκ-διδωμι*, aor. impv. *ἐκδοτε*: *give up*, I 459.
- ἐκ-δύω*: *put off, doff*.
- ἐκέδασσε*: aor. of (*σ*)*κεδάννυμι* *shatter*.
- ἐκέκαστο*: plpf. of *καίνομαι* *excel*.
- ἐκέκλετο*: aor. of *κέλομαι* *call, order*.
- ἐκέκλετο*: plpf. of *κλίνω* *lean, rest*.
- ἐκκα*: aor. of *καίω* *burn*.
- ἐκη-βολή* (*φεκάς, βάλλω*): *distant shots*.
- ἐκη-βόλος*: *far-shooter*. See *ἐκάεργος*.
- ἐκηλος* (*φεκ-*): *quiet, peaceful, undisturbed*.
- ἐκ-καθαίρω*: *clean out*, B 153.

ἐκ-καθ-οράω, aor. partic. ἐκκατιδών: look (οἱ) down from.

ἐκ-και-δεκά-δυρος: sixteen hand-breadths in length, Δ 109.

ἐκ-κατ-ιδών: aor. of ἐκκαθοράω.

ἐκ-κλέπτω, aor. ἐξέκλεψεν: steal away.

ἐκ-κυλίνδω, aor. pass. ἐξεκυλίσθη: roll out.

ἐκ-λανθάνω, aor. trans. ἐκλέλαθον, perf. ἐκλελαθέσθαι: mid. forget; trans. cause to forget.

ἐκλυνον: impf. of κλύω hear, give ear.

ἐκ-μυζάω, aor. partic. ἐκμυζήσας: suck out (poisoned blood), Δ 218.

ἐκ-νοστήω, aor. partic. ἐκνοστήσαντι (νόστος): return from.

ἐκολῶα: impf. of κολῶα brawl.

ἐκόμισσε: aor. of κομίζω carry off.

ἐκπαγλος: terrible. Sup. ἐκπαγλότερος. Adv. ἐκπαγλως or ἐκπαγλα terribly, mightily.

ἐκ-παυφάσσω: (shine forth), am prominent.

ἐκ-πέρθω, fut. ἐκπέρσουσι, aor. subjv.

ἐκπέρσωσι, aor. ἐξεπράθομεν: sack utterly, destroy. τὰ πολίων ἐξεπράθομεν what we sacked out of the cities, i.e. took from the cities.

ἐκ-πιπτω, aor. ἔκπεσε: fall from.

ἐκ-πρεπής, -έος (πρέπω): distinguished.

ἐκραιναίνω: impf. of κραιναίνω fulfil.

ἐκ-σάω, aor. ἐξεσάωσεν: save, rescue.

ἐκ-σεύω, aor. pass. ἐξεσύθη: send forth; pass. rush forth.

ἐκ-σπάω, aor. ἐξέσπασε: draw forth.

ἐκτα, ἔκτανε: aor. of κτείνω kill.

ἐκ-τάμνω, aor. ἐξέταμον: cut out, cut, hew out.

ἐκ-τελέω (τέλος): accomplish, perform.

Ἑκτόρεος: of Hector, Hector's.

Ἑκτοριδης: son of Hector, Z 401.

ἕκτος (ἕξ): sixth.

ἐκτός (ἐκ): adv. outside.

Ἑκτωρ, -ορος: Hector, the mightiest and dearest-beloved of Priam's fifty sons, Ω 495 ff. In Z is an account of an affectionate meeting of Hector and his wife Andromache; in H, Hector fights in single combat with Telamonian Ajax; he breaks his way through the gates of the Greek camp, M 445 ff.; he is grievously wounded by Ajax, Ξ 402 ff., but Apollo restores his strength, and he returns to the conflict, O 246 ff., and advances to the very ships of the Achaeans, Π 114 ff.; he slays Patroclus, the friend of Achilles, Π 818 ff.; he is himself slain by Achilles, X 330. The Twenty-fourth Book of the *Iliad* tells the story of Priam's visit to the Achaean camp to ransom Hector's body. The last verse of the *Iliad* is ὥς οἱ γ' ἀμφίεπον τάφον Ἑκτορος ἵπποδάμιοι. He is called κορυθαίολος (with waving plume), βοὴν ἀγαθός (good at the war-cry, valiant), μεγάλθυμος (great-hearted), φαίδιμος (glorious), ἀνδροφόνος (man-slaying).

ἐκυρός, (φεκ-): husband's father.

ἐκ-φαίνω, aor. pass. ἐξεφαάνθη: show forth; pass. appear.

ἐκ-φέρω: carry forth, bear out of.

ἐκ-φεύγω, aor. ἔκφυγε: escape.

ἐκ-χέω: pour out.

ἐκών, -όντος (φεκ-): willing, of (his) own will.

ἐλάαν: pres. inf. of ἐλάω drive.

ἐλαβε: aor. of λαμβάνω take, seize.

ἐλάζετο: impf. of λάζομαι take.

ἐλαιον: olive oil.

ἐλάτη: pine-tree.

ἐλατήρ, -ήρος (ἐλάω): driver.

Ἑλατος: Trojan ally, slain by Agamemnon, Z 33.

ἐλαύνω or ἐλάω, pres. inf. ἐλάαν, aor.

ἐλασ(σ)ε(ν) or ἤλασε, iterat. aor.

ἐλάσασκεν, plpf. ἤλῃλατο or ἐλήλατο: drive, strike. καλῶν ἐλαύνω carry on a brawl.

ἐλαφος: deer.

ἐλαφρός 3: light.

ἐλδομαι: desire, long for.

ἐλεαίρω (ἐλεος): pity.

ἐλεγχής, -εος: shameful.

ἐλέγχιστος: most disgraced.

ἐλεγχος, -εος: shame, pl. (shameful things), cautions.

ἐλεεινός (ἐλεος): pitiable.

ἐλέεω, aor. ἐλέησε (ἐλεος): pity, take pity.

ἐλελίζω, aor. ἐλέλιξεν, aor. pass.

ἐλελίχθησαν or ἐλέλιχθεν: (turn),

act. shake; mid. coil; pass. turn about, rally.

ἐλε(ν) [ἐλε]: aor. of αἰρέω take, slay.

Ἑλένη: Helen, daughter of Zeus, sister of Castor and Polydeuces, wife of Menelaus, mother of Hermione. Famed for her beauty.

Carried off by Paris, son of Priam, to Troy, and thus the occasion of the Trojan war. After the capture of Ilios she returned to Sparta with Menelaus. Γ 121 ff., Z 323 ff., δ 121 ff.

Ἑλενος: (1) son of Priam; a seer, Z 76. (2) A Greek, E 707.

ἐλεόθρεπτος (ἔλος, τρέφω): marsh-nourished, grown on moist land, B 776.

ἐλεσθε, ἐλέτην: aor. of αἰρέω take.

ἐλεύθερος: free. ἐλεύθερον ἡμῶν day of freedom, freedom, κρητὴρ ἐλεύθερος bowl of freedom, i.e. in celebration of freedom.

ἐλεύσομαι: fut. of ἔρχομαι come.

ἐλέφας, -αντος (elephant): ivory.

Ἐλεφάντωρ, -ορος: leader of Abantes, B 540, Δ 463.

ἐλεψεν: aor. of λέπω strip off, A 236.

Ἑλεών, -ώνος: Boeotian town, B 500.

ἐλῃλατο: plpf. of ἐλαύνω drive.

ἐλθέ imv., ἐλθεῖν or ἐλθέμεν(αι) inf., ἐλθῃσι subjv., ἐλθοι opt., ἐλθών partic.: aor. of ἔρχομαι come.

Ἑλικάων, -ονος: son of Antenor, and son-in-law of Priam, Γ 123.

Ἑλίκη: principal town in the district on the north coast of Peloponnesus. Poseidon received special honor there. B 575.

ἐλικῶπις, -ιδος and ἐλίκωψ, -ωπος (φέλιξ, ὄψ): quick-eyed, bright-eyed.

ἐλιπον: aor. of λείπω leave.

ἐλίσσω (φέλιξ): curl.

ἐλκος, -εος: wound, sore.

ἐλκεσί-πεπλος: with trailing robe.

Epith. of Trojan matrons.

ἐλκῆθμός (ἐλκω): dragging, seizure.

ἐλκω: draw, drag.

ἐλαβε [ἐλαβε]: aor. of λαμβάνω take.

Ἑλλάς, -άδος: the country under the rule of Peleus, in Thessaly, B 683. Thence the name was extended to all Greece.

Ἕλληνες: Hellenes, the inhabitants of Hellas, B 684.

Ἑλλήσ-ποντος: (sea of Helle), the Hellespont, B 845. The Homeric use includes the neighboring waters.

ἐλλίσσετο: impf. of λίσσομαι.

ἐλοι, ἐλον [ἐλον], ἐλόντες, ἐλοντο [ἐλοντο]: aor. of αἰρέω take, seize, slay.

Ἑλος, -εος: (1) Lacedaemonian town, B 584. (2) Town near Elis, B 594.

ἔλος, -εος (φέλ-): marsh, low-land.

ἐλπομαι (φέλπ-): hope.

ἐλσαι: aor. inf. of εἰλω crowd together.

ἄλωρ and ἐλώριον (φελ-, ἐλεῖν): *booty, prey.*

ἐμ-βαίνω, perf. partic. ἐμβεβαῶτα, plpf. ἐμβέβασαν: *come into, embark*; perf. stand in.

ἐμ-βάλλω, aor. ἔμβαλε: *throw in, put into.*

ἐμ-βασιλεύω: *rule among.*

ἐμέ acc., ἐμέθεν, ἐμεῖο gen.: of ἐγώ I.

ἐμεινας: aor. of μένω wait.

ἐμέμκτο: plpf. of μίσγω mix.

ἐμευ [εἶναι]: inf. of εἰμί am.

ἐμεῦ: gen. of ἐγώ I.

ἐμίγην, ἔμιχθεν [ἐμίχθησαν], and ἐμίχθη: aor. pass. of μίσγω unite, mix.

ἐμμαπτεύς: adv. quickly, at once.

ἐμμεμαώς, -νία: *eager, impetuously.*

ἐμμεναι [εἶναι]: inf. of εἰμί am.

ἐμμορα: perf. of μέιρομαι receive as my portion.

ἐμνώνοντο: impf. of μνῶμαι am mindful.

ἐμός 3: *my.* Strengthened by the gen. of αὐτός in ἐμὸν αὐτοῦ κλέος, since ἐμὸν is equiv. to ἐμοῦ.

ἐμ-πάσσω, impf. ἐνέπασσε: (*sprinkle in*), *weave in*, Γ 128.

ἐμ-πεδος: *firm, unshaken.*

ἐμ-τ-δον: adv. immovable.

ἐμ-τ- . . aor. of ἐμπίπτω fall in.

ἐμ-πεφυυῖα: *closely clinging to*, perf. of ἐμφύω grow into.

ἐμ-πης: *in spite of all, never-the-less.*

ἐμπλην: *local adv. next.*

ἐμ-φύω, perf. partic. ἐμπεφυυῖα: *grow into*; perf. *cling closely to.*

ἐν, εἰν, or ἐνί: adv. and prep., *in, therein, among.* οὐρεσιν ἐν κορυφῇς on the mountain summits, ἐν ὀφθαλμοῖσιν ὁρᾶσθαι see before (my) eyes, πατρί ἐν χερσὶ τίθει put in her father's arms. ἐν with the dat. is freq. used with verbs of motion, because of the state of

rest that follows the motion; as κάππεσον ἐν Δήμῳ I fell down on Lemnos. ἐν sometimes seems to be construed with a gen. because of an ellipsis, as ἐν ὀφνειοῦ πατρός (sc. δώματι) in the house of my wealthy father. Cf. εἰς.

ἐνα: acc. masc. of εἷς one.

ἐναίρω, aor. ἐνήρατο (ἐναρα): *slay.*

ἐν-αἰσμος (αἶσα): *favorable, reasonable*, the contrary of παραῖσια.

ἐν-αἰσιμον: adv. *at fitting time.*

ἐν-αλίγκιος: *like, resembling.*

ἐν-αντίος 3: *opposite, to meet.*

ἐν-αντίον: adv. *against, to meet.*

ἐναρα pl.: *spoils, armor taken from a slain foe.*

ἐναρίζω (ἐναρα): *strip of (his) armor, slay.*

ἐν-αριθμῶς (ἀριθμός): *counted, of account.*

ἐνατος (ἐννέα): *ninth.*

ἐνδεκα: indeclin. *eleven.*

ἐνδεκά-πῆχυς, -v: *eleven cubits long.*

ἐν-δέξια: adv. *from left to right.*

ἐν-δέω, aor. ἐνέδηρε: *bind in, entangle.*

ἐνδο-θεν, ἐνδο-θι, ἐνδον: adv. *within.*

ἐν-δύνω and ἐν-δύω, aor. partic. ἐν-δύσα: (*slip into*), *put on.*

ἐνείκεσας: aor. of νεικέω upbraid, rebuke.

ἐνείκω: aor. subjv. of φέρω bear.

ἐν-εἰμι, 1st pl. ἐνεῖμεν, opt. ἐνείη, impf. ἐνήεν and ἐνεσαν (εἰμί): *am within.*

ἐνεκα, ἐνεκεν, or εἵνεκα: prep. with gen., *on account of, for the sake of, because of.*

ἐνενήκοντα: indeclin. *ninety.*

ἐν-έπασσεν: impf. of ἐμπάσσω weave in.

ἐνέρτερος: *lower, beneath.*

ἐν-εσαν: impf. of ἐνεῖμι am within.

Ἐνετοί pl.: Veneti, in Paphlagonia, B 852.

ἐν-ἦεν: impf. of εἵναι *am within*.

ἐνήρατο: aor. of ἐναίρω *slay*.

ἐνθα: *there, here, where, then*. ἐνθα καὶ ἐνθα *in this direction and in that*.

ἐνθά-δε: *thither, there*.

ἐνθεν: *thence, from that source*.

ἐν-θεο: aor. of ἐντίθημι *place in*.

ἐνί: see ἐν *in*. The accent is drawn back upon the first syllable when the prep. follows its noun.

ἐνί: dat. of εἰς *one*.

ἐνιαυτός: *year*. Cf. ἔτος.

Ἐνῳγες: a Thessalian tribe, B 749.

ἐνίπῃ (ἐνίπτω): *rebuke, blame*.

ἐνίπτω, aor. ἠνίπαπε: *rebuke, reproach*.

ἐνισπε: aor. of ἐννέπω *tell, say*.

Ἐνίσπη: Arcadian town, B 606.

ἐννέα: indeclin. *nine*.

ἐννέα-βοιοι (βοῦς): *worth nine cattle*.

ἐννέα-χίλοι: *nine thousand*.

ἐννέπω, aor. ἐνισπε: *tell, say*.

ἐννεσίη (ἐνίημι): *suggestion, advice*.

ἐνν-ἡμαρ: *adv. for nine days*.

Ἐννομος: a Mysian seer, B 858.

ἐννῦμ, aor. ἔσσε, perf. partic. pass. εἰμένοι, plpf. ἔσσο (φέννυμι, φεσ-, vestis): *clothe, put on*. τὰ εἰμένοι *clad in which, λάνιον ἔσσο χιτῶνα put on a stone tunic, i.e. be stoned*.

ἐνόησε: aor. of νοέω *perceive*.

ἐνοπή: *outrage*.

ἐν-ὄρνυμι, aor. act. ἐνώρσεν, aor. mid. ἐνώρτο: *arouse among; mid. arise among*.

ἐν-στρέφομαι: *turn within*.

ἐντεα, dat. ἐντεσι pl.: *weapons, armor*.

ἐν-τείνω, perf. mid. ἐντέταται: *stretch within, string*.

ἐν-τίθημι, aor. ἐνθεο: *place in, set in*.

ἐντο: aor. of ἵημι *send, cast*.

ἐντός, ἐντοσθε(ν) (ἐν): *adv. within, with gen.*

ἐν-τροπαλίζομαι: *turn around often*.

ἐντύνω: *make ready*.

Ἐνυάλιος (Ἐννώ): strictly an epith. of Ares, god of war; but used as his name, esp. in the verse-close Ἐνυαλίῳ ἀνδρείφοντῃ, where φ and δ are pronounced together, by 'synizesis.'

ἐν-ύπνιον: *adv. in (my) sleep*.

Ἐνῶω: *Enyo, Bellōna, goddess of war, companion of Ares, E 333, 592*.

ἐνώμᾱ: impf. of νωμάω *move*.

ἐν-ωπῇ (ὦψ): *adv. openly*.

ἐν-ώρσεν, ἐνώρτο: aor. of ἐνὸρνυμι *arouse in; mid. arise in*.

ἐξ: see ἐκ *out of*.

ἐξ (φέξ): indeclin. *six*.

ἐξ-αγγέλλω, aor. ἐξήγγειλεν: *bring news out, tell a secret*.

ἐξ-άγω, aor. ἐξήγαγε: *lead forth*.

Ἐξάδιος: a Lapith, A 264.

ἐξ-αἰνῦμι: *take away, with two accs.*

ἐξ-αίρετος (αἰρέω): *selected*.

ἐξ-αιρέω, aor. ἐξείλετο or ἐξέλετο: *take out of, take from*.

ἐξ-ακέομαι, aor. opt. ἐξακέσαιο, (ἄκος): *cure, appease*.

ἐξ-αλαπάζω, aor. ἐξαλάπαξε: *sack, utterly destroy*.

ἐξ-άλλομαι: *leap forth*.

ἐξ-απίνης [ἐξαίφνης]: *adv. suddenly*.

ἐξ-ᾠπο-δίωμαι: *drive away out of, E 763*.

ἐξ-απ-όλλυμι, aor. opt. ἐξαπολοῖατο: *mid. perish utterly from*.

ἐξ-αρπάζω, aor. ἐξήρπαξε: *snatch away*.

ἐξ-άρχω: *begin, propose first*.

ἐξ-αυδάω: *speak out*.

ἐξ-αὐτις: *again, anew*.

ἐξείης [ἐξῆς]: *in order, one after the other*.

ἐξ-είλετο: aor. of ἐξαίρέω *take out of*.

ἔξ-ειμι, inf. ἐξέμμεναι (εἰμί): *am sprung from, am the son of*.

ἔξεινισσα: aor. of ξεινίζω receive as guest.

ἐξ-είρομαι: question, ask.

[ἐξ-είρω] fut. ἐξέρω: speak out, speak plainly.

ἐξ-εκάβαρον: impf. of ἐκκαθαίρω clean out.

ἐξ-έκλαψεν: aor. of ἐκκλέπτω steal away.

ἐξ-εκυλίσθη: aor. pass. of ἐκκυλίνδω roll out.

ἐξ-ελάω, aor. ἐξέλασε: drive out of, drive away.

ἐξ-έλετο: aor. of ἐξαιρέω take away.

ἐξ-έλκω: draw out.

ἐξέμεν: fut. inf. of ἔχω hold, keep, protect.

ἐξ-έμμεναι: inf. of ἔξειμι am the son of.

ἐξ-εναρίζω, ἐξενάριξε(ν) (ἔναρα): de-spoil, strip of armor, slay.

ἐξ-επράθομεν: aor. of ἐκπέρθω sack.

ἐξ-έρω: fut. of ἐξίρω speak out.

ἐξ-έρνω, aor. ἐξέρνυσε: draw out.

ἔξεσε: aor. of ἔξω hew, cut.

ἐξ-έσπασε: aor. of ἐκσπάω draw forth.

ἐξ-εσύθη: aor. pass. as mid. of ἐκ-σεύω rush forth.

ἐξ-έταμον: aor. of ἐκτάμνω cut out, hew.

ἐξ-εφάάνθη: appeared, aor. pass. of ἐκφαίνω show forth.

ἐξ-ήγαγε: aor. of ἐξάγω lead forth.

ἐξ-ήγγειλε: aor. of ἐξαγγέλλω tell the secret.

ἐξ-ηγόμαι: lead forth, B 806.

ἐξ-ήκοντα (ἑξ): indeclin. sixty.

ἐξ-ήρπαξε: aor. of ἐξαρπάξω snatch away.

ἐξ-ήρχεν: impf. of ἐξάρχω begin.

ἐξ-οίχομαι: am gone.

ἐξ-ονομαίνω, aor. subjv. ἐξονομήνῃς: call by name, name.

ἐξ-όπιθε: behind, in the rear.

ἐξ-όχος (ἐξέχω): prominent, pre-eminent, chief. ἑξοχα adv. chiefly.

ἐξ-υπ-αν-ίστημι, aor. ἐξυπανέστη: rose (ἀνέστη), out of the back (ἐξ), under (ὑπό) the blow.

ἔο [οὔ]: gen. of 3d pers. pron., him, her.

ἔοικα, fem. partic. ἐκυῖα, plpf. ἐφ-κεν, plpf. dual. ἐκίτην (φέροικα, φικ-): perf. as pres., am like, resemble; impers. it is fitting, suitable.

εὐόντες: partic. of εἰμί am.

ἔοργα: perf. of ἔρδω do, work.

εὖός (οὔ) 3: possessive pron., own, his, her.

ἐπ-αγείρω: collect.

ἐπ-αιγίζω: dash upon.

ἐπ-αινέω, aor. partic. ἐπαινῆσαντες (αἶνος): praise, commend.

ἐπ-αἶσσω, aor. inf. ἐπαῖξαι: rush upon, hasten to.

ἐπ-αῖτιος: blameworthy, to blame.

ἐπ-ακούω, aor. ἐπάκουσαν: hear.

ἐπ-αμείβομαι, aor. subjv. ἐπαμείβο-μεν: act. exchange; mid. change.

νίκη ἐπαμείβεται ἀνδρας victory comes now to one, now to another.

ἐπ-αμύνω, aor. inv. ἐπαμύνον: bring aid to, protect, defend.

ἐπ-αν-ίστημι, 2d aor. ἐπανέστησαν: aor. rose thereupon.

ἐπ-απειλέω, aor. ἐπηπειλήσε: threaten.

ἐπ-αρκέω, aor. ἐπῆρκεσε: (avail), ward off, with acc. and dat. of interest.

ἐπ-άρχω, aor. partic. ἐπαρξάμενοι: begin. νόμισαν ἐπαρξάμενοι equiv. to ἤρξαντο ἐπινέμοντες began dis-tributing.

ἐπ-ασσύτερος (ἄσσον) 3: in thick succession, one soon after the other.

ἐπ-αυρίσκω, fut. inf. ἐπανρήσεσθαι, aor. subjv. ἐπαύρωνται: enjoy, reap the fruits of. Freq. ironical.

ἐπ-έγναμψεν: aor. of ἐπιγνάμπτω bend, bring over.

ἐπ-έδραμε: aor. of ἐπιτρέχω *run upon*.
ἐπέεσσι(ν): dat. pl. of ἔπος *word*.

ἐπ-έθηκε: aor. of ἐπιτίθημι *place upon*.
ἐπεί: temporal and causal conj.,
when, since, for. It generally
stands at the head of its clause,
but sometimes follows one or
more words, as Z 474.

ἐπείγω: *hurry, urge*; mid. *hasten, in
haste, eagerly*.

ἐπεὶ δὴ: *since once, since, when*.

ἐπεὶ ᾗ: *since in truth*; always causal.

ἐπ-εμ, opt. ἐπειρή, impf. ἐπῆεν (εἰμί):
am upon, am over.

ἐπ-εμ, 3d sing. ἔπεισιν, partic. ἐπι-
όντα (εἶμι): *come on*; pres. ind.
shall come on.

Ἐπειοί: *Epeians, early inhabitants
of northern Elis, B 619*.

ἐπειραν: aor. of πείρω *pierce, spit*.

ἐπειράτο impf., ἐπειρήσαντο aor.: of
πειράομαι *try, attempt*.

ἐπ-εισιν: 3d sing. of ἔπειμ *come
upon*.

ἐπ-εῖτα: adv. *then, after that, next,
hereafter*. Freq. in apod., giving
it independence and prominence.

ἐπ-ελθών: aor. partic. of ἐπέρχομαι
come on.

ἐπ-εμῖνατο: aor. of ἐπιμαίνομαι *rave
for, fall madly in love with*.

ἐπ-έμυζαν: aor. of ἐπιμύζω *mutter
over*.

ἐπ-εν-ήνοθε: 3d sing. of an old perf.,
as (pres. or) impf. *grew on it*.

ἐπ-έοικε: impers. *it is fitting*.

ἐπ-επειθετο: impf. of ἐπιπειθομαι
obey, yield obedience.

ἐπέπιθμεν [ἐπεποίθειμεν]: *trusted,
plpf. of πείθω persuade*.

ἐπ-ερεῖδω, aor. ἐπέρευσε: (*rest upon*),
push.

ἐπέρησεν: aor. of περάω *pass through*.

ἐπ-ερρώσαντο: aor. of ἐπιρρώομαι
roll down at (the nod).

ἐπ-έρχομαι, aor. partic. ἐπελθών:
come on, advance, attack.

ἐπ-εσ-βόλος (ἔπος, βάλλω): (*word-
bandying*), *babbling, blatant*.

ἔπεσε: aor. of πίπτω *fall*.

ἐπ-έσσυμαι: *rush upon*, perf. of ἐπω-
σύνω *urge upon*.

ἐπ-εστένάχοντο: impf. of ἐπιστενάχω
groan at.

ἐπ-εστέψαντο: aor. of ἐπιστέψω
crowm.

ἐπ-έτευλας: aor. of ἐπιτέλλω *enjoin*.

ἐπ-ευφημέω, aor. ἐπευφήμησαν:
(*speak well at*), *approve*. Cf. ἐπ-
αινέω. ἐπευφήμησαν is equiv.
to ἐκέλευσαν ἐπευφημοῦντες *bade
with pious reverence*.

ἐπ-εύχομαι, aor. partic. ἐπευξάμενος:
pray, boast over, exult.

ἐπεφνον, inf. πεφνέμεν (φόνος, φεν-):
aor. *slew*. πέφανται is perf. pass.

ἐπ-εφράσατο: aor. of ἐπιφράζομαι
notice, think of.

ἐπ-ῆεν: impf. of ἔπειμ *am upon*.

ἐπῆν: ἐπεὶ ἄν *when*, with subjv.

ἐπ-ῆνεον: impf. of ἐπαινέω *commend,
approve*.

ἔπηξε: aor. of πήγνυμι *build*.

ἐπ-ηπειλίησε: aor. of ἐπαπειλέω
threaten.

ἐπ-ῆρκεσε: aor. of ἐπαρκέω *ward off*.

ἐπὶ: adv. and prep. *upon, on, to,
over, at, against, after*; with dat.,
acc., and gen. ἐπὶ κνέφας ἦλθε
darkness came on, ἐπὶ οἶνον ἔλειβε
poured a libation of wine over (the
offering), ἐπὶ μῦθον ἔτελλεν *laid
upon him his command*, χεῖρ' ἐπὶ
καρπῷ *arm at the wrist*, ἐπ' αὐτῷ
γέλασσαν *laughed (over) at him*,
ἐπὶ χθονί *upon the earth, upon the
ground*, ἐπὶ πύργῳ *on the tower*,
ἐπὶ πύλῃσιν *by (at) the gate*, ὁδῷ
ἐπὶ *on the road, by the wayside*,
Ξάνθῳ ἐπὶ *on the banks of the*

Xanthus, ἐπὶ νηυσὶν at (near) the ships, ποιμὴν ἐπ' αἰεσσὶν shepherd keeping watch over his sheep, θέωναι ἐπὶ γούνασιν place upon the knees, ἐπ' ἀλλήλοισιν ἰόντες going upon (against) each other, ἦκε δ' ἐπ' Ἀργείοισι sent against the Argives, ἦλθε δ' ἐπὶ Κρήτεσσι came to the Cretans, ἐπὶ χθόνα to the ground, ἐξεκυλίσθη ἐπὶ στόμα was rolled out upon his face, ὕδωρ ἐπὶ χεῖρας ἔχευαν poured water over the hands, ἐπὶ βωμῶν ἄγων leading to the altar, ἐπὶ πύργον ἰούσαν coming to the tower, κατὰγειν ἐπὶ νῆας lead back (down) to the camp (ships), ἐπὶ στίχας ἡγέομαι lead into ranks, so as to form ranks, ἐπὶ νῶτα θαλάσσης over the back of the sea, μέιναι ἐπὶ χρόνον wait for a while, ἐπ' ὤμων on the shoulders, ἐπὶ χθονός on the ground, καθέζετ' ἐπὶ θρόνου sat upon a throne, νῆα ἐπ' ἡπείροιο ἔρυσσαν drew the ship upon the shore, ἐπ' εἰρήνης in time of peace, ἐπὶ προτέρων ἀνθρώπων in the time of former generations. ἐπί draws its accent back upon the 1st syllable when it follows its noun, unless either some word intervenes, or the final vowel of the prep. is elided.

*ἐπι: equiv. to ἔρεσσι "is thine."
ἐπι-ιάω: shout (ἐπί in the fight).
ἐπι-βαίνω, aor. imv. ἐπιβήσῃ, aor. opt. ἐπιβαίην, aor. partic. ἐπιβάς: go upon, mount.
ἐπι-βάλλω: mid. lay hands upon, strive for.
ἐπι-βάσκω (βαίνω): bring to (upon). κακῶν ἐπιβασκέμεν bring into (evils) misfortune.
ἐπι-βήσῃ imv., ἐπιβηρόμενον partic.: aor. of ἐπιβαίνω mount.*

*ἐπι-βρῆθω, aor. subjv. ἐπιβρῆσθαι: press heavily, fall heavily, of rain.
ἐπι-γίγνομαι: come on, come, Z 148.
ἐπι-γνάμπτω, aor. ἐπέγναμψεν: bend, win over to one's side.
ἐπι-γράφω, aor. ἐπέγραψε: scratch.
Ἐπίδαυρος: town in Argolis on the Saronic gulf, B 561.
ἐπι-δέξια: adv. acc., on the right, toward the right. Cf. ἐνδέξια.
ἐπι-δενής, -ές: in want, lacking.
ἐπι-δεύομαι: am in want, am inferior, with gen.
ἐπι-δινέω, aor. ἐπιδινήσας: swing, whirl.
ἐπί-δρομος (δραμεῖν): approachable, to be scaled.
ἐπι-εἰκελος: like.
ἐπι-εἰκής, -ές: fitting, suitable.
ἐπι-εικτός (εἰκω) i-ielding.
ἐπι-έλπομαι: hope (for).
ἐπι-έννυμ, perf. partic. pass. ἐπιεμένος: clothe; pass. clad in, with acc.
ἐπί-ηρα: see ἦρα.
ἐπι-θαρσύνω: cheer, encourage.
ἐπι-θεῖναι aor. inf., ἐπιθήσει fut.: of ἐπιτίθημι lay upon, put to (i.e. close).
ἐπίθοντο: obeyed, aor. of πείθω persuade.
ἐπι-θρόσκω: leap upon, leap forward.
ἐπί-κειμαι, fut. ἐπικείσομαι: lie upon, rest upon.
ἐπι-κεύθω, fut. ἐπικεύσω: cover up, conceal, hide; with neg.
ἐπι-κιδναμαι: mid. spread over.
ἐπι-κουρέω, fut. ἐπικουρήσω: help, serve as ally.
ἐπί-κουρος: helper, ally. Esp. in pl. of the allies of the Trojans.
ἐπι-κραιαίνω, aor. imv. ἐπικρήρηνο: fulfil, accomplish, grant.
ἐπι-λέυσσω: see before me, see, Γ 12.
ἐπι-μαίνομαι, aor. ἐπεμήνατο: rave for, fall madly in love with.*

ἐπι-μαίομαι, fut. ἐπιμάσσεται: (*feel*),
examine or probe a wound, strike
(ἵππους μᾶστιγι).

ἐπι-μεídaω, aor. partic. ἐπιμείδῃσας:
smile (at).

ἐπι-μέφομαι: *blame*, with genitive
of cause.

ἐπι-μένω, aor. impv. ἐπίμεινον: *wait*,
await.

ἐπι-μίσγω: *mingle*. ἄψ ἐπιμισγομέ-
νων sc. Τρώων joined battle again
with the Achaeans.

ἐπι-μύζω, aor. ἐπέμυζαν: *mutter* at.

ἐπι-όντα: partic. of ἔπειμι *come* on.

ἐπί-ορκον: *false oath*.

ἐπι-πείθομαι: *am obedient*, *render*
obedience.

ἐπι-πέτομαι, aor. inf. ἐπιπτέσθαι:
fly forward (upon), of an arrow.

ἐπι-πλέω and ἐπιπλώω, aor. par-
tic. ἐπιπλώσας and ἐπιπλώς: *sail*
over.

ἐπι-πνέω: *breathe* (blow) upon.

ἐπι-προ-ίημι, aor. inf. ἐπιπροέμεν:
send forth against.

ἐπι-πωλέομαι: *come up* to the ranks,
in order to review them.

ἐπι-ρρέω: *flow* over.

ἐπι-ρροθος: *helper*, only as fem.

ἐπι-ρρώομαι, aor. ἐπερρώσαντο: *roll*
down at (the nod).

ἐπί-σπη: aor. of ἐφέπω *meet*.

ἐπι-σσειώ: *shake* at, *brandish* at.

ἐπι-σσεύω, plpf. ἐπέσσυτο, perf. ἐπέσ-
συνται: mid. *hasten* on, *rush* upon.

ἐπί-σσωτρον: *tire* of a wheel.

ἐπίσταμαι: *am skilled*, *understand*.

ἐπι-στενάχομαι: *groan* meanwhile,
Δ 154.

ἐπι-στέφω, aor. ἐπεστέφαντο: *crown*,
fill to the brim.

ἐπι-στρέφω, aor. partic. ἐπιστρέφας:
turn about.

Ἐπίστροφος: (1) Phocian leader,
B 517. (2) Slain by Achilles at

the sack of Lyrnessus, B 692.

(3) Leader of Trojan allies, B 856.
ἐπι-σφυρία pl. (σφυρόν): the *buckles*
or *hooks* by which the greaves
were fastened at the ankle. (Or,
perhaps better, *greave-like protec-*
tions for the ankle, ankle-guards.)

ἐπι-τάρροθος: *helper, defence*.

ἐπι-τέλλω, aor. inf. ἐπιτεῖλαι: *enjoin*
upon, command.

ἐπι-τέτραπται, pl. ἐπιτετράφαται:
perf. pass. of ἐπιτρέπω *entrust*,
commit.

ἐπιτηδές: adv. *sufficiently, as*
needed.

ἐπι-τίθημι, fut. ἐπιθήσει, aor. ἐπέθηκε,
aor. inf. ἐπιθεῖναι: *place* upon, *set*
upon, *put* to (i.e. close).

ἐπι-τοξάζομαι: *bend* the bow at, *shoot*
at, with dat., Γ 79.

ἐπι-τρέπω, perf. pass. ἐπιτέτραπται,
perf. pass. pl. ἐπιτετράφαται [ἐπιτε-
τραμμένοι εἰσίν]: *commit, entrust* to.

ἐπι-τρέχω, aor. ἐπέδραμε(ν): *run* up,
run upon.

ἐπι-τροχά-δην (τρέχω): *trippingly*,
fluently.

ἐπι-φέρω, fut. ἐποίσει: *bear* upon.
χείρας ἐποίσει *shall lay hands* on.

ἐπι-φλέγω: *burn, consume*.

ἐπι-φράζομαι, aor. ἐπεφράσατο, aor.
opt. ἐπιφρασσάιτο: *consider*,
think.

ἐπι-χθόνιος (χθών): *upon* the earth,
earthly. Epithet of men.

ἐπλεο, ἐπλετο: thou art, is, aor. of
πέλω *move, become*.

ἐπληντο: aor. of πελάζω *approach*,
meet.

ἐπ-οίσει: *lay* upon, fut. of ἐπιφέρω
bear upon.

ἐπ-όχομαι, impf. ἐπώχετο: *go* to,
attack. ἔργον ἐποίχεσθαι *go* to
work, ἰσθὸν ἐποίχομένην *going* to
and *fro* before the loom, *plying* the

- loom, ἐπιοχομένη busily, going to work.*
- ἐπομαι, impf. εἶποντο or ἐποντο, fut. ἔνεται, aor. ἔσπετο (sequor): *follow, accompany, attend. Cf. ἔπω.*
- ἐπ-ορέγω, aor. ἐπορεξάμενος: *reach out after (in attack), lunge at.*
- ἐπ-ορνύμι, aor. impv. ἔπορσον: *arouse upon, send against.*
- ἐπ-ορούω, aor. ἐπόρουσε: *hasten to, rush upon (generally in hostile sense).*
- ἔπος, -εος, dat. pl. ἔπε(σ)σιν or ἐπέεσσι(ν) (ῥέπος): *word, speech.*
- ἐπ-οτρύνω, aor. subjv. ἐποτρύνητον: *rouse, urge on, impel.*
- ἐπ-ουράνιος (οὐρανός): *of heaven, heavenly. Epithet of the gods.*
- ἐπτά: indeclin. *seven.*
- ἐπτά-πυλος (πύλη): *seven-gated. Epith. of Boeotian Thebes, Δ 406.*
- ἐπύθοντο: aor. of πυνθάνομαι *learn.*
- ἔπω: *am busy with.*
- ἐπ-ώχετο: impf. of ἐποίχομαι *attack.*
- ἔραμαι (ἔρως): *love.*
- ἐρατεινός 3 and ἐρατός (ἔραμαι): *lovely, charming.*
- ἐργάθω, impf. ἐέργαθεν (ῥεργ-): *separate.*
- ἔργον (ῥέργον): *work, labor, deed, matter, thing; esp. of war, conflict.*
- ἔργα ἀνδρῶν *labors of men, tilled fields, hence ἔργα alone farm, fields.*
- ἔργω or ἐέργω (ῥεργ-): *separate, keep off. ἐντός ἔργει encloses, shuts in.*
- ἔρδω, aor. subjv. ἔρξῃς, aor. impv. ἔρξον, perf. ἔοργε (ῥεργ-): *do, work, freq. with two accs. ἔρδομεν ἑκατομβάς we were offering (hecatombs) sacrifices. Cf. ῥέζω.*
- ἐρεβεννός (ἔρεβος) 3: *dark, gloomy.*
- ἐρεείνω (ἔρομαι): *ask, question, inquire.*
- ἐρεθίζω and ἐρέθω: *excite, vex.*
- ἐρείδω, aor. ἐρείσατο, plpf. ἡρήριστο: *thrust, press; aor. mid. lean, rest; plpf. was thrust.*
- ἐρείομαι: aor. subjv. of ἔρομαι *ask.*
- ἐρείπω, aor. ἤριπε or ἔριπε: *tear down; aor. fall.*
- ἐρεμνός (ἔρεβος) 3: *gloomy.*
- ἔρεξε(ν): *wrought, aor. of ῥέζω do.*
- ἐρέοντο: impf. of ἔρομαι *question.*
- ἐρέπτομαι: *champ, munch, of horses*
- ἐρέτης (ἐρέσσω): *oarsman, sailor.*
- ἔρεμνόν (remus, 'oar'): *oar.*
- Ἐρευνθάλιον, -ωνος: *an Arcadian champion, slain by Nestor, Δ 319.*
- ἐρέφω, aor. ἔρεψα: *roof. ἐπὶ ἔρεψα roofed over, built.*
- Ἐρεχθεύς, -ῆος: *originally identical with Erichthonius. An old hero of Athens, under whose rule (acc. to Hdt. viii. 44) the people were first called Athenians. δῆμος Ἐρεχθῆος land of Erechtheus, i.e. Attica.*
- ἔρέω: fut. of εἶρω *say, tell.*
- ἐρήμος 3: *left alone, deserted.*
- ἐρητύω, aor. opt. ἐρητύσειε, iterat. aor. ἐρητυσασκε, aor. pass. ἐρήνυθεν [ἡρητύθησαν]: *restrain, check, control, keep in order.*
- ἐρι-: *strengthening prefix, cf. ἀρι.*
- ἐρι-βῶλαξ, -ακος: *large-clodded, rich soiled.*
- ἐρί-γδοντος: *loud-sounding, heavy thundering. Epithet of Zeus.*
- ἐριδαίνω and ἐρίζω, aor. opt. ἐρίσσειε, aor. partic. ἐρίσαντε (ἔρις): *contend, strive, vie, am a match for.*
- ἐρίηρος, pl. ἐρίηρες: *faithful, trusty. Epithet of εὔταϊρος.*
- ἐρι-θληής, -ές (θάλλω): *luxuriant, fresh-green.*
- ἐρι-κυδής, -ές (κῦδος): *glorious.*
- ἐρίνεός: *wild-fig-tree.*
- ἔριπε: *fall, aor. of ἐρείπω tear down.*

Ἔρις, -ιδος: *Eris*, goddess of strife, a companion of Ares, Δ 440.

ἔρις, -ιδος: *strife, contention, conflict*.
ἐρίσαντε partic., ἐρίσσειε opt.: aor. of ἐρίζω *contend, vie*.

ἔρισμα, -ατος (ἔρις): *matter of strife, cause of contention*.

ἐρί-τιμος: *highly honored, august*.

ἔρκος, -εος: *hedge, wall, defence*. ἔρκος ἀκόντων *defence against darts*, ἔρκος πολέμοιο *bulwark of protection against the war*, ἔρκος Ἀχαιῶν *bulwark of the Achaeans*, ἔρκος ὀδόντων *wall of teeth, i.e. wall formed by teeth*.

ἔρμα, -ατος: *prop, support*.

ἔρμ' ὀδυνάων: *chain of pains, string (series) of sufferings*.

Ἑρμείας or Ἑρμῆας: *Hermes*, Mercurius, son of Zeus, and messenger of the gods, B 104, E 390.

Ερμῶνη: *town in Argolis*, B 560.

ἐρῶντα, ἐρῶς, ἐρξον: aor. of ἐρῶ *do, work*.

ἔρος [ἔρως]: *love, desire*.

ἔρρεν: impf. of ῥέω *flow*.

ἔρρηξεν: aor. of ῥήγνυμι *break, rend*.

ἔρρηγσι: perf. subjv. of ῥιγέω *shudder, dread*. Used as present.

Ἑρυθῖνοι pl.: *‘Paphlagonian town, with two red cliffs (ἐρυθρός), B 855*.

Ἑρύθραι pl.: *Boeotian town*, B 499.

ἐρύκα, aor. ἐρυξαν, ἥρυκα or ἐρύκακε: *check, detain, hold, keep*.

ἔρυμα, -ατος: *protection, defence*.

ἐρύομαι, εἰρύομαι, ἐρυμαι, or εἰρυνμαι, impf. ἐρύτο, aor. εἰρύσατο, aor. inf. εἰρύσσασθαι (φερν-): *protect, preserve, observe, ward off*. See ἐρύω.

ἐρυσί-πτολις: see ῥυσίπτολις.

ἐρύω, aor. ἐρυσσεν or ἐρυσεν, perf. εἰρύαται (φερ-): *draw, drag, mid. keep off, save, draw*. See ἐρύομαι.

ἐρχομαι, fut. ἐλεύσομαι or εἶμι, aor.

ἦλθον or ἤλυθον, aor. subjv. ἔλθῃσι, aor. inv. ἐλθέ, aor. inf. ἐλθέμεν(αι) or ἐλθεῖν, perf. εἰλήλουθα: *come, go*. The direction of the motion is made distinct by the connection.
ἐρωέω, fut. ἐρωήσει: *flow, draw back, μηδέ τ' ἐρώει draw not back, do not rest*.

ἐρωή: *force, throng*.

εἰς: see εἰς *into*.

ἐσ-άγω: *lead in*.

ἐσ-αθρέω, aor. opt. ἐσαθρήσειεν: *catch sight of*.

ἔσαν [ἦσαν] impf., ἔσται [ἔσῃ], ἔσσεσθαι, and ἔσεται [ἔσται] fut.: of εἶμι *am*.

ἐσ-ελεύσομαι: fut. of εἰσέρχομαι *come in, enter*.

ἐσθίω, aor. φάγε: *eat*.

ἐσθλός 3: *noble, excellent, good*.

ἔσκε: iterat. impf. of εἶμι *am*.

ἐσκίδναντο: impf. of σκιδνάμαι *scatter, disperse*.

ἐσ-όψομαι: fut. of εἰσopάω *behold*.

ἐσπάσατο: aor. of σπάω *draw*.

ἐσπέσθην, ἐσπέμεθα: aor. of ἔπομαι *follow, accompany*.

ἔσπετε: aor. inv. *tell*.

ἔσσε(ν), ἔσσο: aor. of ἐννυμι *clothe*.

Construed with two accs.

ἐσσεῖται, ἔσσομαι fut., ἔσσι 2d sing. pres.: of εἶμι *am*.

ἔσσενα aor., ἐσσειόντο impf., ἐσόμενον perf. partic., ἔσσοντο plpf.: of σέω *drive*; mid. *hasten*.

ἐσσυμένως: adv. *quickly, eagerly*.

ἐστάμεν perf. inf. *stand*, 2d aor. ἔσταν [ἔστησαν] *stood up, rose, perf. partic. ἐσταότες standing, plpf. ἔστασαν were standing, perf. ἔστηκε stands, 1st aor. ἔστησε and ἔστησαν stationed*: of ἵστημι *set*.

ἐστέ pl., ἐστόν dual, ἔστω and ἔστων inv.: of εἶμι *am*.

ἑστειῶτα: *standing*, perf. partic. of ἵστημι *set*.
 ἐστιχάωντο: impf. of στιχάομαι *go in line, go*.
 ἐστίλα: impf. of σιλάω *strip off*.
 ἐσφαξαν: aor. of σφάζω *cut the throat*.
 ἐσχατώσα: *at the extremity (ἔσχατος), on the frontier*.
 ἔσχε (*took*), held, ἔσχοντο *held themselves (refrained) from*: aor. of ἔχω *hold*.
 εὔταϊρος or ἑταρος: *comrade, companion*.
 ἐτάρη: *fem. companion*.
 ἔτεκε(v): aor. of τίκτω *bear, bring forth*.
 ἐτελείετο impf., ἐτέλεσεν aor.: of τελείω *bring to pass, accomplish*.
 Ἑτεοκλῆιος: *adj. of Eteocles*. βίη Ἑτεοκλήϊη *the mighty Eteocles*.
 See βίη.
 ἐτεόν: *adv. in truth*.
 ἕτερος 3: *other, the other of two, one or other*. χυλὸς ἕτερον πόδα *lame in one foot*. Cf. ἄλλος.
 ἐτέρω-θεν: *adv. on the other side*.
 ἐτέρω-θι: *adv. elsewhere*.
 ἐτέρω-σε: *adv. to the other side*.
 (ἐ)τετμε(v): aor. *found, felt in with*.
 ἐτέτυκτο: *was, plpf. of τεύχω make*.
 Ἑτεωνός: *Boeotian town*, B 497.
 ἑτης (φέτης): *connection, friend*.
 ἐτήτυμον: *adv. acc., truly*.
 ἔτι: *adv. still, yet, again*. οὐκ ἔτι *no longer*.
 ἐτίναξε: *plucked*, aor. of τινάσσω *shake*.
 ἐτίμεν impf., ἔτισεν aor.: of τίω *honor*.
 ἐτίσατο: aor. of τίνω *punish*.
 ἔτλη: aor. *took courage*; see τλήσμαι.
 ἐτοιμάζω, aor. impv. ἐτοιμάσατε (ἐτοιμός): *make ready*.

ἔτος, -εος (φέτος, *vetus*): *year*.
 ἔτραπεν: aor. of τρέπω *turn*.
 ἐτραφέτην: *grew up*, aor. of τρέφω *nourish*.
 ἔτραψε: aor. of τρέπω *turn*.
 ἔτυχες: aor. of τυγχάνω *hit*.
 ἐτύθη: aor. pass. of τεύχω *bring to pass*.
 ἐτώσιος (φε-): *in vain*.
 εὐ or εὖ: *adv. well, happily, carelessly*. εὖ ἔρξαντα (*one who did well*), a *well-doer, benefactor*. εὖ πάντα *all together*.
 Ἑυαιμονίδης: *son of Euaemon*, Eurypylus, E 76.
 Ἑυαίμων, -ονος: *Euaemon*, B 736.
 Ἑύβοια: *Euboea*, B 538.
 εὐδμηγρος (δέμω): *well-built*.
 εὐδω: *sleep*.
 ἐν-ειδής, -είος: *beautiful, comely*, Γ 48.
 ἐν-εργής, -είος: *well-thought, well-made*.
 ἐν-ζωνος (ζώνη): *well-girdled, well-girt*.
 Εὐνός: a *Lyrnessian*, B 693.
 εὐκηλος: *in quiet, undisturbed*. Cf. ἔκηλος.
 ἐν-κνήμῃς, -ίδος: *well-greaved*. Epithet of Ἀχαιοί, *nom. or acc. pl.*
 See κνημῖς.
 ἐν-κτίμενος 3 and ἐνκτίτος (κτίζω): *well-built*.
 εὐ-κυκλος: *well-rimmed, of shields*.
 Εὐμηγρος: *Eumelus*, son of Admetus and Alcestis, B 714.
 ἐν-μμελής, gen. ἐνμμελίω: *with good ashen spear*.
 εὐνάω, aor. pass. partic. εὐνηθέντε and εὐνηθείσα (εὐνή): *pass., lying on the couch*.
 εὐνή: *bed, couch*. ἐμήγην φιλότην καὶ εὐνήν "*enjoyed (her) love and embrace*."
 εὐναί pl.: *anchor-stones*.
 εὐξαντο: aor. of εὐχομαι *pray*.
 ἐν-ξοος (ξέω): *well-polished*.

εὐ-πατέρεια (πατήρ): daughter of a noble father.

εὐ-πεπλος: well-robed.

εὐ-πηκτος (πήγνυμι): well-built.

εὐ-πλεκτής, -τος: well-plaited.

εὐ-πλόκαμος (πλέκω): fair-tressed, with beautiful tresses.

εὐποίητος (ποιέω): well-made.

εὐ-πρυμνος (πρύμνη): with beautiful sterns, of the Greek ships, Δ 248.

εὐ-πῶλος: with good (or many) horses.

εὐρίσκω, aor. εὕρον and εὐρέμεναι: find.

Εὐρος: Eurus, East wind, B 145.

εὐ-ρρεής and εὐρρείτης, gen. (contracted from εὐρρείος) εὐρρείος (ρέω): strong-flowing.

εὐρυ-άγνια: with broad streets, broad-streeted.

Εὐρύαλος: an Argive, B 565, Z 20.

Εὐρυβάτης: (1) herald of Agamemnon, A 320. (2) Herald of Odysseus, B 184.

Εὐρυδάμης, -ατος: an old Trojan seer, E 149.

εὐρύ κρείων: wide-ruling, late tyrannus. Epithet of Agamemnon.

Εὐρυμέδων: squire of Agamemnon, Δ 228.

εὐρύ-σπα (nom. and acc.) (ὄψ): far-sounding, far-thundering. Epithet of Zeus. (Perhaps far-seeing, from ὄψ.)

Εὐρύπυλος: Eurypylus. (1) Son of Euaemon, B 736. (2) Ancient king of Cos, B 677.

εὐρυ-ρέων: broad-flowing.

εὐρύς, εὐρεία, εὐρύ: broad, wide, spacious. Comp. εὐρύτερος broader.

Εὐρυτος: (1) A famous bowman, B 596. (2) Son of Actor, B 621.

εὐρύ-χορος: (with broad squares for the choral dance), spacious.

εὖς, εὖ, and ἥς, gen. ἥος: noble, valiant, good.

εὖ-σσελμος: well-decked.

Εὐσσωρος: a Thracian, Z 8.

εὔτε: conj. when; as, in Γ 10. See ἥντε.

εὐ-τείχεος: well-walled.

Εὐτρησις: Boeotian town, B 502.

εὖ-τυκτος (τεύχω): well-made.

Εὐφημος: leader of the Cicones, B 846.

εὐ-φραίνω, fut. inf. εὐφρανέειν (φρήν): cheer, delight.

εὖ φρονέων: well disposed, with kindly heart.

εὐφρων, -ονος: kindly, heart-cheering.

εὐ-φυής, -ές (φύω): shapely.

εὐχετάομαι, inf. εὐχετάσθαι (εὐχομαι): pray.

εὐχομαι, aor. εὔξαντο: profess, boast, exult, vow, pray.

εὐχος, -εος: glory.

εὐχολή: exultation, boast, triumph, shout of triumph, vow.

εὐ-ώδης, -ες (οὐδωρ): fragrant, perfumed.

ἑφ-αλος (ἄλς): on the sea. Epithet of coast towns. Cf. ἀγχίαλος.

ἐφάμην, ἔφην [ἔφασαν], ἔφατο, ἔφη: impf. of φημί say, speak.

ἐφάνη: appeared, aor. pass. of φαίνω show.

ἐφ-άπτω, perf. pass. ἐφῆπται: fasten upon; pass. impend.

ἐφ-έζομαι: sit upon.

ἐφ-είω subjv., ἔφες inv.: of ἐφήμι lay upon, shoot at.

ἐφ-έστασαν stood opposite, ἐφεστήκει stood upon: plpf. of ἐφίστημι set upon.

ἐφ-έπω, aor. subjv. ἐπίσπη: meet. πότμον ἐπισπείν meet (his) fate (death), fulfil his destiny.

ἐφ-έστιος (ἐστία): adj. (on his own hearth), at home, native.

ἐφ-ετμή (ἐφ-ήμι): *behest, command, injunction.*

ἐφ-ευρίσκω, aor. opt. ἐφεύροι: *find, catch sight of.*

ἐφ-ήκε(ν): aor. of ἐφάγγω *send upon, shoot at.*

ἔφηνεν: aor. of φαίνω *show.*

ἐφ-ήπται: *impend, perf. of ἐφάπτω fasten upon.*

ἐφ-ήσεις: fut. of ἐφάγγω *urge on.*

ἔφησθα [ἔφης]: *impf. of φημί say.*

ἐφθίατο: plpf. of φθίνω *waste away, pass away.*

ἐφ-ίημι, fut. ἐφήσεις, aor. ἐφήκα, aor. subjv. ἐφείω [ἐφῶ], aor. inv. ἔφες: *send upon.*

Ἐφιάλτης: a giant, E 385.

ἐφίλατο and ἐφίλησε: aor. of φιλέω *love.*

ἐφ-ίστημι, plpf. ἐφιστήκει and ἐφέστασαν: *place upon; plpf. stand upon.*

ἐφόβηθεν [ἐφοβήθησαν]: aor. pass. of φοβέω *put to flight.*

ἐφοίτᾱ: impf. of φοιτάω *go to and fro.*

ἐφ-οπλίζω: *make ready, prepare.*

ἐφ-οράω: *look upon, behold.*

ἐφόρειν: impf. of φορέω *wear.*

ἐφ-ορμάω, aor. ἐφώρμησαν, aor. pass. partic. ἐφορμηθέντες: *urge upon; pass. rush upon, attack.*

Ἐφύρη: (1) old name of Corinth, Z 152, 210. (2) Home of king Augēas, B 659.

ἐχαδε: aor. of χαιδάω *contain.*

ἐχάρη: aor. pass. of χαίρω *rejoice.*

ἔχεν: aor. of χέω *pour, heap.*

Ἐχέμμων, -ονος: son of Priam, E 160.

ἐχ-επυκής, -ές: *biting, sharp.*

Ἐέπωλος: a Trojan, Δ 458.

ἔχευαν and ἔχειατο: aor. of χέω *pour, throw around. σὺν ἔχευαν confused, broke.*

ἐχθιστος: sup. *most hateful.*

ἐχθο-δοπέω, aor. inf. ἐχθοδοπήσαι: *act in hostility, A 518.*

ἔχθος, -εος: *hatred, hate.*

Ἐχῖναι: the later *Echinades*, a group of small islands in the Ionian Sea, near the mouth of the Achelous, B 625.

ἔχω, iterat. impf. ἔχεσκε(ν), fut. inf. ἐξέμεν, aor. ἔσχε, aor. opt. σχοίατο, aor. σχέθον: *have, hold, inhabit, guide, keep, protect, check. τὴν Ἀντηνορίδης εἶχε whom the son of Antenor had to wife, νυλεμῶς ἐχέμεν stand firm, ἔσχοντο μάχης ceased fighting.*

ἔψεται: fut. of ἐπομαι *follow.*

ἐψέκιν: plpf. of perf. ζοικα *am like.*

ἐῷμεν: pres. subjv. of ἐάω *allow.*

ἐὼν [ὦν]: partic. of εἰμί *am.*

ἐφροχόει: impf. of οἰνοχόω *pour out wine, pour out.* (Better, *ἐοινοχόει.*)

[ἔως: see εἰς *while, until.*]

Z.

ζα-: inseparable particle, *very, exceedingly.* Prob. a form of διά.

ζά-θεος 3: *very sacred, holy.*

ζά-κοτος (κότος): *sullen, Γ 220.*

Ζάκυνθος: *Zacynthus, (Zante), island in the Ionian sea, under the rule of Odysseus. (A short open final syllable retains its quantity before Z in this word as before Ζέλεα, B 634, 824.)*

ζα-χρεής, -ές: *fierce-blowing, furious.*

ζεί-δωρος (ζειάι): *grain-giving, fruitful.*

Ζέλεα: town in Northern Lycia, home of Pandarus, B 824, Δ 103, 121. (A short open final syllable is not lengthened before this word. See on Ζάκυνθος.)

ζεύγνυμ (ζυγόν): *yoke.*

Ζεύς, gen. Διός or Ζηνός: *Zeus*, Jupiter, son of Cronus (Κρονίδης), and both husband and brother of Hera. The wisest and mightiest of the gods, father of both men and gods (πατήρ ἀνδρῶν τε θεῶν τε). He is enthroned on high (ὑψίζυγος αἰθέρι ναίων), and controls the elements, sending lightning (τερπικέραυνος, ἀστεροπηγής, ὑψιβρεμέτης) and gathering the clouds (νεφεληγερέτα).

Ζέφυρος (ζόφος): *Zephyrus*, west wind, one of the four chief winds mentioned by Homer. It is not a 'Zephyr,' but a cold, blustering wind, blowing from Thrace. B 147.

ζυγόν (jugum): *yoke*.

ζωγρέω (ζωός, ἀγρέω): *take alive*.

ζωγρέω (ζωή, ἀγείρω): *revive, give life*, E 698.

ζώμα (ζώννυμ): *the lower part of the cuirass* (protecting the upper part of the thighs), over which the girdle (ζωστήρ) was placed.

ζώνη ('zoue'): *woman's girdle, waist*.

ζώννυμ, iterat. impf. ζωννύσκετο: *gird*.

ζωός or ζώς: *alive, living*.

ζωστήρ, -ῆρος: *man's girdle, belt*; prob. made of leather.

ζῶα, partic. ζῶντος and ζῶντες: *live*.

H.

ἦ or **ἦέ**: particle, (1) disjunctive, *either, or*; (2) interrogative, *whether*; or (3) comparative, *than*. In a double question ἦ (ἦέ) . . . ἦ (ἦε) is used for Attic πότερον . . . ἦ.

ἦ: fem. of demonstrative, relative, or possessive pron.

ἦ: *truly, surely, indeed*. This often introduces a direct question, but always expresses feeling, and never is a mere interrogation point, as it often is in Attic.

ἦ: impf. of ἡμί say.

ἦ: adv. *whither*.

ἦα (eram): impf. of εἰμί am.

ἦβαιόν: adv. *little*. οὐδ' ἦβαιόν *not in the least*.

ἦβᾶω, aor. partic. ἦβήσαντε (ἦβη): *am a youth*; aor. *came to manhood*.

Ἥβη: *Hebe*, daughter of Zeus and Hera, cup-bearer of the gods, Δ 2, E 722, 905.

ἦγαγε(ν): aor. of ἄγω *lead*.

ἦγάθεος 3: *very sacred*.

ἦγάσσοτο: aor. of ἀγαμαί *admire*.

ἦγε: impf. of ἄγω *lead*.

ἦγειρα: aor. of ἐγείρω *rouse*.

ἦγείροντο: impf. of ἀγείρω *assemble*.

ἡγεμονεύω (ἡγεμών): *am leader*.

ἡγεμών, -όνος: *leader, chief*.

ἡγέομαι, aor. ἡγήσατο (ἄγω): *lead, guide*.

ἡγέρεθομαι (ἀγείρω): *assemble, collect (themselves)*.

ἡγέρθεν [ἡγέρθησαν]: aor. of ἀγείρω *assemble*.

ἡγήτωρ, -οπος (ἡγέομαι): *leader*.

ἡγνοήσεν: aor. of ἀγνοίω *fail to know, fail to perceive*.

ἡγορόωντο: impf. of ἀγοράομαι *am in assembly*.

ἦδέ: *and*. Sometimes correl. with ἡμέν.

ἦδε or **ἦδη**: plpf. of perf. οἶδα *know*.

ἦδη: temporal adv., *now, already, before now*. νῦν ἦδη *now at once*.

ἦδος, -εος (ἡδόνη, ἡδύς): *pleasure*.

ἦδυσ-επής, -ές: *sweet-voiced*, A 248.

ἦδυμος: *sweet*.

ἦδύς, -εῖα, -ύ (ἀνδάνω): *sweet, pleasing*. ἦδὺ γέλασαν *burst into a merry laugh*.

ἡέ, ἡε: see ἡ.

Ἡέλιος [^τἩλιος]: *Helios*, sun-god, Γ 277.

ἡέλιος: *the sun*.

ἦεν: impf. of εἶμι *am*.

ἡερέσθαι (ἀεῖρω): *hang, wave, flutter*.

ἡέρι: dat. of ἀήρ *air, mist*.

Ἡερίβοα: *Eriboea*, E 389.

ἡέριος 3: adj. *early in the morning*; always in the pred., as adv.

ἡερο-ειδής, -ές: *misty*. ὅσον δ' ἡερο-ειδὲς ἶδεν *as far as he sees into the misty distance*.

Ἡερίων, -ωνος: *Etion*, king of Hypoplacian Theba near Troy, father of Hector's wife Andromache; slain by Achilles on the capture of Theba, A 366, Z 396, 415 ff.

ἡθεῖος: *honored, dear*. Applied by a younger to an elder brother.

ἦθος, pl. ἦθεα: *home, haunt* (of horses).

ἦε: impf. of εἶμι *go*.

ἡθεῖος: *youth, young man not yet married*.

ἦϊζεν, ἦϊχθη: aor. of ἀίσσω *dart, rush*.

Ἡϊόνες pl.: *town in Argolis*, B 561.

ἡίων, -όνος: *beach, seashore*.

ἡιό-εις, -εντος: *high-banked*, E 36.

ἦκα: adv. *softly, gently*.

ἦκα: aor. of ἵημι *send, cast*.

ἡκέσατο: aor. of ἀκέομαι *heal, cure*.

ἡκέστος 3: *ungoaded*, of cattle not broken for service.

ἦκω: *am come*.

ἡλακάτη: *spindle*.

ἦλασεν: aor. of ἐλαύνω *drive*.

ἡλάσκω (ἀλάσμαι): *hover*.

ἡλέκτωρ, -ορος: *the beaming sun*.

ἡλίηλατο: plpf. pass. of ἐλαύνω *drive*.

ἡλθον: aor. of ἔρχομαι *come*.

Ἡλῖς, -ιδος: *Elis*, the western country of Peloponnesus, B 615, 626. Northern Elis belonged to the Epeians, Southern Elis to Nestor.

ἡλος: *naul, stud*, used as an ornament for staff, hilt of sword, or goblet.

ἡλυθον: aor. of ἔρχομαι *come*.

Ἡλώνη: Thessalian town, B 739.

ἡμαθό-εις (ἀμαθος): *sandy*.

ἡμαι, 2d sing. ἦσαι, 3d pl. εἵσται or εἵσται, imv. ἦσο, inf. ἦσθαι, partic.

ἡμενος, impf. ἦμην, 3d pl. impf.

εἵατο: *sit*. This verb with a partic.

often marks the continuance of a state, esp. where a person is given up to grief or misfortune.

ἡμαρ, -ατος (ἡμέρα): *day*. δούλιον ἡμαρ *day of slavery, slavery*, νύκτας τε καὶ ἡμαρ *by (through) night and day*.

ἡμβροτες: aor. of ἀμαρτάνω *miss*.

ἡμείβετο: impf. of ἀμείβομαι *answer*.

ἡμεῖς, gen. ἡμέων or ἡμείων, dat. ἡμῖν or ἄμμι, acc. ἄμμε: *we, us*, pl. of ἐγώ.

ἡμέν: particle, generally correl. with ἡδέ, both — *and*. Cf. μέν . . . δέ.

ἡμέτερος (ἡμεῖς) 3: *our*.

ἡμί, impf. ἦ: *say, speak*. ἦ καί is used after a speech that is reported, where the same subject is continued for the following verb.

ἡμί-ονος: (*half-ass*), *mule*.

ἡμισυς, -εια, -υ: *half*. ἡμισυ τιμῆς *half of the honor*.

ἡμι-τελής, -ές (τέλος): *half-finished, uncompleted*.

ἦμος: *when*.

ἡμύω, aor. opt. ἡμυσσε: *droop its head, bow*.

ἦν: *ei an, if*, with subjv.

ἦνδανε: impf. of ἀνδάνω *please*. (ἀνδανε is a better reading.)

ἡνεμό-εις, -εσσα, -εν (ἀνεμος): *windy, wind-swept*. Epithet of high-situated towns, esp. of Ilios.

ἦνεον: impf. of αἰνέω *praise, commend*.

ἦνα pl.: reins, of the chariot-horses; freq. adorned with thin plates of ivory or metal.

ἦνι-οχεύς, -ῆος, and ἦνι-οχος (ἦνια, ἔχω): charioteer.

ἦνίπατε: aor. of ἐνίπτω rebuke.

ἦνις, -ιος, acc. pl. ἦνις: sleek, shining (of cattle).

ἦνι-ορέη, loc. as dat. ἦνι-ορέῃ (ἀνὴρ, ἀνδρεία): manliness, bravery.

ἦνι-ορετο: impf. of ἀνι-ομαι meet.

ἦνι-ορεσε: aor. of ἀνι-ομαι meet.

ἦνι-ομαι: impf. of ἀνι-ομαι bid.

ἦνι-ο: see εἰς while, until.

ἦνι-ολεσε: aor. of ἀνι-ολεω threaten.

ἦνι-ολεος: mainland, land.

ἦνι-ολεοντις: deceiver.

ἦνι-ολεοντις: deceive, trick.

ἦνι-οδωρος: kindly-giving, kindly, generous.

ἦνι-ο: kindly, soothing.

ἦνι (ῆνι): pleasure, always obj. of φέρειν. μητρὶ ἐπὶ ἦνι φέρων doing service of love to his mother.

Ἡρακλῆϊδης: son of Heracles, B 653, 679.

Ἡρακλῆϊος 3: of Heracles. βίη Ἡρακλῆϊη the might of Heracles, the mighty Heracles. See βίη. B 658.

ἦραρε: aor. of ἀραρίσκω fit, join.

ἦρατο: aor. of ἀρνύμαι gain.

ἦρατο: impf. of ἀράομαι pray.

ἦρεν: impf. of αἰρέω seize.

Ἥρη: Hera, Juno, daughter of Cronus, both wife and sister of Zeus. Argos, Mycenae, and Sparta are her favorite cities. She hates the Trojans, and strongly favors the Greeks. She is called large-eyed (βοώπις), revered (πόρνια), white-armed (λευκώλενος).

ἥρηευστο: plpf. pass. of ἐρείδω thrust.

ἥρηευστο: aor. of ἀράομαι pray.

ἥρι-γένεια: early-born, child of the morning. Epithet of Ἥως Dawn.

ἥριπε: f'll, aor. of ἐρείπω tear down.

ἥρικεσε: aor. of ἀρκέω avail, ward off.

ἥρμοσε: aor. of ἀρμόζω fit.

ἥρύκακε: aor. of ἐρύκω check.

ἥρως, -ως, dat. pl. ἥρώεσσιν: warrior, hero. Not yet in the specific modern sense of hero.

ἦσαι 2d sing., ἦσθαι inf., ἦσθην dual,

ἦσο imv.: of ἦμαι sit.

ἦσκεν: impf. of ἀσκέω prepare.

ἦστην: dual impf. of εἰμί am.

ἦτε: impf. of αἰτέω ask.

ἦτιμασεν: aor. of ἀτιμάζω slight.

ἦτιμησε(v): aor. of ἀτιμάω slight.

ἦ τοι: asseverative particle, believe me, in truth, indeed.

ἦτορ, -οπος: heart, as part of the human body, and the seat of life, joy, grief, etc., mind; lungs, B 490.

ἦτο: impf. of αἰδέω speak.

ἦν-κομος: fair-haired.

ἦνι, ἦνι: see εἰς noble, valiant.

ἦνσε: aor. of αἶω shout.

ἦντε: as, introducing a comparison. μελάντερον ἦντε πίσσα φαίνεται appears blacker (even) like pitch. See εἶτε.

Ἡφαίστος: Hephaestus, Vulcanus, son of Zeus and Hera, god of fire and of metal-work (done by the aid of fire). His home was on Olympus. He favored the Greeks against the Trojans. His name is used for his element, fire, B 426. A 571 ff., B 101 f., 426.

ἦχη: roar, great din.

ἦχήεις, -εσσα: resounding, roaring.

ἦχι: locative adv. where.

ἦψατο: aor. of ἀπτομαι touch, lay hold of, clasp.

Ἥως, gen. Ἠώς: Eōs, Dawn, Aurora, goddess of the morning. She is called early-born

(*ῥιγίνεια*), *rosy-fingered* (*ῥοδοδάκτυλος*) and *saffron-robed* (*κροκόπεπλος*).
ῥῶς, gen. *ῥῶος* or *ῥῶς*, acc. *ῥῶα* or *ῥῶ* : *morning, dawn*.

Θ.

θάλαμος : *women's apartment, chamber* (esp. of married people), *store-room*.

θάλασσα : *sea*.

θαλάσσιος : *of the sea*.

θαλερός (*θάλλω*) 3 : *blooming, vigorous, swelling*.

Θάλλιος : Epean leader, B 620.

θαλπωρή : *comfort, joy*.

Θαλυσιάδης : *son of Thalsysius*, Δ 458.

θαμβέω, aor. *θάμβησεν* : aor. *wonder came over (him)*.

θάμβος, -*εος* : *wonder, amazement*.

θαμναί or *θαμναία* fem. pl. : adj. *thick, close*.

Θάμυρις : *Thamyris, a mythical Thracian bard*, B 595.

θάνατος : *death*.

θάνε aor., *θαnéσθαι* fut. inf. : of *θνήσκω* die.

θαπ- : see *τεθηπότες* *dazed*.

θαρσαλέος (*θάρσος*) 3 : *bold, courageous*.

θαρσέω, aor. *θάρσησε* : *am bold, dare, take courage*.

θάρσος, -*εος* : *courage, daring*.

θαρσύνω, iterat. impf. *θαρσύνεσκε* : *cheer, encourage*.

θᾶσσον : adv., comp. of *ταχύ*, the *quicker, the sooner, at once*.

θαῦμα, -*ατος* : *a wonder, marvel*.

θαυμάζω : *wonder, admire*.

Θαυμακίη : *a Magnesian town under the rule of Philoctetes*, B 716.

θεά : *goddess*.

Θεάνω : *wife of Antenor, and priestess of Athena in Ilios*, Z 298 f., Δ 223 f.

θέεν, *θέον* : impf. of *θέω* run.

θεῖναι inf., *θείμεν* subjv. : aor. of *τίθημι* place.

θείνομαι : *am struck*.

θεῖος or *θειός* (*θεός*) : *of the gods, divine, sacred, god-like*.

θείω : see *θέω* run.

θέλω : *wish, desire*. See *ἐθέλω*.

θέμεναι : aor. inf. of *τίθημι* place, *make*.

θέμης, -*ιστος*, pl. *θέμιστες* (*τίθημι*) : *natural law, what is fitting*; pl. *laws, decrees*. *ἡ θέμης ἐστί* as is right, as is lawful.

-*θεν* : inseparable suffix, forming an ablative gen.

θέναρ, -*αρος* : *hollow of the hand*, E 339.

θεο-ειδής, -*ές* (*εἶδος*) and *θεο-είκελος* : *god-like*. Of beauty of person, without reference to moral qualities. Cf. *ἰσόθεος*.

θεο-προπέων : partic. *prophesying, declaring the divine will*.

θεο-προπίη and *θεοπρόπιον* : *oracle, prophecy, will of the gods*.

θεός : *god, divinity*. Cf. *δαίμων*.

θεράπων, -*οντος* : *attendant, squire, comrade. A servant, but free, and doing voluntary service*.

Θερσίτης (*θάρσος*) : *Thersites, the ugliest and most insolent of the Greeks*, B 212-271.

θερω : *warm, with gen.*

θές imv., *θέσαι* ind. : aor. of *τίθημι* place, *make*.

θέσκελος : *wondrous, strange*.

Θέσπεια [*Θεσπιαί*] : *Thespieae, in Boeotia, at the foot of Mt. Helicon*, B 498.

θεσπέσιος 3 : *divine, marvellous, beautiful. θεσπεσίη by decree of the gods*.

Θεσσαλός : *a son of Heracles*, B 679.

Θεστορίδης : *son of Thestor, Calchas*, A 69.

θέσ-φατον: *oracle*.

Θέτις, -ιδος: *Thetis*, a sea-goddess, wife of Peleus, and mother of Achilles, A 351 ff., 495 ff., Σ 35 ff., 369 ff., Ω 74 ff. She is called *silver-footed* (ἀργυρο-πέζα) and θυγάτηρ Ἀλκίω γέροντος.

θέτο: aor. of τίθημι *place*.

θέω or θείω: *run*.

Θήβαι or Θήβη: *Thebes*, the principal town of Boeotia. It had been destroyed by the 'Epigoni' and does not seem to have been inhabited at the time of the Trojan war, cf. Ὑποθήβαι, B 505. It was *seven-gated* (ἐπτάπυλος), Δ 406.

Θήβη: *Theba*, a Cilician town in the Troad under the rule of Andromache's father Eëtion; it was sacked by Achilles. A 366, B 691, Z 397, 416.

θήγω, aor. imv. θηξάσθω: *sharpen, whet*.

θήκε(ν): aor. of τίθημι *place, make*.

θήλυς, θήλεια: *female*. θήλυς is used also as fem.

θήν: enclitic particle, *doubtless*. οὐ θην "I don't think."

θήρ, gen. θηρός: *wild beast*.

θήρη (θήρ): *hunting, chase*.

θηρητήρ, -ήρος: *hunter*.

Θησεύς, -ήος: *Theseus*, mythical king of Athens and national hero of Attica, ally of the Lapithae, A 265.

-θι: inseparable locative suffix.

θίς, dat. θινί: *beach, strand*.

Θίσβη: between Mt. Helicon and the Corinthian gulf, not far from the coast, B 502.

θλάω, aor. θλάσσε: *crush*.

θνήσκω, fut. θανέσθαι, aor. θάνε, perf. opt. τεθναίη, perf. partic. τεθνηῶτα: *die*; perf. *am dead*.

θνητός 3: *mortal*.

Θοᾶς, -αντος: *Thoas*, Aetolian leader, B 638, N 216 ff., O 281 ff.

θοός (θέω) 3: *swift, rapid, quick*.

θορών: aor. partic. of θρώσκω *leap*.

θοῦρος, fem. θοῦρις, -ιδος: *impetuous, raging*. Epithet of Ἄρης and of Ἀλκή.

Θόων, -ωνος: a Trojan, E 152.

θοῶς (θοός): adv. *quickly, swiftly*.

θρασυ-μένων, -ονος: *brave-hearted*, of Heracles, E 639.

θρασύς, -εία, -ύ (θάρσος): *bold*.

θρέπτρα pl. (τρέφω): *gifts in return for nurture*. οὐδὲ τοκεῦσι θρέπτρα ἀπέδωκε *he did not return his parents' care*.

θρέψε: aor. of τρέφω *nourish, rear*.

Θρήξ, -ικος, or Θρηξ: *Thracian*. The Thracians were allies of the Trojans.

θρίξ, gen. τριχός: *hair, wool* (of lambs).

Θρόνιον: Locrian town, B 533.

θρόνος: *seat, chair*, esp. a high arm-chair, with back and foot-stool, *throne*.

θρόος: *shout, cry*, Δ 437.

Θρόον: a Pylian town, on the banks of the Alphēus, near the frontier of Elis, B 592.

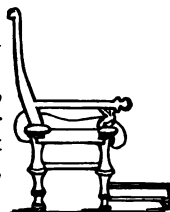
θρώσκω, aor. ἔθορε: *leap, rush*.

θυγάτηρ, acc. θύγατρα or θύγατέρα: *daughter*.

θυέσσιν: dat. pl. of θύος *burnt offering*.

θύελλα: *blast*.

Θυέστης or Θυέστα: *Thyestes*, grandson of Tantalus, son of Pelops, brother of Atreus, father of Aegisthus (Clytaemnestra's paramour), B 106 f.



θρόνος.

θυμ-αλγής, -ές: *heart-grieving*.

Θυμοίτης: an aged Trojan, Γ 146.

θύμο-λιων, -οντος: *lion-hearted*.

θύμός: *heart, soul, spirit*, as the seat of life, and of the desires, passions, reason, and will. θυμῷ in *heart, within*, ὀρίνω θυμόν *touch the heart*; *move to fear, anger, or pity*. Cf. καρδίη and κῆρ.

θύμο-φθόρος (φθείρω): *life-destroying*.

θύνω, impf. θύνε: *rush madly, hasten*.

θύος, -εος: *burnt-offering*; probably not animal sacrifices, but some kind of incense.

θύραζε: *adv. (out of the door), out*.

θύρετρα pl.: *door, of Priam's palace*.

θύρη: *door*. ἐπὶ Πριάμοιο θύρησιν "before Priam's palace."

θύσανό-εις, -εσσα: *tasselled, fringed*.

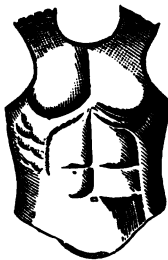
θύσανος: *tassel, fringe*.

θύσθλα pl. (θύω): *thyrsi, wands used in the worship of Dionysus*, Z 134.

θύω: *rage*.

θώρηξ, -ηκος: *breast-plate, cuirass*.

Armor for the protection of the upper part of the body; the lower part of it was called the ζώμα. The θώρηξ seems to have been composed of two large plates (γάλα), one for the back, another for the front.



θώρηξ.

θωρήσσω, aor. subjv. θωρήξομεν, aor. pass. θωρήχθησαν: *arm, equip with cuirass*.

I.

ἴα [μία]: *fem. of ἴος [εἰς] one*.

Ἰάλμενος: *Boeotian leader*, B 512.

ἰασμαι, aor. ἴησατο: *heal, cure*.

ἰαχή (ῥιαχ-): *shriek, loud cry*.

ἰάχω (ῥιαχ-): *shout, shriek, yell*.

Ἰαωλκός [ἰωλκός]: *Iolcus, on the Pagasaeon gulf*, B 712.

Ἰδαῖος: *Idaeus*, (1) Trojan herald Γ 248. (2) A Trojan warrior, E 11 ff.

ιδέ: *conj. and*. Cf. ἡδέ.

ιδέειν inf., ἰδε(ν) ind., ἰδῆμι subjv. mid., (ῥιδ-) aor.: *see* εἶδον *saw*.

Ἰδῆ: *Ida*, a lofty mountain-chain in the Troad, stretching from northwest to southeast, with many projecting shoulders.

Ἰδῆθεν: *from Mt. Ida*, Γ 276.

ἰδμεν [ἰσμεν]: *1st pl. of εἶδα know*.

ιδνώω, pass. dep. ἰδνώθη: *bend over*.

ἰδομ: *opt. of εἶδον saw*.

Ἰδομενεύς, -ῆος: *leader of the Cretans* (B 645), son of Deucalion, grandson of Minos, and great-grandson of Zeus and Europa (N 449 ff.); highly esteemed by Agamemnon (A 145, B 405, Δ 257 ff.), and by Menelaus (Γ 230 ff.). He was one of the older leaders, cf. μεσαιπώλιος N 361 *grizzled*. He reached home in safety after the war (γ 191).

ἰδον: *epic for εἶδον saw*.

ιδρώω, fut. ιδρώσει, aor. ἰδρωσα: *sweat*.

ιδρύω, aor. pass. ἰδρύνθησαν (ἔδος): *seat, cause to sit down*.

ιδρώς, -ῶτος (sudor, sweat): *sweat*.

ιδνία: *fem. partic. of εἶδα know*.

ιδωμαι: *subjv. mid. of εἶδον saw*.

ἰει impf., ἰεῖσιν 3d pl.: *of ἵημι send*.

ἔμαι: *desire*, mid. of ἔμμι *send*.

ἔε(ν) impf., ἔλμαι inf.: of εἰμι *go*.

ἔντες: partic. of ἔμμι *hurl*.

ἔρεια: *priestess*, Z 300.

ἱερεύς or ἱερεύς, ἦος: *priest*. He was attached to a definite service or temple; hence no priests are mentioned in the Achaean army.

ἱερεύω, fut. inf. ἱερευσόμεν, aor. ἱερευσεν: *sacrifice, offer in sacrifice; slaughter*, since most of the flesh of the victims was eaten, and on the other hand no flesh was eaten until a part had been sacrificed to the gods.

ἱερόν and pl. ἱρά: *offering, sacrifice, victim for sacrifice*.

ἱερός 3: *holy, sacred*.

ἕω, inv. mid. ἕεν, impf. mid. ἕοντο (ἕδος): *seat, sit, rest*.

Ἰηλῦσός: *Ialysus*, one of the chief cities of Rhodes, B 656.

ἔμμι, 3d pl. εἵσι, partic. ἔντες, impf.

ἔει, pass. ἔνται, impf. mid. ἔετο, aor. ἔκα or ἔκα, aor. opt. εἴη, aor. mid. ἔντο: *send, hurl, cast, shoot, throw, drop, put; pres. mid. desire*.

ἔγασθαι: inf. of ἰάομαι *heal*.

ἱγίηρ, ἥπος (ἱατρός, ἰάομαι): *healer, surgeon*.

Ἰθάκη: *Ithaca*, a small rocky and mountainous island of the Ionian Sea; the home of Odysseus, B 632, Γ 201.

Ἰθακήσιος: *Ithacan*.

ἔι: inv. of εἰμι *come, go*. Also as interjection, cf. *aye*.

ἔμμι, -ατος (εἰμι): *walk, gait, step*, E 778.

ἔμμι, impf. ἔμμεν (ἔμμι): *send straight at, direct, guide*.

ἔμμι [εἰθός]: adv., with gen., *straight, straight at*.

ἔμμι, -ός: *onset, enterprise*.

ἔμμι, aor. ἔμμε: *press forward*.

Ἰθώμη: in western Thessaly, on the slopes of Mt. Pindus, B 729.

ἔμμι: *come*, freq. with acc. of 'limit of motion.' Cf. ἔμμι, ἔμμι.

Ἰκάριος: *Icarian*. The Icarian Sea was part of the Aegean Sea, near the southwest part of Asia Minor, B 145.

ἔμμι (εἰκ-) 3: *like, resembling*.

Ἰκετάων, -ονος: son of Laomedon, and so brother of Priam, Γ 147.

ἔμμι: *favoring, favorable*, secundus; const. with οὖρος.

ἔμμι and ἔμμι, fut. ἔμμι, aor. ἔμμι and ἔμμι(ν), aor. subjv. ἔμμι and ἔμμι: *come, arrive at, reach; freq. with acc. of 'limit of motion.'*

ἔμμι (ἔμμι): adv. in troops, in battalions, B 93.

ἔμμι: *propitiate, worship*, B 550.

ἔμμι: *propitious, kind, gentle*.

ἔμμι, aor. subjv. ἔμμι and ἔμμι: *propitiate, appease*.

Ἰλιος fem. (εἰλ-): *Ilios*, capital of the Troad, named from its founder Ilius (son of Tros, and grandfather of Priam, Υ 231 ff.). It is called *wind-swept* (ἡνεμέεσσα) and *prosperous* (ἐν ναύομενον προλεθρον). Ἰλιος is used for the 'Troad' in A 71.

ἔμμι, -άντος: *leather strap*.

ἔμμι, aor. ἔμμι, aor. subjv. ἔμμι: *lash, beat*.

Ἰμβρασιδης: son of Imbrasmus, Peiræus, a Thracian leader, Δ 520.

ἔμμι [ἔμμι]: inf. of εἰμι *go*.

ἔμμι-εις, -εσσα: *lovely, charming*.

ἔμμι: *longing, desire*.

ἔμμι: *lovely, beautiful*, B 751

ἔμμι: adv. *where*. Conj. in order that, that, with subjv. or opt.

ἰνα: acc. of ἰς *strength, might*.
 ἰνών: *nape of the neck, neck-sinew*.
 ἰζαλος: *bounding, leaping*, Δ 105.
 ἰξε(ν), ἰξον: aor. of ἰκω *come*.
 ἰξεσθαι: fut. of ἰκνέομαι *come*.
 ἰομεν subjv., ἰόντες partic.: of εἰμι *go*.
 ἰό-μωρος (μω-): *shrieker, boaster*.
 ἰός: *arrow*. Cf. ἰωτός.
 ἰος, ἰα, dat. ἰῷ: *one*. Cf. εἰς.
 ἰότης, -ητος: *will*. ἀλλήλων ἰότητι
 "each because of the other."
 ἰο-χάιμα (ἰός, χέω): (*she who shows*
ers arrows), the archer goddess.
 Epithet of Artemis.
 ἰππεως: *of the horses*.
 ἰππεύς, -ης: *horseman, knight*. (The
 Homeric heroes, however, did not
 ride, but drove in chariots.) Cf.
 ἰππότης, ἰππηλάτης. See ἄρμα.
 ἰππηλάτης (ἐλαύνω): Aeol. for ἰππη-
 λάτης (*horse-driver*), knight.
 ἰππιό-χαίτης (χαίτη): *of horse-hair*,
 Z 469.
 ἰππό-βορος (βόσκειν): *horse-feeding*.
 Epithet of Argos, as suited to the
 rearing of horses.
 Ἰπποδάμεια: *Hippodamia*, wife of
 the Lapith Pirithoüs, B 742.
 ἰππό-δαμος (δαμάω): (*horse-tamer*,
manager of horses), knight.
 ἰππο-δάσεια (δασύς): *with thick crest*
of horse-hair.
 Ἰππόθοος: Pelasgian leader, B 840 ff.
 ἰππο-κορυστής: *horse-equipped*,
equipped with chariots.
 Ἰππόλοχος: son of Bellerophon and
 father of Glaucus, Z 119, 197.
 ἵππος: *horse*; freq. fem. even when
 no attention is called to the sex.
 Horses drew by the yoke, without
 'traces.' Dual and pl., *horses, horses*
and chariot, chariot (cf. the New
 England use of 'team' for 'wag-
 on'), even *men on chariots* (B 554).
 The Homeric heroes did not ride

on horseback. καθ' ἵππων δίξαντε
leaping hastily from their chariots.
 ἵπποσύνη: *horsemanship*.
 ἵππότης [ἵππότης]: *horseman, knight*.
 Cf. ἵππεύς, ἵππηλάτης.
 ἵππο-ουρίς (οὐρά *tail*): *with horse-hair*
crest, crested.
 ἵπτομαι, fut. ἵψεται, aor. ἵψαο: *press*
hard, afflict, punish.
 ἱρά: see ἱερόν *sacrifice*.
 ἱρεύς: see ἱερεύς *priest*.
 Ἴρις: *Iris*, the messenger of the
 gods in all matters pertaining to
 war, B 786.
 ἱρός 3: see ἱερός *sacred*.
 ἰς, acc. ἰνα (ῖς, vis): *strength, might*.
 ἴσαν: impf. of εἰμι *go*.
 Ἰσάνδρος: son of Bellerophon, Z 197.
 ἴσασιν: 3d pl. of οἶδα *know*.
 ἰσο-θεός: *equal to the gods, god-like*.
 Cf. θεοείκελος, θεοειδής.
 ἴσος (ῖσ-) 3: *equal*. ἴσων and ἴσα
 cognate acc., adv., *equally*.
 ἴσο-φαρίζω (φέρω): *equal, vie with*.
 ἴστε. 2d pl. of οἶδα *know*.
 ἴστημι, aor. (ἔ)στησα, 2d aor. (ἔ)στη
 and στάν [ἔστησαν], 2d aor. subjv.
 στήη, aor. partic. στάς, iterat. aor.
 στάσκεν, perf. ἔστηκας, pl. perf.
 ἑστήκασι or ἑστάσι, perf. inf.
 ἑστάμεν, perf. partic. ἑστάδρα or
 ἑστέωρα, plpf. ἑστήκει and ἑστα-
 σαν: pres. and 1st aor. act. transi-
 tive, *cause to stand, station, set*,
stop; other tenses and mid. in-
 transitive, *take (my) position, stand*,
stop. ἴστων στήσαντο *hoisted the*
mast, κρητήρα στήσασθαι (set up)
offer a bowl, ἀντίοι ἑσταν they stood
(rose) to meet him, ἀνὰ ἑστη stood
up, rose.
 Ἰσθμία: on the northwest coast of
 Euboea, B 587. (Trisyllabic by
 'synizesis'.)

ἱστίον, pl. as sing. ἱστία (ἱστός):
sail.

ἱστο-δόκη (δέχομαι): mast-receiver,
a rest for the mast when the lat-
ter was lowered, A 434.

ἱστός (ἵστημι): (1) mast (held in
place by fore-stays (πρόστονοι).
(2) Loom. ἱστὸν ἐποίχεσθαι go to
and fro before the loom, ply the
loom. (The women stood to
weave.) (3) Web.

The Homeric loom was 'an up-
right framework, consisting of
two perpendicular posts united at
the top by a cross-bar. From this
cross-bar, the threads of the warp
were hung with weights. In
weaving, one [say, the odd] set
of threads, by means of a cross-
stick (κανὼν, Ψ 760), was drawn
forward with one hand toward
the breast of the weaver, while
with the other hand the woof-
thread, by means of the κερκίς
or shuttle, was cast through
the opening thus made between
the [odd and even] threads of
the warp. The weaver passed
back and forth in front of the
loom.' (Perrin's commentary on
ε 62.)

ἱσχανάω (ἵχω): hold, check.

ἱσχίον. hip-joint.

ἵχω (ἔχω): hold, check. ἵχαιο check
thyself, restrain thyself, halt!

ἵτε imv., ἵτην impf.: of εἶμι go.

ἵτης, -νος (φιτ-): fellow of a wheel.

Ἰών, -ωνος: in Phthiotis, B 696.

ἰφθίμος: strong, mighty.

ἰ-φι (ῥίφι, ἴς): adv. with might,
strongly.

Ἰφικλος: father of Protesilaüs,
B 705.

ἰφιος (φιφ-): strong, goodly (of
sheep).

Ἰφίτος: Phocian Argonaut, B 518.

ἰχώρ, acc. ἰχῶ: ichor, which served
the gods as blood.

ἰψαο: aor. of ἵπτομαι afflict.

ἰωή: breath, blast.

ἰωκή: rout, confusion of battle.

ἰών: partic. of εἶμι go.

K.

κάβ-βαλε: aor. of καταβάλλω.

καγχαλάω: laugh aloud, in exulta-
tion or in mockery.

κάδ: for κατά down, by 'apocope'
and 'assimilation' before δ.

Καδμείος and Καδμείων, -ωνος: Cad-
mēan, of Cadmus; pl. Thebans.

Κάειρα fem.: Carian woman.

κάη: aor. pass. of καίω burn.

καθ-άπτομαι: address, approach.

καθ-έζομαι, aor. καθ-έισεν: sit down,
sit; aor. act. seated.

καθ-εύδω: sleep.

κάθ-ημαι, imv. κάθησο: sit, am seated.

καθ-ίζω, aor. imv. κάθισον: cause to
sit down, seat; intrans. sit.

καθ-ὑπερθε: adv. down from above,
above.

καί: copulative conj., and, also, too,
even. καὶ εἰ even if. καί is freq.
joined with other particles, and
is freq. correl. with τέ, both . . . and.
It sometimes marks the agree-
ment of a specification with a
foregoing general remark.
It may be used where the Eng. idiom
has or, as ἓνα καὶ δύο one or two,
τριχθα τε καὶ τετραχθα in three or
four pieces. It is used freq. in
the apodosis of conditional and
temporal sentences.

Καινέδης: son of Caeneus, B 746.

Καινεύς, -ῆος: king of the Lapithae,
A 264.

καίννμαι, perf. partic. κεκασμένε, plpf.
as impf. (ἐ)κέκαστο: excel.

καίριον (καιρός): (*right spot*), *fatal, vital spot*.

καίω, aor. ἔκαγα, aor. pass. κάη: *burn, consume by fire*.

κακ-κείοντες: fut. partic. of κατάκειμαι *lie down*.

κακο-μήχανος (μηχανή): *contriving, evil, pernicious*.

κακόν and pl. κακά: *ill, harm, calamity*.

κακός 3: *bad, evil, worthless, miserable, cowardly, destructive*. Opp. to ἀγαθός.

κακότης: *worthlessness, cowardice, wickedness*.

κάκτανε [κατάκτανε]: aor. impv. of κατακτείνω *kill, slay*.

κακώς: adv. *ill, miserably, harshly*.

καλέω, iterat. impf. καλέεσκε, fut. partic. καλέουσα, aor. subjv. καλέσω, aor. partic. καλέσασα, aor. mid. (ἐ)καλέσατο and καλέσαντο, perf. κέκλημαι, fut. perf. κεκλήσῃ call, summon, name. κекλήσῃ ἄκοιτις thou shalt be (called) wife.

Καλήσιος: Thracian from Arisbe, Z 18.

Καλλίαιρος: town in eastern Locria, B 531.

καλλι-γυναικα acc.: *abounding in beautiful women*.

καλλι-θριξ, -τριχος: *fair-maned, of horses*.

καλλι-πάρηος (παρειά): *fair-cheeked*.

κάλ-λιπε: aor. of καταλείπω *leave behind*.

καλλι-ρροος (ρέω): *fair-flowing*.

κάλλιστος: sup. of καλός *beautiful*.

κάλλος, -εος: *beauty*.

κάλόν and pl. καλά: cognate acc., adv. *well*.

καλός 3: *beautiful, fair, noble*.

Καλύδναι: islands near Cos, B 677.

Καλυδόν, -ώνος: ancient Aetolian town, famed for the Calydonian boar, B 640, I 531.

καλύπτω, aor. (ἐ)κάλυψε(ν): *cover, wrap*. οἱ πέπλοιο πτύγμ' ἐκάλυψεν held a fold of her robe as a covering (protection) for him.

Κάλχᾱς, -αντος: Calchas, renowned seer of the Achaeans, who guided their ships to Ilios, A 69-100, B 300, 322-330.

κάματος (κάμνω): *weariness*.

κάμ-βαλε [κατέβαλε]: aor. of καταβάλλω *throw down, let fall*.

κάμε: aor. of κάμνω *weary, work*.

Κάμειρος: one of the three chief cities of Rhodes, B 656.

κάμνω, fut. καμείται, aor. (ἐ)καμον, perf. κέκηκα, perf. partic. κεκμηῶτι: *labor, am weary, work*. with acc. of the wearied part, and often with partic.), *make with toil*. καμώντες who became weary, euphemism for θανόντες the dead.

κάμπω, aor. subjv. κάμψῃ: *bend*.

καμπύλος: *bent, curved*.

κάπ: for κατά down, along, by 'apocope' and 'assimilation' before π.

Καπανεύς, -ῆος: Caraneus, one of the 'Seven against Thebes,' B 564, Δ 404 ff., father of Sthenelus. He boasted that he would take Thebes, even though opposed by the thunderbolt of Zeus.

Καπανημάδης and Καπανήμος υἱός: son of Caraneus, Sthenelus, Δ 367, E 108 f.

καπνίζω, aor. κάπνισαν (καπνός): *kindle fires*.

καπνός: *smoke*.

κάπρος: *boar, wild boar*.

κάπ-πέσον [κατέπεσον]: aor. of καταπίπτω *fall down*.

Κάρ, gen. Κάρος: Carian, B 867.

καρδίη or κραδίη (cor): *heart, as seat of will, affections, and passions*.

κάρη, gen. κραιῶς, dat. κρατί: *head*.

κάρη κομόωντες: long-haired. Freq. epithet of Achaeans.

κάρηνα pl.: heads, summits, citadels.

καρπαλίμως: adv. quickly, in haste.

καρπός: fruit, crop, grain.

καρπός: wrist.

καρ-ρέουσα: partic. of *καταρέζω* caress.

καρτερό-θύμος: stout-hearted.

καρτερός (*κάρος*): strong, mighty.

See *κρατερός*.

κάρτιστος: most mighty, stoutest, hardest.

Κάρυστος: *Carystus*, town on the south coast of Euboea, B 539.

κασι-γνήτη: own sister.

κασί-γνητος (*κάσις*): own brother.

Κάσος: one of the Sporades, near Cos, B 676.

Κάστωρ, -ορος: *Castor*, son of *Leda*, and brother of *Helen*, Γ 237.

κατά: adv. and prep., down, with acc. and gen. *κατὰ δάκρυ χέουσα* (pouring down) shedding a tear, *κατὰ δ' ὅρκια πάτησαν* trampled (down) upon the oaths, *καὶ δ' ἔθορε* leaped down, *κατὰ μηρὶ ἔκη* burned (down, Eng. up) the thigh-pieces, *καὶ δὲ λίποιτε* ye would leave behind; *κεκασθέντες κατὰ νῆας* dispersed (down) along the ships, *ἰὼν κατὰ πόντον* coming over the sea, *δαιτυμένους κατὰ δῶμα* feasting through the house, *ἴθι κατὰ λαόν* go through the army, *κατὰ στρατόν* down through the camp, in the camp, opposite the camp, *κατὰ μοῖραν* in due measure, *φίλι*, *κατὰ φρένα* in mind, *νύξε κατὰ ὤμον* wounded him on the shoulder; *κατ' ὀφθαλμῶν* down over his eyes, *κατὰ χθονός* upon the ground below, *καθ' ἵππων* down from his chariot.

κατα-βαίνω, aor. *κατεβήσεται*, aor. inf. *καταβῆναι*: come down, descend.

κατα-βάλλω, aor. *κάμβαλε*: cast down, let fall.

κατ-άγω, aor. inf. *καταξέμεν*: lead (down) back to the ships.

κατα-δύω, aor. *κατεδύσεται* or *κατέδῃ*, aor. partic. *καταδύντα*: go down, set (of the sun), enter, put on armor.

κατα-θνήσκει: mortal.

κατα-καίω, aor. *κατέκη*: burn (down), consume by fire.

κατά-κειμαι, fut. partic. *κακκείοντες*: lie down.

κατα-κοιμάω, aor. inf. *κατακοιμηθῆναι*: pass. lie down to rest.

κατα-κοσμέω: arrange (lay down) properly.

κατα-κτείνω, fut. *κατακτανέουσιν*, aor. *κατέκτανε* and *κατέκτα*, aor. inf. *κατακτάμεναι*, aor. impv. *κάκτανε*, aor. pass. *κατέκταθεν* [*κατεκτάθησαν*]: slay, kill.

κατα-λείπω, aor. *κάλλιπε*: leave behind.

κατα-λύω, aor. *κατέλυσε*: overthrow, destroy.

κατα-μάρπτω, aor. subjv. *καταμάρψῃ*: overtake.

κατ-αμύσσω, aor. *καταμύξατο*: scratch, tear, E 425.

κατα-νεύω, fut. *κατανεύσομαι*, aor. impv. *κατάνευσον*: nod assent, esp. in confirmation of a promise. Opposed to *ἀνανεύω*.

κατα-πέσσω, aor. subjv. *καταπέψῃ*: digest, suppress, A 81.

κατα-πέφνη: subjv. of *κατέπεφνον* slay, kill.

κατα-πήγνυμι, aor. *κατέπηξεν*: fix, stick.

κατα-πίπτω, aor. *κάππεσον*: fall down. *κατα-πλήσσω*, aor. pass. *κατεπλήγη*: (strike down), fill with dismay.

κατα-πτώσσω: crouch down, cower. *κατα-ρέζω* or *καρρέζω*, aor. *κατέρεξεν*: caress, stroke.

κατα-ρρέω: *flow down.*

κατα-σχομένη: *wrapping herself, wrap*, aor. partic. of κατέχω *hold down, envelop.*

κατα-τίθηναι, aor. κατέθηκε and κατέθεντο: *lay down, set down.*

κατα-φύλαδόν (φῦλον): *by tribes*, B 668.

κατα-χέω, aor. κατέχευαν: *pour down, shower, let fall.*

κατ-εβήσето: *went back*, aor. of καταβαίνω *go down.*

κατ-έδω and κατεδύσето: aor. of καταδύνω *go down, enter.*

κατ-έδω: *eat up, consume, gnaw.*

κατ-έθεντο and κατέθηκε(ν): aor. of κατατίθηναι *lay down.*

κάτ-εμμ, partic. κατιούσα: *come down.*

κατ-έκη: aor. of κατακαίω *burn.*

κατ-έκτα and κατέκτανε act., κατέκταθεν pass.: aor. of κατακτείνω *slay.*

κατ-ελθέμεν: aor. inf. of κατέρχομαι *come down.*

κατ-ένευσεν: aor. of κατανέω *nod.*

κατ-έπεφνον, subjv. καταπέφνη: aor. *slew.*

κατ-έπηξεν: aor. of καταπήγνυμι *fix down, fix.*

κατ-επλήγη: aor. pass. of καταπλήσσω *fill with dismay.*

κατ-ερείψω, aor. κατῆριπε: *tear down*, aor. intrans. *fell.*

κατ-ερέξεν: aor. of καταρέζω *caress.*

κατ-ερύκω: *keep back, detain.*

κατ-έρχομαι, aor. inf. κατελθέμεν: *come down.*

κατ-εσθίω: *devour, eat up.*

κατ-ευνάζω, aor. pass. κατεύνασθεν [κατευνάσθησαν]: *pass. lie down.*

κατ-έχευαν: aor. of καταχέω *pour down.*

κατ-έχω, aor. partic. κατασχομένη: *hold down, possess*; mid. partic. *wrapping herself, wrap.*

κατ-ήλυθον: aor. of κατέρχομαι *come down.*

κατ-ηπίω, impf. κατηπιώνοντο (ἥπιος): *soothe, still, quiet.*

κατ-ήριπε: *fell*, aor. of κατερείπω *tear down.*

κατ-ήσθιε: aor. of κατεσθίω *devour.*

κατηφείη: *shame, disgrace.*

κατ-ιούσα: fem. partic. of κάτεμμι *go down.*

κατ-ίσχω: mid. *keep for (thy)self.*

καῦμα, -ατος (καίω): *burning heat.*

καύματος ἕξ *out of (in consequence of) the heat.*

καυστεῖρα (καίω): fem. adj. *burning, scorching*, Δ 342.

Καῦστρος: *a river in Asia Minor which empties into the sea near Ephesus*, B 461.

καὐτός: *by crasis (rare in Homer) for καὶ αὐτός thyself too.*

[καφ- or κατ-] perf. partic. κεκαφῆντα: *breathe out, gasp.*

κέ(ν): *enclitic particle, modal adv.; essentially equiv. to ἄν, indicating a condition. κέν is about four times as freq. as ἄν, and is preferred esp. in affirmative sentences. See ἄν.*

Κεάδης: *son of Ceas, Troezenus, a Thracian*, B 847.

(σ)κεδάννυμι, aor. ἐκέδασσε, aor. pass. partic. κεδασθέντες: *scatter, shatter.*

κεῖ-θι: *adv. there.*

κεῖμαι, impf. (ἔ)κειτο: *lie.*

κεμῆλιον (κεῖμαι): *treasure stored up.*

κεῖνος [ἐκεῖνος] 3: *that one, that, he.*

κεινός [κενός] 3: *empty.*

κεῖ-σε: *adv. thither.*

κεκάδοιτο: aor. of χάζομαι *draw back.*

κεκασμένε: *excellent*, perf. partic. of καίνυμαι *excel.*

κεκαφρότα: perf. partic. *breathe out, gasp.*

κέκετο: aor. of κέλομαι *call, bid.*

κεκληγώς: perf. partic., as pres., of κλάζω *shriek, yell, shout.*

κέκλημαι perf., κέκληση fut. perf.: pass. of καλέω *call.*

κέκλυτε: aor. of κλύω *hear.*

κέκμηκας ind., κεκμηῶτι partic.: perf. of κάμνω *am weary.*

κεκορυθμένος: *helmeted, pointed*, perf. partic. of κορύσσω *equip with helmet.*

κελαι-νεφής, -ές (νέφος): *in dark clouds, cloud-wrapt (of Zeus), dark.*

κελαινός 3: *dark, black.*

κέλευθος, pl. κέλευθα: *way, path.*

κελεύω, fut. κελεύσω, aor. ἐκέλευσα: *bid, command, order; with dat. or acc.*

κέλομαι, aor. (ἐ)κέκετο: *bid, order, urge; freq. with dat.*

κενός: *empty(-handed).* See κεινός.

κενεών, -ώνος: *flank.*

κεντ-ρ-ηκεής, -ές: *goaded on, spurred on.*

κέντωρ, -ορος: (*goader*), *driver of horses.* Cf. πλήξιππος, ἱππηλάτα, ἱππόδαμος.

κεραῖζω: *lay waste, slay.*

κέραμος: *earthen-ware, jar.*

[κεράννυμι] pres. subjv. mid. κέρωνται: *mix.*

κεραο-τόος (ξέω): (*horn-polishing*), *bow-maker*, Δ 110.

κεράς: *horned.*

κέρας, -ας, pl. κέρα (cornu): *horn.*

κερδαλέο-φρων (φρήν): *cunning-minded, crafty.*

κέρδιον: *better, more advantageous.*

κέρδιστος: *most cunning*, Z 153.

κερτομέω: *mock, revile.*

κερτόμος: *mocking, cutting; as subst.. reviling words.*

κευθάνω and κεύθω: *conceal, hide.*

κεφαλή: *head, stature.* σύν κεφαλῇσι "with their lives."

Κεφαλλῆνες: the subjects of Odysseus, B 631, Δ 329 ff.

κεχαροάτο: aor. opt. of χαίρω *rejoice.*

κεχολώσεται: *will be angry*, fut. perf. pass. of χολώω *anger.*

κέχυτο: plpf. of χέω *pour.*

κῆδος, -εος: *grief, sorrow, woe.*

κῆδω: *distress, cause grief to; mid. grieve, care for, with gen.*

κῆλον: *arrow.*

κῆρ, gen. κηρός: *fate, death.*

κῆρ, gen. κῆρος: *heart, as seat of emotions.* For the periphrasis Πυλαιμένεος λάσιον κῆρ "the shaggy-hearted Pylaemenes," see βίη.

Κήρινθος: on the coast of Euboea, B 538.

κῆρυξ, -υκος: *herald; the only official attendant of the king.*

κηρύσσω: *proclaim, call by proclamation.*

κητώεσσα: *abounding in ravines.* Epithet of Lacedaemon, B 581.

Κηφῖσίς, -ίδος: *Cephisian.* Κηφισίς λίμνη the later Lake Copais in Boeotia, E 709.

Κηφῖσός: *Cephisus.* Phocian river which empties into Lake Copais, B 522.

κηρόδης, -ες: *fragrant.*

κηρώ-εις, -εσσα, -εν: *fragrant.*

κίθαρις, -ιος: *cithara, lyre.* Cf. φόρμιγξ. (λύρα is not Homeric.)

κιθαριστός, -ος: *playing on the lyre, skill with the lyre*, B 600.

κυκλήσκω (καλέω): *call, summon, name.*

Κίκοιες pl.: a people on the south coast of Thrace, B 846, ι 39 ff.

Κίλικες pl.: *Cilicians.* In Homer's time they lived in Greater Phrygia near Troy, in two nations.

One king, Eëtion, Andromache's father, reigned at Theba, Z 396 ff.; another, Mynes, at Lyrnessus, B 690 ff.

Κίλλα: small town near Troy, A 38.

κινέω, aor. subjv. κινήσῃ, aor. pass.

κινήθῃ: *move, drive*; pass. *move (him)self, go*.

κινῦμαι: intrans. *move*.

κίον: impf. of κίω *go*.

Κισσηίς, -ίδος: *daughter of Cisses* (a Thracian), Theano, wife of Antenor, Z 299.

κίχᾶνω, fut. κίχῃσεσθαι, aor. κίχῃσας, aor. subjv. κίχῃω, aor. partic. κίχῃμενον: *find, come to, overtake*.

κίω, partic. κιών, impf. κίε(ν): *go*.

κλαγγή: *clang, twang, clamor*.

κλαγγηδόν: adv. *with loud cries*, B 468.

κλάζω, aor. ἔκλαξαν, perf. partic. ἀσ pres. κεκλήγως: *shriek, shout, yell, ring*.

κλαίω: *weep, wail*.

κλειτός (κλέος) 3: *famed, renowned, illustrious*.

κλέος, -εος: *fame, glory, report*.

κλέπτῃς: *thief*, Γ 11.

κλέπτω, aor. ἔκλεψεν: *steal, am stealthily, am deceitful*.

Κλεωναί pl.: *Cleonae*, in Argolis, not far from Corinth, B 570.

κλήις, -ίδος (clavis): *key, collar-bone*.

κλήρος: *lot*.

κλίνω, aor. ἔκλιναν, perf. partic. κεκλιμένος, aor. pass. ἐκλίνθη: *lean, turn aside, put to flight*; pass. *lean aside (or back), rest*. κεκλιμένος λίμνῃ *living next (on) the lake*.

κλισίη: *hut, barrack, tent*.

κλισίηθεν: *from the tent*.

κλονέω: *drive in tumult*.

Κλονίος: a Boeotian leader, B 495, O 340.

κλόνος: *tumult, confusion*.

κλύθῃ: aor. impv. of κλύω *hear*.

Κλυμένη: attendant of Helen, Γ 144.

Κλυταιμνήστρα: wife of Agamemnon. Acc. to the later story, she was daughter of Tyndareus and Leda, and sister of Helen. During Agamemnon's absence she proved unfaithful to him, and (with her paramour, Aegisthus) slew him on his return to Greece.

Κλυτίος: *Clytius*, brother of Priam, Γ 147.

κλυτό-πῶλος: *with famed horses*. Epithet of Hades, E 654.

κλυτός (inclutus, κλύω): *famed, glorious*.

κλυτο-τέχνης: *of glorious art*.

κλυτό-τοξος: *of renowned bow*.

κλύω, aor. ἔκλυε, impv. κλύθῃ, κλύτε, and κέκλυτε: *hear, give ear to my request*.

κλωμακόεσσα: *rocky*, B 729.

κνέφας, -αος: *darkness of evening*.

κνήμη: *shin-bone*.

κνημῖς, -ίδος: *greave*, a bent thin plate of metal which protected the lower part of the leg. It was fastened at the ankle by hooks or buckles (ἐπισφύρια). The greave seems to be one of the most characteristic parts of the armor of the Achaeans, for they are called ἐκνήμιδες Ἀχαιοί. See θώρηξ



κνημῖς.

κνημός: *glen*.

κνίστη: *savor of burnt offerings, fat*.

Κνωσός: *Cnosus*, chief city of Crete, B 646, Σ 591.

κοῦλος or **κόλος** 3: *hollow*.

κοιμάω, aor. **κοιμήσαντο**: *lay to rest; mid. lie; aor. lay down to rest*.

κοιρανέω: *command, rule*.

Κοίρανος: a Lycian, E 677.

κοίρανος: *lord, ruler*.

κολεόν: for **κουλεόν** *sheath*.

κολλητός: *well-joined, well-built*.

κόλπος: *bosom, gulf*.

κολυβάω: *scold, brawl*, B 212.

κολώνη: *hill, height*.

κολῶς: *brawling, quarrel*.

κομάω (**κόμη**): *have long hair*. **κάρη κομώντες** *long-haired, ὅπιθεν κομώντες* *with long back hair* (the front hair being cut short).

κόμη: *hair*.

κομίζω, aor. (ἐ) **κόμισσε**, aor. impv.

κόμισαι: *attend to, care for, take up*.

κοναβέω and **κοναβίζω**, aor. **κονάβησαν**: *resound, ring*.

κονίη: *dust*.

κονισαλος: *cloud of dust, eddy of dust*.

Κόρινθος: *Corinth*, B 570. The old name of Corinth was *Ephyra*.

κόρη: *temple of the head*.

κορυθαίολος: *crest-waving, gleaming-crested*. Epithet of Hector.

κόρυς, **-υθος**: *helmet*.

See **θάρηξ**.

κορύσσω, perf. partic.

κεκορυθμένος:

equip with helmet,

equip, rouse to

conflict; mid.

equip myself, rouse

myself. κεκορυθ-

μένος

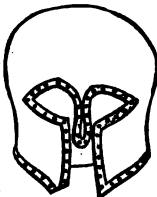
χαλκῷ *equipped with bronze,*

bronze-helmeted, bronze-pointed.

κορυστής: *helmeted, armed*.

κορυφή: *summit, crest*.

κορυφόομαι: *am crested, tower, Δ 426.*



κόρυς.

Κορώνεια: *Coronēa*, a Boeotian town, southwest of Lake Copāis, B 503.

κορώνη: *hook*, at the end of the bow, for the bow string.

κορωνίς, **-ίδος**: *curved*, of the ships with curving bow and stern. (See **ἀμφιέλισσα**.)

Κόρωνος: a Lapith, B 746.

κοσμέω, aor. **κόσμησε** (ν), aor. pass.

κόσμηθεν [**έκοσμήθησαν**]: *arrange in order, draw up (in line), marshal*. Equiv. to Att. **τάσσω**.

κοσμήτωρ, **-ορος** (**κοσμέω**): *marshal, commander*.

κόσμος: *order, orderly arrangement, decoration*. **κατὰ κόσμον** *fitly*.

κοτέω, aor. subjv. **κοτέσσεται**: *am angry, feel sullen anger*.

κοτήεις, **-εσσα**: *angry*.

κότος: *anger, grudge, hate*.

κοτύλη: (*cup*), *hip-joint*.

κουλεόν or **κολεόν**: *sheath*.

κούρη [**κόρη**]: *maiden, girl, daughter*.

κουρίδιος 3: *wedded*.

κούρος [**κόρος**]: *youth, young man*.

With **κούροι** *Ἀχαιῶν* *youths of the Achaeans*, cf. *νῆες Ἀχαιῶν*.

κουρότερος: *younger, stronger*.

Κῶς: see **Κῶς** *Cos*.

κραδίη: see **καρδίη** *heart*.

κράαινω, aor. impv. **κρήννον**: *accomplish, perform, fulfil*.

κραῖπνός: *swift*.

κραῖπνά: acc. adv. *swiftly*.

Κρανία: an island to which Paris took Helen from Sparta, Γ 445.

κραναός 3: *rugged, rocky*.

Κράπαθος: *Carpathus*, an island between Crete and Rhodes, B 676.

κραταιός (**κράτος**) 3: *mighty*.

κρατερός or **καρτερός**: *strong, mighty, stern, grievous*. Comp. **κρείσσαν**, sup. **κάρτιστος**.

κρατερ-ώνυξ, **-υχος** (**ὄνυξ**): *strong-hoofed*.

κρατέω: *hold sway, rule.*
 κράτος, -ος: *strength, might, victory.*
 κρατός: gen. of *κάρη* head.
 κρέας, -ατος, pl. κρέα: *meat, flesh.*
 κρείσσων, -ον (κρατερός): *stronger, more mighty, superior.*

κρείων, -οντος: *ruler, prince, king.*
 κρήγνος: *good, favorable*, A 106.
 κρήνην: aor. impv. of *κρααίνω* fulfil.

Κρήθων, -ωνος: a Messenian, E 542.

κρήνη: *spring, fountain.*

Κρήτες pl.: *Cretans*, B 645.

Κρήτη: *Crete*, B 649.

Κρήτηθεν: *from Crete*, Γ 233.

κρητήρ, -ῆρος (κεράννυμ): *mixing-bowl, bowl*, in which the wine was mixed with water, before it was served.

κρί [κριθή]: indecl. *barley.*

κρίνω, aor. ἔκρινεν: *separate, set apart, select, arrange, interpret*; mid. *measure strength.*

Κρίσα: ancient town in Phocis, near Delphi, B 520.

κρααίνω: *clatter.*

Κροκύλεια pl.: on Ithaca, B 633.

Κρονίδης and Κρονίων, -ωνος: *son of Cronus, Zeus.*

Κρόνος: *Cronus, Saturnus*; father of Zeus, Poseidon, Hades, and Hera.

κρόταφος: *temple of the head.*

κρουνός: *spring, water-source.*

κρυό-εις, -εσσα, -εν: *chilling.*

κρυπτάδιος (κρύπτω) 3: *secret.* κρυπτάδια *secret plans.*

Κρώμνα: Paphlagonian town, B 855.

κτάμεναι inf., κτάμε ind.: aor. of κτείνω *slay.*

κτέαρ, dat. pl. κτεάτεσσιν: pl. *property, possessions.*

Κτέατος: an Epēan, B 621, A 709.

κτείνω, aor. subjv. κτείνης, aor. (ἰ)κτανε(ν) and ἔκτα, aor. mid. as

pass. κτάμενος: *slay, kill.* Rarely used of killing beasts.

κτῆμα, -ατος (κτάομαι): *possession, treasure.* Cf. κτέαρ, κτήσις.

κτήσις, -ιος: *property.*

κτίλος: *ram.*

κῦάνεος: *dark blue, dark.*

κῦδαίνω (κῦδος): *glorify, make magnificent.*

κῦδάλιμος: *renowned, glorious.*

κῦδι-άνειρα (άνήρ): *man-ennobling.*

κῦδιάω: *glory, boast.*

κῦδιστος 3: *most glorious.*

κυδοιμός: *tumult.*

κῦδος, -εος: *glory, splendor.*

κυκάω: *stir, mix.*

κύκλα pl. (κύκλος): *wheels.*

κυκλόσε: *round about.*

κυκλο-τερής, -ές: *circular.* κυκλοτερές τόξον ἔτεινεν *he stretched the bow until it became round.*

κύκνος (c y g n u s): *swan.*

κυκῶντι: partic. of κυκάω *stir.*

Κυλλήνη: *Cyllene*, a lofty mountain in northern Arcadia, B 603.

κῦμα, -ατος: *wave, billow.*

κύμβαχος: adj. *head foremost.*

κυνή (κύων): *dog-skin (cap), cap, helmet.*

κύνεσσιν: dat. pl. of κύων *dog.*

κυνέω, aor. κύσε: *kiss.*

Κύνος: the harbor of Opus, B 531.

κυν-ῶπα voc. A159 and κυνώπις, -ιδος fem. (ῶψ): *dog-faced, shameless.*

Κυπαρισσῆς, -εντος: town under Nestor's rule, B 593.

Κυπάρισσος: Phocian town, B 519.

κύπελλον: *beaker, cup, goblet.* Cf. δέπας.

Κύπρις, -ιδος: *Cypris, of Cyprus.*

By-name of Aphrodite, E 422.

κύπτω, aor. partic. κύψαντι: *stoop.*

κύρμα, -ατος: *prey, booty, spoil.*

κύρω, aor. partic. κύρωσας: *chance upon, fall in with, find.*

κυρτός: rounded, bending.

κύσε: aor. of κυνέω kiss.

κύστις, -ιος: bladder.

Κύτωρος: a Paphlagonian town, B 853.

Κύφος: city in northern Thessaly, B 748.

κύν, gen. κυνός, dat. pl. κύνεσσιν: dog, hound. Dogs were the scavengers of the camp and the city, and often preyed on the bodies of the slain. They were to the oriental mind the personification of shamelessness.

Κώπαι pl.: town on the north of Lake Copais in Boeotia, B 502.

κώπη: hill.

Κῶς or Κῶος: Cos, an island in the Icarian Sea, near Caria, B 677.

Λ.

Λάας: an old city in Laconia, B 585.

lāas, dat. pl. λάεσσι: stone.

λάβε, λαβέτην: aor. of λαμβάνω take, seize.

λάβρος: violent, impetuous.

λαγχάνω, aor. λάχομεν: receive by lot, receive as my portion.

Λαερτιάδης: son of Laërtes, Odysseus, Γ 200.

λάζομαι (λαμβάνω): seize, take.

λάβρη (λανθάνω): secretly.

λάβθωμαι: forget, aor. subjv. of λανθάνω.

λαίλαψ, -απος: tempest.

λάινος (lāas): of stone.

λαιστήμον: target, light shield. It is called πτερόεν winged, as lighter than the ἀσπίς. Prob. it had no outer layer of metal, but was of rough leather.

Λακεδαίμων, -ονος: Lacedaemon. It is called κοίλη hollow, as forming a basin between Mt. Taygetus and Mt. Parnon.

λαμβάνω, aor. ἔ(λ)λαβε and λάβε: accept, take, seize.

λαμπετάω, partic. λαμπετόνντι (λάμπω): shine, gleam, A 104.

Λάμπρος: brother of Priam, Γ 147.

λαμπρός (λάμπω) 3: bright, shining. λαμπρόν brightly, neut. adv.

λάμπω: shine, gleam, flash.

λανθάνω, aor. λάθεν, redupl. aor. λελάθοντο, perf. λέλασται (λήθη): escape notice; mid. forget.

λάξ: adv. with the foot. Cf. πύξ.

Λαοδόμεια: daughter of Bellerophon; slain by Artemis, Z 197 ff.

Λαοδίκη: daughter of Priam, Γ 124, Z 252.

Λαῶδοκος: son of Antenor, Δ 87.

Λαομεδοντιάδης: son of Laomedon, Priam, Γ 250.

Λαομέδων, -οντος: Laomedon, king of Troy, father of Priam, E 269.

λαός: people, folk, esp. fighting men. The pl. is used like the sing.

λαπάρη: flank (below the ribs).

Λάρισα: Pelasgian town in Aeolis near Cyme, B 841.

λάσιος 3: shaggy.

λάχνη: wool, woolly hair, of the hair of Thersites, B 219.

λαχνήεις, -εντος: hairy, shaggy.

λάχομεν: aor. of λαγχάνω receive as my portion.

λέγω, aor. inf. λέξασθαι, aor. pass. ἐλέχθην: collect, count, recount, rehearse. λέγομαι, fut. λέξεται lay myself to rest, lie.

λειαίνω, aor. partic. λειήνας: smooth, polish.

λείβω: pour a libation.

λειμών, -ώνος: meadow, mead.

λείος 3: smooth.

λείονσι: dat. pl. of λέων lion.

λείπω, aor. (ἔ)λιπον, perf. ἐλείπειν, plpf. ἐλέλειπτο: leave, depart from, leave behind; mid. remain behind.

λειριό-εις, -εσσα: *lily-like, lily, (i.e. delicate as the color of the lily).*

λελάθοντο aor., λέλασται perf.: *forget, mid. of λανθάνω escape notice.*

λελίμηαι: *am eager. λελιμμένος eagerly, impetuously.*

λέλοιπεν: perf. of λείπω *leave.*

Λεοντεύς, -ῆος: one of the Lapithae; a Thessalian leader, B 745.

λέπαδνα pl.: *broad straps which passed under the necks of the horses and held fast the yoke.*

λέπω, aor. ἔλπε: (*peel*), *strip*, A 236.

Λεύκος: companion of Odysseus, Δ 491.

λευκός (lux, look) 3: *white, bright, gleaming.*

λευκ-ώλενος (ὠλίνη, ulna, ell): *white armed.* Epithet of Hera. (In the Homeric dress, the woman's arms were bare.)

λεύσσω (Λευκός): *see, look, behold.*

λεχε-ποιήν acc.: *grassy, in the midst of meadows.*

λέχος, dat. pl. λεχέσσιν: *couch, bed.*

λέχου-δε: *to the bed.*

λέων, -οντος, dat. pl. λείουσιν: *lion.*

λήγω, aor. λήξαν: *cease, cease from, give up.*

λήθη (Lethe): *forgetfulness*, B 33.

Λήθος: a Pelasgian, B 843.

λήθω: equiv. to λανθάνω, *escape notice*; mid. *forget.*

λήϊον: *standing grain.*

Λήϊτος: Boeotian leader, B 404.

Λήμνος: island in northern part of the Aegean Sea, A 593, B 722.

λῆξαν: aor. of λήγω *cease.*

Λητώ, Δητοῦς: *Leto, Latona*, mother of Apollo and Artemis, A 9, E 447.

μάζομαι, aor. partic. λιασθείς: *turn aside, withdraw one's self.*

λυγέως (λυγύς): adv. *clearly.*

λύγξε aor.: *sung, of a bow.*

λυγυρός 3: *shrill, piping.*

λυγύς, -εῖα, -ύ: *clear-voiced.*

λυγύ-φθογγος: *clear-voiced.*

λίην: adv. *exceedingly, excessively* καὶ λίην *and in truth, and verily.*

λίθος: *stone.*

λικμάω: *winnow*, E 500.

Λικύμνιος: uncle of Heracles, slain by Tlepolemus, B 863.

Ἀλῶν: town in Phocis, at the source of the Cephissus, B 523.

ληλαίομαι: *desire, am eager for.*

λημὴν, -ένος: *harbor.*

λίμνη: *lake.*

Λίνδος: town on Rhodes, B 656.

λινο-θώρηξ, -ηκος: *with linen doublet.*

λίνον (linen): (*flax, thread*), *net.*

λιπαρός 3: (*oily*), *shiny, bright, beautiful.*

λίπε(ν), λιπέσθαι: aor. of λείπω *leave.*

λίσσομαι, impf. (ἐλ)λίσσεται, aor. imv. λίσαι (litany): *entreat, beseech.*

λοιβή (λείβω): *libation, drink-offering.* Cf. σπονδή.

λοιγμός: *dreadful, hurtful.*

λοιγός: *destruction, ruin, death.*

λοιμός: *pestilence, plague*, A 61.

Λοκροί pl.: *Locrians*, B 527.

λούω, aor. λούσεν or λόσεν, perf. mid. λελουμένος: *wash, bathe*, mid. *bathe one's self.*

λόφος: *crest of helmet*; generally made of horse-hair. See θώρηξ.

λόχος (λέχος): *place of ambush, ambush.*

λόχον-δε: *to an ambushcade.*

λυγρός (lugeo): *miserable, dreary, death-bringing.*

λυγρῶς: *grievously*, E 763.

λύθη: aor. pass. of λύω *loose.*

λύθρον: *gore.*

Λύκαστος: Cretan town, B 647.

Αυκάων: (1) son of Priam, Γ 333.

(2) A Lycian, father of Pandarus, B 826.

λυκη-γενής, -έος: epithet of Apollo, prob. 'child of the light' (Iux), Δ 101.

Λυκίη: *Lycia*. (1) On the south coast of Asia Minor, between Caria and Pamphylia, B 877.

(2) A district near Troy, E 173.

Λυκίη-θεν: from *Lycia*.

Λυκίη-δε: to *Lycia*.

Λύκιοι: *Lycians*, commanded by Sarpedon, B 876.

λύκος (*lupus*): *wolf*.

Λυκόργος: king of the Thracian Edonians, Z 130 ff.

Λύκτος: Cretan town, B 647.

λύμα, -ατος: *filth, defilement*.

Λυρνησσός: town in the Troad, not far from Theba, B 690.

λύω, fut. λύσω, aor. (ἐ)λύσα, perf. ἔλυνται, aor. pass. λύθη: *loose, free, dismiss*; mid. loose for myself, ransom.

λωβάσμαι, aor. opt. λωβήσαιο: *insult, am insolent*.

λώβη: *shame, disgrace*.

λωβητήρ, -ήρος: *insolent fellow*.

λωτών, -ον: *more desirable, better*, comp. of ἀγαθός.

λωτός: *clover, food for horses*, B 776.

M.

μά (μάν, μήν): particle of asseveration, with the accusative, which probably depends on a verb of swearing implied. In affirmative asseverations ναί μά is used. οὐ μά γάρ Ἀπόλλωνα νο, by *Apollo!* ναί μά τόδε σκήπτρον *yes! by this sceptre*.

Μάγνητες pl.: Thessalians dwelling near Mt. Pelion, B 756.

μαζός: *nipple, breast*.

μάθον: aor. of μαθάνω *learn*.

Μαίανδρος: river near Miletus, B 869.

μαιμάω, aor. μαίμησε: *am eager, am impetuous, rage*.

μαίνομαι (*mania*): *rave, rage, am frantic*.

Μαίων: a Theban, son of Haemon, Δ 394 ff.

μάκαρ, -αρος: *blessed, happy*.

μακρός 3: *long, high, tall*. μακρά and μακρόν adv. μακρὰ βιβάς with *long strides, μακρόν ἄσεν* shouted afar, i.e. shouted aloud.

μάλα adv.: *exceedingly, very, readily, thoroughly, by all means*. ἀλλὰ μάλα but surely.

μᾶλλον comp.: *more, rather*.

μάλιστα sup.: *especially, most of all*. μαλακός 3: *soft, gentle*.

μᾶν [μήν]: *in truth, indeed*.

μαθάνω, aor. μάθον: *learn*.

μαντεύομαι: *am a seer, prophesy, predict*.

Μαντινέη: Arcadian town, B 607.

μάντις: *seer, soothsayer*.

μαντοσύνη: *gift of prophecy*.

μαργαίνω: *rage, am furious*, E 882.

μαρμαίρω: *gleam, shine, sparkle*.

μάρναμαι: *fight, contend*.

μάρτυρος: *witness*.

Μάσης, -ητος: town in Argolis, B 562.

μαστιγίω, aor. μᾶστιξεν: *lash, whip*.

μᾶστιξ, -ιγος: *lash, whip*.

ματάω, aor. subjv. ματήσεται: *hold back, delay*.

μάχαιρα: *dagger, large knife, used in sacrifice*.

Μαχάων: son of Asclepius (*Aesculapius*); a surgeon from Thesaly, B 732, Δ 193 ff., A 506 ff.

μάχη: *battle, conflict; field of battle*, E 355.

μαχητής: *warrior, soldier, fighter*.

μάχομαι or **μαχέομαι**, fut. **μαχήσομαι**,
aor. **μαχησάμεθα** and **μαχίσασθαι**:
fight, contend.

μάψ: adv. *thoughtlessly, vainly, to no purpose.*

μαψιδίως: *foolishly, thoughtlessly.*

μέ: acc. of **ἐγώ** 1.

μέγα: adv. qualifying all degrees of comparison; *greatly, mightily, very, far.*

μεγάθυμος: *great-souled, high-minded.* Epithet of men and peoples.

μεγαίρω: *grudge.*

μεγάλα: adv. *greatly.* **μεγάλ' εὐχετο** loudly prayed.

μεγαλ-ήτωρ, -οπος: *great-hearted, courageous.*

μέγαρον: *large room, main hall* (in the centre) *of the house*; pl. *dwelling, house, palace.*

μέγας, **μεγάλη**, **μέγα**: *great, large, tall, mighty.* Comp. **μείζων**, superl. **μέγιστος**.

μέγεθος, -εος: *size, height.*

Μέγης, -ητος: son of Phyleus, leader of the Dulichians, B 627, E 69.

Μεδίων, -ώνος: town in Boeotia, B 501.

μεδίων, -οντος (**μέδω**): *ruler, ruling, only of Zeus*, Γ 276.

μέδομαι: *care for, give heed to* (with gen.), *contrive.*

Μέδων, -οντος: son of Oileus, half-brother of Ajax, slain by Aeneas, B 727, N 693 ff., O 332 ff.

μέδων: *counsellor, leader, captain.*

μεθ-άλλομαι, aor. partic. **μετάλμενος**: *spring after, leap upon.*

μεθ-είω subjv., **μεθέμεν** inf.: aor. of **μεθίημι**, *let go, give up, surrender.*

μεθ-έπω: *drive after*, with two accs.

μεθήμων, -ονος: *slack, yielding.*

μεθ-ίημι, aor. subjv. **μεθείω**, aor. inf.

μεθέμεν: *let go, give up, surrender*; intrans. *draw back, give way.*

μεθ-ίστημι, impf. **μεθίστατο**: *mid. take one's place among.*

μεθ-ομιλέω: *associate with*, A 269.

μειδάω, aor. **μείδησε** (*smile*): *smile.*

μείζων: comp. of **μέγας** *great, large, tall, mighty.*

μείλιος (**μέλιος**, **μελίη**) 3: *ashen, of ash.*

μελίχιος (**μέλι**) 3: *kind, friendly.*

μείνα: aor. of **μένω** *remain, await.*

μείρομαι, perf. **ἐμμορε** (**μέρος**): *receive as a portion.*

μείων, -ονος: comp. of **μικρός** *little, short.*

μέλαθρον: *ceiling, roof, house.* Cf. *tectum.*

μελαίνω: *blacken, stain a dark color*; in E 354 *stain dark red.*

Μελάνθιος: a Trojan, Z 36.

μέλας, **μέλαινα**, **μέλαν**: *black, dark.* Comp. **μελάντερος**.

Μελέαγρος: son of Oeneus, leader of the Caledonian hunt, B 642, I 543 ff.

μέλι, -ιτος: *honey.*

Μελίβοια: a Thessalian town in Magnesia, B 717.

μελίη: *ash, ashen spear* (sc. **έγχείη**).

μελι-ηδής, -ής: *honey-sweet.*

μέλισσα (**μέλι**): *bee.*

μελί-φρων, -ονος: *heart-rejoicing, of wine*, Z 264 (cf. **εὐφρων**, Γ 246); *refreshing, of sleep*, B 34.

μέλλω: *am destined, am about.*

μέλπω: *sing* (the praises of).

μέλω, fut. **μελήσει** and **μελήσεται**, perf. **μέμηλε**: *am a care, am an object of concern.* (1) The object of concern is put in the nom. and the person who feels the concern in the dat. (2) The verb is impers. and takes the object of concern in the gen.

μέμαα perf.: *am eager, rush on impetuously.*

μεμακνῖα: perf. partic. of *μηκάομαι* *bleat*.

μνήμημαι: *remember*, perf. of *μνησκω* *remind*.

μέμονα perf.: *strive, wish, am eager*.

μέν: a weaker form of *μήν*. (1) *In-deed, in truth*; (2) correlative with *δέ*, helping to mark the contrast between two clauses. Cf. *μέντοι*.

μενεαῖνω: *am eagerly desirous*.

Μενέλαος: *Menelaüs*, king of Sparta, son of Atreus, brother of Agamemnon, and husband of Helen. B 408, 586 ff., Γ 21 ff., 206 ff., Δ 94 ff., Ζ 44 ff., ΙΙ 311 ff., Ρ 45 ff. He is called ἀργίφίλος, βόην ἀγαθός, ξανθός (*tauvny-haired*). He wandered for eight years after the capture of Troy before returning with Helen to his home, γ 276 ff., δ 351 ff. The Fourth Book of the *Odyssey* gives an account of the visit paid by Odysseus's son Telemachus to Menelaus at Sparta.

μενεπτόλεμος: *standing firm in battle, brave*.

Μενεσθεύς, -ῆος: son of Peteos, and leader of the Athenians, B 552.

Μενέσθης: a Greek, E 609.

Μενoitιάδης: son of Menoetius, Patroclus, A 307.

μέσος, -εος: *might, courage, prowess, fury*.

μένω, aor. (ᾷ)μεινα: *remain, await*.

μερμηρίζω, aor. μερμήριξε: *am undecided, am in perplexity, ponder*.

Μέροψ, -οπος: a seer of Percôte, B 831.

μέροψ, -οπος: *mortal*.

Μέσθλης: leader of Maeonians, B 864.

μέσος: *see μέσος middle*.

Μέσση: town in Laconia, B 582.

μεσσηγύς [μεταξύ]: *adv. between*.

Μεσσηγίς, -ίδος: a spring in Thesaly, Ζ 457.

μέσ(σ)ος (medius)3: *middle, in the midst*. τὸ μέσον *the middle, midst*.

μετά: *adv. and prep. among, after*.

(1) With dat. *in the midst of*; (2) with acc. *into the midst of, among* (as with dat., B 143), *after*. It sometimes implies change, μετὰ δ' ἐτράπετο: *he turned around*.

μεταδρομάδην (δρόμος): *adv. pursuing, running after*, E 80.

μεταλλάω, aor. μετάλησαν: *ask about, inquire after*.

μετ-άλμενος: aor. partic. of μεθάλλομαι *spring after, leap upon*.

μετα-μάζιος (μαζός): *between the (nipples) breasts*.

μεταμῶνιος: *in vain, void*.

μεταξύ: *adv. between, only A 156*.

μετα-πρέπω: *am conspicuous, am eminent among*.

μετα-σσεύομαι: *rush after, hasten after*.

μετα - τρέπω: *mid. turn myself toward, give heed to*.

μεταυδάω, impf. μετηρδα: *speak among*.

μετά-φημι, aor. μετέειπον: *speak among*.

μετα-φράζομαι, fut. μεταφράσομαι: *consider afterwards*, A 140.

μετά-φρενον: *upper part of the back, back*.

μετ-είπον: aor. of μετά-φημι *speak among*.

μέτ-ειμι, fut. μετ-έσσομαι (εἰμί): *am among, am between, am one of. οὐ πανσῶλῃ μετέσσειται no respite will intervene*.

μέτ-ειμι (εἰμί): *go after, shall go after*.

μετ-έρχομαι, fut. μετελεύσομαι, aor. partic. μετελθών: *come after, come among, come to, attend to*.

μετ-έσσομαι : fut. of μέτεμι *am among, am between.*

μετ-έφη : impf. of μετά-φην *speak among.*

μετ-όχομαι : *go after (with acc.).*

μετ-όπισθε(ν) : adv. *behind, afterwards.*

μέτ-ωπον : *forehead.*

μεῦ [μοῦ] : gen. of ἐγώ *I.*

μή : negative. (1) Adv. *not*, used in commands, μή μ' ἐρέθιζε *do not anger me*; in wishes, μή ἐπ' ἥλιον δύναι *may not the sun go down*; in clauses of purpose, ὅφρα μὴ ἀγέραςτος ἦω *that I may not be without a prize*; in conditional clauses, εἰ δέ κε μὴ δώσωσιν *if they shall not give*; in conditional relative clauses, οὓς μὴ κῆρες ἔβαν θανάτω φέρονσαι *whomsoever the fates of death did not carry off*. (2) Conj. *that not, lest*. μή σε παρείπη Θέτις *lest Thetis persuade you*.

μηδέ : adv. *but not, and not, not even, nor*. μηδέ — μηδέ (and not — and not), *neither — nor*.

μήδομαι, aor. μήσατο : *contrive, plan.*

μήδος, -εος : *plan, device.*

Μηθώνη : Thessalian town in Macedonia, B 716.

μηκάομαι, perf. partic. μεμακύναι : *bleat.*

μηκ-έτι : adv. *no more, no longer.*

Μηκιστεύς, -ης : father of Euryalus, B 566.

Μηκιστημάδης : son of Mecisteus, Euryalus, Z 28.

μῆλα pl. : *small cattle, flocks of sheep and goats.*

μήν : *asseverative particle, indeed, in truth.*

μήν, gen. μηνός : *month.*

μήνις, -ιος : *wrath, enduring anger.*

μηνίω, aor. partic. μηνίσας : *cherish wrath, continue angry.*

Μηονίη : old name of Lydia, Γ 401.

Μηονίς, -ίδος : *Maesian woman*, Δ 142.

μῆρα pl. : *thigh-pieces.*

μηρίον, pl. μηρία or μῆρα : *thigh-piece*. Part of the victim which was offered as a burnt sacrifice to the gods.

Μηριόνης : a Cretan, friend of Idomeneus, B 651, Δ 254, E 59, 65.

μηρός : *thigh.*

μήστωρ, -ωρος : *counsellor*. μήστωρε φόβοιο (*advisers of flight*), *inspirers of flight, inciters to flight*.

μήτε : *and not*. μήτε — μήτε *neither — nor*.

μήτηρ, gen. μητρός : *mother.*

μητρία : *counsellor*. Epithet of Zeus; used in the nom. and voc.

μητρίομαι, aor. subjv. μητρίσομαι : *contrive, plan*.

μῆτις, -ιος : *wisdom, counsel*.

μητρική : *step-mother*.

μήτρως, -ως : *mother's brother, uncle*.

μῆχος, -εος : *means of relief, help*.

Μήων, -ονος : *Maesian, inhabitant of Macedonia*, B 864, E 43.

μία : fem. of εἷς *one*.

μαίνω, aor. subjv. μῆνῃ, aor. pass.

μάνθην [ἐμάνθησαν] : *spot, stain*.

μαι - φόνος : *blood-stained, blood-thirsty*.

[μίγνυμι : see μίσγω.]

Μίδεια : a Boeotian town, B 507.

μικρός : *little, short*.

Μίλητος : (1) a Cretan town, B 647, mother of (2) a town in Caria, B 868.

μυλο-πάρηος : *red-cheeked*, of ships with bows painted red, while the hull in general was painted black or dark.

μυμνάζω (μένω) : *remain*.

μυμνήσκω, fut. μνήσομαι, aor. partic. μνήσασα, aor. μνήσαντο, perf. as

pres. μέμνημαι: remind; mid. recall to mind, mention; perf. remember.

μῆνω [μένω]: remain, await.

μιν: 3d pers. pron. acc. sing. him, her, equiv. to Att. αὐτόν, αὐτήν.

Μινύειος: Minyan, B 511.

μίνυνθα: adv. for a little while, for a short time.

μιννθάδιος: short-lived, enduring for a short time.

μινυρίζω: lament, complain, whine.

μισγάγεια: basin where valleys meet, Δ 453.

μίσγω [μίγνυμι], plpf. ἐμέμικτο, aor. pass. ἐμίχθην or ἐμίγην: mix, mid. mingle, join with, associate with. ἐν κονίησι μυγείης should be thrown in the dust.

μιστούλλω: cut into small pieces.

μίτρη: girdle, broad band of metal, or leather with metal plates, worn on the lower part of the body under the θώραξ, and over the χιτών. See θώραξ.

μυχθεῖς: aor. partic. of μίσγω mix.

μνάομαι, impf. ἐμνώνοντο: am mindful.

μνήσαι and μνήσαντο aor., μνήσομαι fut.: of μμνήσκω remind, mention, remember.

μνηστός 3: wooed, wedded, lawful. Epithet of wives.

μογέω, aor. μόγησα: toil, suffer, endure hardship.

μόγος: exertion, toil, Δ 27.

μοῖρα: fate, lot, portion. κατὰ μοῖραν according to due allotment, fittingly.

μοιρη-γενής, -ές: child of fortune, blest by Moira at birth, Γ 182.

μολοῦσα: aor. partic. of βλώσσω go.

μολπή (μέλπω, Melpomene): song.

μορμύρω: splash.

μόρος (μέρος, μοῖρα): fate, lot.

μόρσιμος: destined, fated.

μόνως [μόνος] 3: alone.

Μοῦσα: muse.

μοχθίζω (μόχθος): suffer, B 728.

Μύδων, -ονος: Phrygian king, Γ 186.

Μύδων, -ωνος: a Paphlagonian, charioteer of Pylaemenes, E 580.

μῦθέομαι, aor. subjv. μῦθήσομαι: relate, tell, interpret.

μῦθος: word, utterance, saying, thought. Cf. ἔπος.

μῦα: fly.

Μυκάλῃ: Carian promontory, B 869.

Μυκαλησσός: Boeotian town, B 498.

μῦκάομαι, aor. μύκον: bellow, grate.

Μυκῆνῃ: Mycene, town in Argolis; the home of Agamemnon, B 569, Δ 52, 376.

Μύνης, -ητος: son of Euenus, B 692.

μυρτικνός: of tamarisk, tamarisk, Z 39.

Μυρτινῇ: perhaps an Amazon, B 814. Cf. Γ 189.

μῦρίοι pl. (myriad): very many, countless.

Μυρμιδόνες pl.: a Thessalian people, under command of Achilles, A 180, 328, B 684.

μύρομαι: weep, grieve, lament.

Μύρσινος: a town in Elis, B 616.

Μῦσοι pl.: Mysians, B 858.

μυχός: inmost part, recess.

μῶλος: toil, moil, struggle.

μωμάομαι, fut. μωμήσομαι (μῶμος): blame, censure, Γ 412.

μῶνυξ, -υχος (μέμαα, ὄνυξ): eager-hoofed, swift-footed, swift.

N.

ναί: affirmative particle, yes. Used in oaths. ναὶ μὰ τὸδε σκήπτρον yes! by this sceptre!

ναιετάω or ναίω, iter. impf. ναιετάσκειν or ναίεσκειν: am situated, dwell, inhabit. δόμοι ἐν ναιετάωντες houses good to dwell in, comfortable. ἐν ναίόμενον πτολίεθρον a well-situated town.

Νόστος: leader of the Carians, B 867 ff.

Ναυβόλιδης: son of Naubolus, Iphitus, B 518.

ναῦτης (ναῦς): sailor.

ναῦ-φιν: from the ships, locat. (used as gen. pl.) of νηῦς.

νεαρός: young, tender, B 289.

νεβρός: fawn.

νέες nom., νέεσσι dat.; pl. of νηῦς ship.

νέμαι: subjv. 2d sing. of νέομαι go, return.

νείαιρα (νέος?): fem. adj. lower.

νείατος (νέος?): extreme, lowest.

νείκε(ι)ω, iter. impf. νείκεισσκε, aor. ἐνείκεσας and νείκεσεν: revile, rebuke, chide, contend, upbraid.

νείκος, -εος: strife, quarrel, conflict.

νείμαν: aor. of νέμω, distribute.

νεκάς, -άδος: heap of corpses, E 886.

νεκρός: corpse, dead body.

νέκταρ, -αρος: nectar, the drink of the gods.

νεκτάρεος: divine, heavenly. Cf. ἀμβρόσιος.

νέκυς, -υος (νεκρός): corpse, pl. the dead in the lower world.

νεμεσίζομαι: take ill, am vexed.

νέμεσις: righteous wrath, blame. οὐ νέμεσις it is no cause for blame.

νεμεσ(σ)άω, aor. νεμέσησε and νεμέσσηθεν [ἐνεμεσσηθήσαν]: am angry, am vexed.

νεμεσσητός: fit to excite wrath, blame-worthy.

νέμω, aor. νείμαν: distribute, mid. possess, inhabit, dwell; of cattle, pasture, graze; passive (B 780) devoured.

νέομαι, subjv. νέμαι: go, return, shall go.

νέος 3: young, fresh, new. Comp. νεώτερος. νέον adv. just now, newly, afresh.

νεοσσός: young of birds, nestling.

νεο-τευχής, -ές: just built, new.

Νεοτόρεος 3: of Nestor, Nestor's.

Νεστορίδης: son of Nestor, Antilochus, Z 33.

Νέστωρ, -ορος: Nestor, king of the Pylians, famous for his age, wisdom, eloquence, and skill in marshalling the army for battle, A 247, B 21, 57, 77, 336, 405, 433, 555, 601; Δ 293, Z 66, A 597 ff.

νευρή: (sinew), bow-string.

νεῦρον (nerve): thong, pl. bow-string.

νεῶν, aor. νείσε: nod.

νεφέλη: cloud.

νεφελ-ηγερέτα (ἀγείρω): cloud-gatherer. Epithet of Zeus.

νέφος, -εος (nubes): cloud.

νεώτερος: comp. of νέος young.

νῆα acc. sing., νῆας acc. pl., νῆες nom. pl.: of νηῦς ship.

νηγάτεος: new made, new. (Or, perhaps, gleaming, bright.)

νηδυμός: sweet, refreshing, of sleep. (Prob. for ἡδυμός).

νήμος: adj. of a ship. νήμον δόρυ ship-timber.

νήϊς, -ίδος: naiad, water-nymph.

νηλεής, -ές, dat. νηλεί (ἔλεος): pitiless, cruel.

Νηληϊός 3: of Neleus, who was son of Poseidon and father of Nestor.

νημερτής, -ές: unfailing, true. νημερτές truly.

νηνεμῖη (ἀνεμος): calm weather. νηνεμῖης when no air is stirring, E 523.

νήος: temple. See ἄλος.

νηπίαχος: young, helpless, silly.

νηπιος (infans, speechless): young, helpless, childish, foolish.

Νήριον: a woody range of mountains in Ithaca, B 632.

νήσος: fem. island.

νηός, gen. νηός, nom. pl. νῆες or νέες,
locat. used as gen. ναῦφιν: *ship*.

νικάω, fut. inf. νικησέμεν, aor. ἐν-
κτησεν: *conquer, gain the victory,*
am victorious, prevail.

νίκη: *victory.*

Νίρεις, -ῆος: son of Charopus, fa-
mous for his beauty, B 671 ff.

Νῆου: a Boeotian town, B 508.

Νῆσπος: an island of the Sporades,
B 676.

νιφάς, -άδος: *snow-flake.*

νοέω, aor. ἐνόησε (νοῦς): *perceive,*
observe, look, devise, plan, am wise.

Νοήμων, -ονος: a Lycian, E 678.

νόθος 3: *illegitimate, bastard.*

Νομίων, -ονος: father of Amphi-
machus, B 871.

νομός: *pasture.*

νόος [νοῦς]: *mind, heart.*

νοστήω, fut. νοστήσω, aor. νοστήσας:
return, go home.

νόστος: *return.*

νόσφι: adv. apart, separate, far
from (with gen.).

νοσφίζομαι (νόσφι): *turn away from,*
reject.

Νόρος: *south wind*, B 145.

νοῦσος [νόσος]: *sickness, plague.*

νύ (νῦν): a weakened *now*. Cf. the
English inferential 'now' in 'now
it came to pass.'

νύμφη: *nymph, young woman.* νύμφα
φίλη *dear lady.*

νῦν: *now, at the present time, just*
now. νῦν δὴ *now at length.*

νύξ, gen. νυκτός (νοχ): *night.*

νυός: *sister-in-law, brother's wife.*

Νῦσῆιον: Thracian mountain, Z 133.

νύσσω, aor. νύξε: *prick, pierce, wound.*

νώ nom., νῶν gen. and dat., νῶι
and νό acc. (nos): dual 1st pers.
pron., *we two, us two.*

νωλεμώς: *unceasingly, uninterrupt-*
edly, steadfastly.

νωμάω, aor. νόμησεν: *distribute,*
move this way and that, wield,
brandish.

νώρ-ος, -οπος: *flashing, bright.*

νωτον: *back.* εὐρέα νῶτα θαλάσσης,
the broad back of the sea, because
of the arched appearance which
the quiet sea presents.

Ξ.

Ξάνθος: (1) a Trojan, son of Phae-
nops, E 152. (2) A river in
Lycia, B 877, E 479. (3) A river
on the plain of Troy which 'the
gods call *Xanthus*, but men call
it *Scamander*,' Z 4, Y 73 ff.

ξανθός 3: *yellow, tawny-haired, blond.*

ξενίον: *guest-gift*, a present given
by guest or host as a token of
friendship.

ξενίζω, aor. (ἐ)ξέινισσε: *receive hos-*
pitably, entertain.

ξεινοδόκος (δέκομαι): *host, enter-*
tainer.

ξείνος [ξένος]: *guest-friend, friend,*
used (1) of the one entertained,
Δ 377, and (2) of his host, Z 224,
and (3) of their descendants,
Z 215. Also, *stranger.*

ξεστός (ξέω) 3: *polished; epithet*
of hewn stone.

ξέω, aor. ἔξεσε: (πεῖσῃ), *hew.*

ξίφος, -εος: *sword, long-sword.*

ξύλ-οχος: *thicket.*

ξύμ-βάλλω: *bring together, dash to-*
gether.

ξύν: prep. with dat., *with.* See σύν.
ξύν-άγω: *bring together, collect.* ἵνα
ξύνάγωμεν Ἄργα *that we may join*
battle.

ξύν-δέω, aor. ξυνδήσαι: *bind, fetter.*

ξύν-εμι (εἰμι): *go together.*

ξύν-ιημι, impf. pl. ξύνεν [ξυνίσταν],
aor. ξυνέτηκε and ξύνες: *bring to-*
gether, hearken, give ear.

ξυνήμος: common. ξυνήμα common store.

ξυστόν: polished shaft, spear shaft.

O.

ὁ, ἡ, τό (nom. pl. τοί, ταί, and οἱ, αἱ): (1) dem. *this, that*; freq. used for the personal pron., *he, she, it*. ὁ μὲν — ὁ δέ one — the other. (2) Def. art., *the*. τό adv. acc. *therefore*.

ὃ, ἣ, τό, nom. pl. τοί: rel. *who, which, what*. See ὅς.

ἄαρ, dat. pl. ἄρεσιν: wife.

ἀριζω: converse familiarly, chat.

ὀβελός (obelisk): spit for roasting meat.

ὀβριμο-εργός: mighty-worker, author of terrible deeds.

ὀβριμο-πάτηρ: daughter of a mighty father.

ὀβριμος: mighty, strong, powerful.

ογδῶκοντα (ὀκτώ): eighty.

ὁ γε, ἡ γε, τό γε: intens. of ὁ, ἡ, τό *this, that; he, she*.

ὄγκος: barb.

Ὀρχηστός: Boeotian town on Lake Copāis; ancient seat of the worship of Poseidon, B 506.

ὀδᾶξ (δάκνω): adv. *with the teeth*. ὀδᾶξ λαζοῖατο γαῖαν *may they 'bite the dust.'* Cf. λάξ, πύξ.

ὅδε, ἦδε, τόδε: dem. *this, this one here*.

Ὀδῖος: leader of the Halizonians, slain by Agamemnon, B 865, E 39.

ὁδός: fem., way, journey.

ὀδοός, -όντος (dens): tooth.

ὀδύνη: pl. pains, pangs.

ὀδυνή-φατος (φεν-): 'pain-killer,' pain-stilling.

ὀδύρομαι: bewail, lament, mournfully long.

Ὀδυσ(σ)εύς, -ῆος or -έος: Odysseus, Ulysses, an Ithacan, hero of

the *Odyssey*, father of Telemachus, B 259 ff., 631 ff., Γ 191 ff. He is called πολύμητις *crafty* and πολυμήχανος *abounding in devices*. He was one of the wisest of the Achaean leaders, and was freq. sent on embassies, cf. A 311, Γ 205, Λ 767 ff.

ὀδύσσομαι, aor. ὀδύσαντο: am angry, am vexed.

ὄεσσι: dat. pl. of ὄες *sheep*.

ὄζος: shoot, branch, scion.

ὄθεν: adv. *whence*.

ὄθι: adv. *where*.

ὀθόμαι: care for, concern myself about, reckon. ὅς οὐκ ὀθεῖ' αἰσυλα βέζων, *who is reckless in doing violence*.

ὀθόναι pl.: linen-covering, veil.

ὀθριξ, acc. pl. ὀθριχας: with like hair, B 765.

οἷ: encl., dat. 3d pers. pron., him, her.

ὀγνύμι, impf. ὠγνυντο (ἡοίγνυντο?), aor. ὠξε, οἶξα: open.

οἶδα (εἶδω) perf. as pres., 2d sing. οἶσθα, pl. ἴδμεν [ἴσμεν], ἴστε, ἴσασι, subjv. εἰδῶ, partic. εἰδώς, ἰδύνῃσι, plpf. ἦδη, ἦδε, fut. εἴσεται, εἰδήσειν (φιδ, wit): know.

οἰέτης, -ες (έτος): of the same age, B 765.

οἰζυρός 3: wretched, miserable, pitiable.

οἰζύς, -ύος: suffering, misery, woe.

οἰζύω: endure woe.

οἶκαδε (οἶκος): adv. homeward.

οἰκεύς, -ῆος: member of one's household.



ὀθόναι.

οἰκέω, aor. ᾤκηθεν or οἰκηθεν [ᾤκη-
θησαν]: dwell, inhabit, colonize.

οἶκον: home, dwelling.

οἶκοι: adv. at home.

οἰκόν-δε: homeward, home.

οἶκος (φοῖκος, vicus, -wich in Nor-
wich): house, home, dwelling.

Ἵλκεύς, -ῆος: a Locrian, father of
the lesser Ajax, B 527, 727.

οἰμωγή: a groan.

οἰμῶζω, aor. ᾤμωξεν: groan.

Οἰνείδης: son of Oeneus, Tydeus,
E 813.

Οἰνεύς, -ῆος: king of Calydon in
Aetolia, grandfather of Diomed,
Z 216.

οἶνο-βαρής, -ές: heavy with wine, sot.

Οἰνόμαος: an Aetolian, E 706.

Οἰνοπίδης: son of Oenops, Helenus,
E 707.

οἶνος (φαῖνος, vinum, wine): wine.

οἶνο-χοέω or οἶνοχοεῖω, impf. ἐνο-
χοεῖω or οἶνοχοεῖ: pour out wine,
pour.

οἶνο-χόος (χέω): cup-bearer.

οἶνοψ, -οπος: wine-colored, dark red,
dark.

οἷα: aor. partic. of οἶννυμι open.

οἶομαι, ἄτω or αἶω: think, hold as an
opinion, intend.

οἶος 3: alone, by one's self.

οἶος 3: rel. of what sort, what kind
of, what, such as, as; with τοῖος to
be supplied, such as with infin.

οἶον neut. acc. as adv., how, be-
cause. οἶον ἄκουσεν (what he
heard), because of what he heard.

οἶω, aor. οἶωθι (οἶος): leave alone,
desert.

οἷς, gen. οἶος (οἶς, ovis, ewe): sheep.

οἶσει fut., οἶσέμεναι aor. inf.: of
φέρειν bear, bring.

οἶσθα: 2d sing. of οἶδα know.

οἶστέω, aor. imv. οἶστευσον: shoot
with an arrow.

διοτρός: arrow. See τριγλώχην.

οἶτος: fate, death.

Οἶτυλος: a town in Laconia, B 585.

Οἰχαλινεύς, -ῆος: an Oechalian, B 595.

Οἰχαλίη: town in Thessaly, B 730.

Οἰχαλίηθεν: from Oechalia, B 595.

οἰχνέω, iter. impf. οἰχνεσκον: come.

οἰχομαι, impf. ᾤχετο: go, go away.

ᾤχετο ἀποπτάμενος flew away.

οἶω or οἶω (οἶομαι): think, intend.

οἰωνιστής and οἰωνο-πόλος: sooth-
sayer, seer who observes birds of
omen.

οἰωνός: bird of prey, observed for
omens, omen.

οἰκνέω: hesitate, shrink.

οἰκνός: hesitancy.

οἰκρῖος, -εντος: jagged.

οἰκρὸς, -εσσα: (chilling), horrible.

(See κρυός.)

οἰκτά-κημος: eight-spoked, E 723.

οἰκτώ: eight.

ὀλβιο-δαίμων, -ονος: (of happy divin-
ity), god-favored, Γ 182.

ὀλεθρος (ὀλλυμι): ruin, destruction,
death.

ὀλεῖται, ὀλέσεαι fut., ὀλέσ(σ)η, ὀλέ-
σθαι aor.: of ὀλλυμι ruin, destroy;
mid. perish.

ὀλέκω: destroy, kill; mid. perish,
am slain.

ὀλίγος 3: little, small. ὀλίγον adv.
little.

Ὀλιζών, -ῶνος: Thessalian town in
Magnesia, B 717.

ὀλλύμι, fut. ὀλεῖται, ὀλέσεις, aor.
ᾤλεσα, ὀλέσ(σ)ης, ὀλοντο, οὐλό-
μενος, perf. ὀλώλη: ruin, destroy,
kill, lose; mid. and perf., am de-
stroyed, perish, die.

ὀλο(ι)ός 3: destructive, deadly, cruel.
Comp. ὀλωότερος.

ὀλοπυγή: shrill outcry.

Ὀλοοσσών, -ονος: town in Perrhae-
bia, B 739.

δλοόφρων, -ονος (φρήν): *cruel*.
 δλοφύνδός: *complaining, doleful*.
 δλοφύρομαι: *complain, lament*.
 Ὀλυμπιάς, -άδος: *fem. Olympian*.
 Ὀλύμπιος: *Olympian*; in sing., by-
 name of Zeus the *Olympian*.
 Ὀλυμπος or Οὐλυμπος: *Olympus, a*
high mountain on the boundary
between Macedonia and Thes-
saly; the abode of the gods.
 ὀλῦραι pl.: *grain, spelt*.
 ὀλώλῃ: *perf. subjv. of ὀλλῦμι, per-*
ish, am destroyed.
 ὄμαδος: *din, confused noise, hubbub*.
 ὄμβρος (imber): *rain*.
 ὀμ-γηγρήs, -ές (ἀγείρω): *assembled,*
together.
 ὀμ-ηλικίῃ: *of the same age, those of*
the same age.
 ὀμίλέω, aor. ὀμίλησα: *am with, asso-*
ciate with.
 ὄμιλος (homily): *throng, crowd*.
 ὀμίχλη: *mist*.
 ὄμμα, -ατος: *eye*.
 ὀμνῦμι, fut. ὀμοῦμαι, aor. inv. ὀμοσ-
 σον: *swear*.
 ὁμοῖος or ὁμοίος 3: *like, alike, com-*
mon. γῆρας ὁμοῖον *old age which*
comes to all alike (?).
 ὁμοιόω, aor. ὁμοιωθήμεναι: *make*
like, dep. liken myself.
 ὁμοκλέω, aor. partic. ὁμοκλήσας, iter.
 aor. ὁμοκλήσασκε: *shout, chide,*
threaten.
 ὁμοκλή (καλέω): *shout*.
 ὁμόργνῦμι: *wipe*.
 ὁμός 3: *alike, common*.
 ὁμόσση, ὁμοσσον: aor. of ὀμνυμι
swear.
 ὁμοῦ: *adv. together, at the same time,*
along with.
 ὁμοῦμαι: *fut. of ὀμνυμι swear*.
 ὀμφαλό-εις, -εσσα: *with bosses, bossy*.
 ὀμφαλός: *navel*.
 ὀμφή: *voice*.

ὁμῶς (ὁμοῖως): *adv. like, equally*.
 ὄναρ: *dream*. Cf. ὄνειρος.
 ὀνειδεῖος: *chiding, abusive*.
 ὀνειδίζω, aor. inv. ὀνειδισον: *re-*
proach, heap abuse upon.
 ὄνειδος, -εος: *reproach, abuse*.
 ὄνειρο-πόλος: *dream-seer*.
 ὄνειρος: *dream, vision*.
 ὀνίνημι, fut. ὀνήσειν, ὀνήσεται, aor.
 ὄνησα or ὤνησας: *help, profit,*
please.
 ὀνομάζω: *address by name*.
 ὀνομαι, aor. ὀνόσαυτο: *find fault with*
as too little.
 ὀνομαίνω, aor. subjv. ὀνομήνῃω: *name,*
mention by name.
 ὀξύ-βελής, -ές: *sharp-pointed, Δ 126*.
 ὀξύ-εις: *sharp-pointed*.
 ὀξύς, -εῖα, -ύ: *sharp, keen, swift, pierc-*
ing. ὀξέα (cognate acc.) *κεκλη-*
γώς with sharp cries. ὀξύ *adv.*
keenly, quickly.
 ὄου: *gen. of ὅς who*. (Doubtless
 ὄο should be written for ὄου.)
 ὄπα acc., ὀπί dat.: *of ὄψ voice*.
 ὀπάζω, aor. ὤπασαν: (*give as a com-*
panion), *grant, follow, press hard*
upon.
 ὀπηδεῖω: *accompany, go with*. τόξα
 μοι ὀπηδεῖ *the bow goes with me,*
i.e. I carry the bow.
 ὀπιτεῦν: *spy out, look about*.
 ὀπι(σ)θε(ν): *adv. behind, afterward,*
hereafter.
 ὀπίσ(σ)ω: *adv. backward, behind,*
hereafter.
 ὀπλότερος 3: *younger*.
 Ὀπός, -εντος: *Opus, the Locrian*
capital, B 531.
 ὀπός: *sap of the fig-tree, fig-sap,*
E 902.
 ὀπ(π)οτε: *adv. when, whenever*.
 ὀππότερος: *which of the two*.
 ὀπ(π)ως: *adv. how, in order that, as*.
 ὀπταλέος 3: *roasted*.

ὀπτάω, aor. ὤπτησαν: *roast.*

ὀπῶπα: perf. of ὀράω *see.*

ὀπωρινός 3: *autumnal, of early autumn.*

ὀράω or ὀρώω, fut. ὀψεσθαι, aor. εἶδεν or ἴδεν, perf. ὀπῶπα: *see, look, behold.* ὑπόδρα ἰδὼν *eying askance, with fierce look.*

ὀρέγνυμι, aor. subjv. ὀρέξῃ: *reach, stretch out, lunge with a spear, give; mid. stretch one's self, reach out.* οἱ παῖδός ὀρέζατο *reached after his son, held out his hands toward his son.*

ὀρεκτός: *outstretched, B 548.*

ὀρέομαι (ὀρνυμι): *hasten away.*

Ὀρέσβιος: a Boeotian from Hyle, E 707.

ὄρεσ-κῆος: *dwelling on the mountains, mountain.*

Ὀρέστης: a Greek, E 705.

ὄρεστιάς, -άδος: *of the mountains.* νύμφαι ὄρεστιάδες *mountain nymphs, Z 420.*

ὄρεσ-φι: loc. used as gen. pl. of ὄρος *mountain.*

*Ὀρθή: a town in Perrhaebia, B 739.

ὀρθῶω, aor. partic. ὀρθωθείς: *lift up, set upright.* ἔζετο ὀρθωθείς *sat upright.*

ὀρίνω, aor. ὀρίνε, ὀρίνθη: *arouse, excite, move with pity.*

ὀρκιον: *oath, pledge of an oath, victim slain in confirmation.*

ὀρκος: *oath, that by which one swears.*

ὀρμαίνω: *revolve, ponder.*

ὀρμάω, aor. ὤρμησε and ὀρμηθήτην: *urge on, rush, hasten.*

Ὀρμῆιον: Thessalian town in Magnesia, B 734.

ὀρμή: *onset, endeavor.* ἐς ὀρμῆν ἔγχεος *within range of (my) spear.*

ὀρμημα, -ατος: *longing.*

ὀρμος: *anchoring-place, roadstead.*

Ὀρνεαί pl.: town in Argolis, B 571.

ὄρνις, -ῖθος: *bird.*

ὀρνῦμι, aor. ὤρσε, ὤρτο and ὤρρε, perf. ὤρωρεν, plpf. ὀρώρειν: *arouse, excite, drive on; mid. and perf. arise, raise myself, rouse, rush, hasten.*

ὄρος, -εος, loc. as gen. pl. ὄρεσφι(ν): *mountain.*

ὀρούω, aor. ὀρουσεν: *go hastily, rush.*

ὀρώω: Epic for ὀράω *see.*

ὀρσοο, ὀρσευ, or ὀρσο: *arise, aor. inv. of ὀρνυμι arouse.*

Ὀρσίλοχος: (1) father of Diocles, E 546. (2) Son of Diocles, E 542.

ὀρυμαγδός: *din, confused noise.*

ὀρφανικός: *orphaned, an orphan.*

ὀρχαμος: *leader, commander.*

Ὀρχομενός: (1) Minyan Orchomenus, an ancient and rich city in Boeotia, B 511, λ 284. (2) An Arcadian town, B 605.

ὀρωρε perf., ὀρώρειν plpf.: *arise, from ὀρνυμι arouse.*

ὄς, ἧ, ὅ, gen. οὖν or ὅο: (1) rel. *who, which, what.* ὃ adv. acc. as conj., *in that, that; cf. quod.* (2) Dem. ὄς and ὅ, *he, it, esp. with οὐδέ, μηδέ, καί, and γάρ.* μηδέ ὄς φύγοι *may not even he escape.*

ὄς, ἧ, ὄν, gen. οὖο (σφος, suus): *possessive pron., own, his, her.*

ὄς περ, ἧ περ, ὅ περ: intens. rel., *just who, exactly who; or concessive, who nevertheless.* ἧ περ *just whither.*

ὄσσα: *rumor.*

ὄσσάτιος: *how great, E 758.*

ὄσσε dual (oculus): *eyes.*

ὄσσομαι: *look.* κάκ' ὄσσόμενος *with a look that boded ill.*

ὄσ(σ)ος 3: *how large, how much, how far.* With τόσσος expressed or implied, *as large as, as much as, as far as, as loud as; pl. how many, as many as.* ὄσ(σ)ον adv. *how greatly.*

δοτέον: *bone*.

ὅς τις or ὁ τις, ἡ τις, ὅτ(τ)ι, neut. pl. ἄσσα, acc. pl. οὗς τινας: indef. rel. *who, whoever*; in indirect questions, *who*. ὁ τι *wherefore, why*.

ὅταν [ὅτε ἄν]: *whenever*.

ὅτε: *when*.

ὅτι or ὅττι: conj. *that, because*; adv. with superl. ὅτι τάχιστα *as quickly as possible*.

ὀτραλίως: *nimbly, with speed*.

Ὀτρεὺς, -ῆος: a Phrygian king, Γ 186.

ὀτρηρός 3: *nimble, prompt*.

ὀτρίχας: acc. pl. of ὀτρίξ *with like hair*.

ὀτρύνω, aor. ὤτρυνε: *impel, arouse, excite, urge on*.

οὐ, οὐκ, οὐκί or οὐχ: neg. adv., *not*. In questions, it implies the answer, 'yes.'

οὐδας, dat. οὐδαί: *floor, ground*.

οὐδέ: *but not, and not, not even, nor*.

οὐδέν: neut. acc. of οὐδεὶς, for οὐ τι *not at all*.

οὐδέ ποτε: *never at any time*.

οὐδός: *threshold*.

Οὐκ-αλέγων, -οντος (*Heed-less*): Ucalegon, a Trojan elder, Γ 148.

οὐκ-έτι: *no longer, no more*.

οὐκί (οὐ): *not*, used at the end of a sentence in καὶ οὐκί.

οὐλαμός: *throng, press*.

οὐλόμενος 3: *destructive, deadly, mortal*, aor. partic. of ὀλλυμι *destroy*.

οὐλος: *destructive, baneful, deadly*.

οὐλό-χυται (χέω): (*poured out barley-corns*), barley-corns.

Ὀλυμπος: *Olympus*. See Ὀλυμπος.

Ὀλυμπόν-δε: *to Olympus*.

οὖν: inferential particle, *now, then, at all events*.

οὕνεκα [ἐνεκα]: *because*.

ὄνομα, -ατος [ὄνομα]: *name*.

Ὀυρανίων, -ωνος: *of heaven, inhabitant of heaven*, A 570, E 373. In

E 398, it seems to be *son of Uranus*.

οὐρανό-θεν: *from heaven*.

οὐρανό-θι: *in the heavens*. οὐρανόθι

πρό αἰθῶρα *the sky*, Γ 3.

οὐρανός: *heaven, the heavens, sky*.

οὐρέυς, -ῆος (οὐρος): *mule*.

οὐρος, -εος [ὄρος]: *mountain*.

οὐρός: *wind*. Ἰκεμενος οὐρός *favoring breeze*.

οὐρός: *trench*.

οὐτάξω, aor. οὐτάσσε, or οὐτάω, aor.

οὐτήσσε: *wound with something held in the hand*.

οὔτε: *and not, nor*. οὔτε — οὔτε *neither — nor*.

οὔτιδανός: *worthless, a nobody*.

οὐ τις, οὐ τι: *no one, none*. οὐ τι *not at all*.

οὐ τοι: *by no means*.

οὗτος, αὕτη, τοῦτο: dem. *this*. οὗτος is the ordinary demonstrative in Greek and points to a person or thing as present, either actually or in thought. Its place is generally taken in Homer by the article, ὁ, ἡ, τό, in demonstrative use.

οὕτω(ς): adv. *thus, so*.

ὀφελ(λ)ον or ὀφελ(λ)ον (aor. of ὀφείλω *owe*): *should have, ought to have*. With αἶθε and ὥς, it is used to express a wish which cannot be realized: αἶθ' ὀφελὲς ἄγαμος ἀπολέσθαι *would that thou hadst died unmarried*.

ὀφείλω: *increase, magnify, exalt*.

Ὀφείλιος: a Trojan, Z 20.

ὀφθαλμός: *eye*. Cf. ὄμμα.

ὀφρα: conj. (1) of time, *while, as long as, until*; (2) of purpose, *that, in order that*.

ὀφρύς, -ύος: *eye-brow, brow*.

ὄχα: adv. *by far*.

ὄχσο-φι(ν): loc. pl. as dat. sing. of ὄχος *chariot*.

ὄχεύς, -ῆος (ἔχω): *holder, fastening.*

Ὀχρίσιος: an Aetolian, E 843.

ὀχθεύω, aor. ὤχθησαν: *am out of temper, am vexed, am displeased.*

ὄχθη: *bank of a river.*

ὄχος, -εος, dat. pl. as sing. ὀχέεσσιν or ὀχεσφι(ν): *chariot.* See ἄρμα.

ὄψ, gen. ὀπός (νοῦ): *voice.*

ὀφέ: *late.*

ὀφειναι, ὀφισθαι: fut. of ὀράω see.

ὀψί-γονος: *late-born.* ὀψιγόνων ἀνθρώπων *of coming generations.*

ὀψιμος: *late,* B 325.

ὄψις, -ιος: *sight, aspect.*

ὀψι-τέλεστος: *late in fulfilment,* B 325.

II.

πάγη: aor. pass. of ~~πάσχω~~ *fix, make fast.*

πα-χρύσεος: *all gold, of solid gold.*

πάγχυ: adv. *altogether, utterly.*

πάθοι: aor. opt. of πάσχω *suffer.*

Παιῶν, -ονος: *physician of the gods,* E 401, 900.

παιῶν, -ονος [παιάν]: *song of praise, psalm.*

Παῖονες pl.: *Trojan allies from Macedonia,* B 848.

παῖς or παῖς, gen. παιδός: *child, son, daughter.*

Παισός (Ἀπαισός, B 828): *town in Asia Minor,* E 612.

παιφάσσω: *flash forth here and there.*

πάλαι: adv. *long ago, long before.*

παλαι-γενής, -ές: *old.*

παλαιός 3: *of old, ancient.*

παλάμη, gen. and dat. παλάμη-φι (palm): *hand.*

παλάσσω, perf. partic. πεπαλαγμένον: *splatter.*

παλιλ-λογος (λέγω): *collected again.*

παλιμ-πλάζομαι, aor. partic. παλιμ-πλαγχθέντας: *am driven back.*

πάλιν: adv. *back, backwards.* πάλιν λάξετο μῦθον *'took back' what he said.*

παλιν-άγρετος (ἀγρέω): *(to be taken back), revocable,* A 526.

παλιν-ορσος: *turning back, backwards,* Γ 33.

Παλλάς, -άδος (πάλλω): *Pallas, (Spear-wielding).* Epithet of Athena as goddess of war. See Ἀθήνη.

πállw, aor. πήλε: *brandish, shake, cast (of lots), toss.*

πάμπαν: adv. *entirely, altogether.*

παμ-ποίκιλος: *all-variegated, of many colors;* prob. *with bright border.*

πάμ-πρωτα: adv. *first of all, before all others.*

παμ-φαίνω: *shine bright, am all-shining.*

παμ-φανών, -ωσα, gen. -ωντος: *all-shining, bright.*

πάν-αγρος (ἀγρέω): *catching everything, all-embracing,* E 487.

παν-αῖολος: *all-flashing.*

Παν-αχαιοί pl.: *the Pan-Achaean, Achaeans as a whole,* B 404.

Πάνδαρος: *son of Lycāon, leader of the northern Lycians,* B 827, Δ 88, E 168, 246.

Παν-έλληνες pl.: *the Pan-Hellenes, the people of northern Greece as a whole,* B 530.

παν-ημέριος 3: *all day long.*

Πάνθοος: *a Trojan elder, father of Euphorbus, Polydamas, and Hyperenor,* Γ 146.

παν-νύχιος 3: *all night long.*

Πανοπεί, -ῆος: *Phocian town on the Cephissus,* B 520.

παν-συνή: *with all zeal, in all haste.*

πάντη: adv. *everywhere, on all sides.*

παντοῖος 3: *of all sorts.* παντοῖων ἀνέμων *winds from all quarters.*

πάντοσε: in every direction, on all sides.

παπάζω: call papa.

παπταίνω, aor. partic. **παπτήνας**: look about cautiously, look about after, scan.

πάρ, παρά, or παραί: adv. and prep., by the side of, beside, near by.

(1) With dat., by the side of. **παρὰ Κρονίωνι καθέζετο** sat down by the side of the son of Cronus, **πὰρ Ζηνὶ καθήμενοι** seated in the home of Zeus, **πὰρ δέ οἱ ἄλλοι ναῖον Βωιωτοὶ** the other Boeotians dwelt near (beside) him, **κράμενον πὰρ ὄχεσφιν** slain beside the chariot.

(2) With acc., to the side of, along by, **ἔβαινε παρὰ Διομήδεα** went to the side of Diomed, **λαὸν στήσον παρ' ἐρινεόν** station the people by the wild fig-tree, **βῆ παρὰ θίνα θαλάσσης** set out along the sea-shore, **βάλε στήθος παρὰ μαζόν** hit the breast beside the nipple, **ἔρδον ἐκατόμβας παρὰ θίνα** were sacrificing hecatombs along the shore (where an idea of motion may be implied, stretched along the shore).

(3) With gen., from the side of, from. **ἄγγελος ἦλθε Ἴρις πὰρ Διὸς** Iris came as a messenger from Zeus, **Οἰχαλίθην ἰόντα παρ' Εὐρύτου** on his way from Oechalia from the home of Eurytus.

πάρα: by 'anastrophe' for **παρά**,

(1) when it follows its case, and

(2) when it stands for **πάρεστι** or **πάρεσι**. **τῷ αἰεὶ πάρα εἰς γε θεῶν** one of the gods ever stands by his side.

παρα-βλήθην (βάλλω): with a side hit, Δ 6.

παρα-βλώσκω, perf. **παρμέμβλωκε**: go by the side of, help.

παρα-δέχομαι, aor. **παρεδέξατο**: receive from, Z 178.

παρ-αῖσιος: foreboding ill, ominous, Δ 381.

παρ-αίσσω, aor. **παρήξεν**: go past with a bound.

παρα-κοίτης (κέϊμαι): spouse, husband. See **ἄλοχος**.

παρά-κοιτις, -ιος: spouse, wife.

παρα-λέγομαι, aor. **παρéléξατο**: lie beside, lie with.

παρα-πείθω, aor. **παρέπεισεν**: persuade.

παρα-στάς: taking his stand near, aor. partic. of **παρίσταμαι**.

παρά-σχη: aor. subjv. of **παρέχω** furnish, give.

παρα-τρέω, aor. **παρέτρεσαν**: spring to one side, shy, E 295.

παρά-φημι, aor. **παρείπον**: counsel, urge, persuade.

παρδαλή (sc. **δορά**): panther's skin.

παρ-έχομαι: sit (down) near, or beside.

παρειά pl.: cheeks.

πάρ-ειμι, 3d pl. **παρέασι**, fut. **παρέσεται** (εἰμί): am at hand, stand ready, am at (your) service.

παρ-εἶπον: aor. of **παράφημι**, counsel, urge, persuade.

παρ-έρχομαι, fut. **παρελύσσαι**: elude, evade, circumvent, outwit.

παρ-έχω, aor. subjv. **παράσχη**: furnish, give.

παρήιον (παρειά): cheek-piece.

πάρ-ημαι: sit beside.

Παρθένιος: river in Paphlagonia, B 854.

παρθένος: virgin, maiden, young woman.

Πάρις, -ιος: Paris, more freq. called Alexander, son of Priam. He carried off Helen, wife of Menelaus and so brought on the Trojan war. Γ 325, 487, Z 280, 508.

παρίσταμαι, aor. παραστάς: take my stand beside, stand near, stand by, assist.

παρίσχω, inf. παρισχέμεν (ἔχω): hold near, hold in readiness.

παρ-μέμβλωκε: perf. of παραβλώσκω, stand by the side of, help.

παρ-οὔθε(ν): in front, before.

παρ-οίχομαι, impf. παρῶχτο: pass by.

πάρος: adv. before, formerly, at other times. τὸ πάρος formerly. With infin. (cf. πρὶν), before. πάρος τὰδε ἔργα γενέσθαι, before these things occurred, before this happened.

Παρρασίη: a district in southwestern Arcadia, B 608.

πᾶς, πᾶσα, πᾶν, gen. παντός, πάσης: every, all, the whole. πάντα adv. wholly.

πάσσαλος: peg, pin on which to hang things.

πασ-συδή: see πανσυδή, in all haste. πάσσω, opt. πᾶθοι, perf. πέποσθε or πέπασθε [πεπόνθατε]: suffer.

μή τι πάθοι lest he suffer something, i.e. lest some harm befall him.

πατέομαι, aor. πᾶσαντο: eat.

πατέω, aor. πᾶτησα: trample. κατὰ πᾶτησαν trampled on, Δ 157.

πατήρ, gen. πατρός (pater): father.

πάτος: beaten path.

πατρη: fatherland.

πατρίς, -ῖδος: with or without γαῖα, fatherland.

Πάτροκλος, voc. Πατρόκλεις: Patroclus, son of Menoetius, friend of Achilles, slain by Hector, A 307, 337, 345, Δ 602 ff., II 2 ff., 787 ff.

πατρώος 3: of one's father, ancestral, hereditary. ξείνος πατρώιος, friend by descent, family friend.

παῦρος: little, small, few. Comp.

πανρότερος. Equiv. to ὀλίγος.

πανσωλή: cessation, respite, B 386.

παῦω, fut. partic. παύουσα, aor.

παῦσαν, perf. πέπανται: stop, put an end to; mid. cease, come to an end.

Παφλαγόνες pl.: a people dwelling in Asia Minor on the Pontus, B 851, E 577.

παχύς, -εῖα, -ύ: thick.

πέδω, aor. πέδησε (πούς): fetter.

πέδιλον: sandal.

πεδῖον: plain.

πεδίωνδε: to the plain.

πεζός: on foot. πεζοί πεδῖον. infantry.

πέιθω, fut. πείσεις, aor. πιθόμην, aor.

opt. πεπίθοιμεν, perf. πεποίθασιν, plpf. ἐπέπιθμεν: persuade; mid. am persuaded, obey; perf. trust, have confidence.

πεινάω: am hungry.

Πειραίδης: son of Peiraeus, Ptolemaeus, Δ 228.

πείραρ, -ατος: issue, end.

πειράω, fut. πειρήσομαι, aor. ἐπειρήσαντο, πειρήθηναι: try, endeavor, make trial of, put to the test.

Πειρίθοος: king of the Lapithae, friend of Theseus, A 263, B 741.

Πείροος: leader of the Thracians, B 844, Δ 520.

πείρω, aor. ἔπειραν, perf. partic. πεπαρμένον: pierce.

Πελάγων, -οντος: (1) A leader of the Pylians, Δ 295. (2) A Lycian, companion of Sarpēdon, E 695.

πελάζω, aor. πέλασ(σ)εν, ἐπληγτο, πελάσθη: bring near, bring to, involve in; pass. approach, come near.

Πελασγικός or Πελαγός: Pelasgian. τὸ Πελασγικὸν Ἄργος Thessaly, B 681.



πελαῖς, -άδος: *dove*.

πέλεκυς, -εος: *axe*.

πελεμίζω, aor. πελεμήχθῃ: *shake, pass. tremble, shudder*.

Πελῆης: *Pelias*, king of Iolcus, who drove out his brother Neleus and his half-brother Aeson, and sent his nephew Jason in quest of the golden fleece, B 715.

Πελλήνη: an Achaean town, B 574.

Πέλοψ, -οπος: *Pelops* (son of Tan-talus), who went from Lydia to Elis, won the hand of Hippoda-mia in a chariot race, established his rule, and gave its name to Peloponnesus, B 104 f.

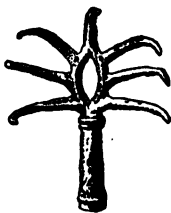
πέλω and πέλομαι, aor. as pres. ἔπλεο, ἔπλετο: (*move*), *am*.

πελώριος: (*gigantic*), *large, mighty*.

πέλωρον: *monster, portent*.

πέμπω, fut. πέμψω, aor. ἔπεμψεν: *escort, attend, send*.

πεμπ-ώβολον (πέντε): *five-tined fork* used in sacrifices. Similar sacri-ficial forks have been found.



πεμπέβολα.

πενθερός: *father-in-law, wife's father*.

πένθος, -εος: *sorrow, grief*.

πένομαι (πόνος): *work, am busy*.

πεντα-έτηρος (ἔτος): *five years old*.

πεντήκοντα: *fifty*.

πεπαλαγμένον: *bespattered*, perf. par-tic. of παλάσσω *splatter*.

πεπαρμένος: *studded, pierced*, perf. partic. of πείρω *pierce*.

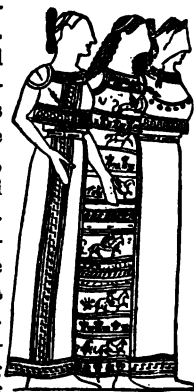
πέπασθε: perf. of πάσχω *suffer*.

πέπηγε: perf. of πήγνυμι *fix, make fast*.

πεπίθοιμεν: redupl. 2d aor. opt. of πείθω *persuade*.

πεπληγώς, -υῖα: perf. partic. of πλήσσω *smite, strike*.

πέπλος: *cover-ing, robe*. The principal female gar-ment. This robe left the arms bare, but reached to the feet. It was gath-ered at the waist by a girdle (ζώνη).



πέπλος.

πεπνύμένος: *pru-dent, discreet*; perf. partic. of πνέω *breathe*.

πεποιθασιν: perf. of πείθω *persuade*. πέποσθε [πεπόνθατε]: perf. of πά-σχω *suffer*.

πεποτήρται: *flit, hover, are in flight*, perf. of ποτάομαι *fly*.

πεπρωμένον: *fated*, perf. partic. from the same root as πόρον *gave, fur-nished*.

πέπτανται: *are spread*, perf. of πετάν-νυμι *unfold, spread out*.

πεπύθοιτο: redupl. aor. opt. of πυν-θάνομαι *learn*.

πεπυκασμένα: perf. partic. of πυκάζω *cover*.

πέπων, -ονος: *good-fellow*, used in addresses by an elder or superior,

in an affectionate, condescending, or contemptuous tone.

πέρ: intens. particle, enclitic, *exceedingly, very, exactly, however much* (with concessive partic.). **σύ πέρ μιν τίσον** *do thou at least honor him.*

Περαῖβοί pl.: a Pelasgian tribe, B 749.

περάω, pres. inf. **περάαν**, fut. **περήσειν**, aor. **ἐπέρησεν**: *traverse, cross, go through, pierce.*

Πέργαμος: the acropolis of Ilios, Δ 508, E 446, 460, Z 512.

Περγασίδης: son of Pergasus, Deïcoön, E 535.

πέρην: adv. *opposite, on the other side of*, with gen.

πέρθω, aor. **ἐπέρην**: *sack, destroy.*

περί: adv. and prep., *about, round about, concerning, exceedingly.*

(1) With gen., *about, concerning, for*: **περί σείω μαχήσονται** *will fight for thee.* Used adverbially with gen. to denote superiority: **περί πάντων ἔμμεναι** *to be superior to all.*

(2) With acc., *round about*: **περί Δωδώνην οἰκί' ἔθεντο** *built their homes about Dodōna*, **περί κείνον ὀλίζε** *endure woe at his side.*

(3) With dat., *about*: **αἷμα περὶ δουρὶ ἐρωήσεται** *blood will gush forth about the spear*, **χιτῶνα περὶ στήθεσσι** *chiton about the breast.*

περί: by 'anastrophe' for **περί**, when it follows its case.

περι-βαίνω, aor. inf. **περιβῆναι**: *go about, defend.*

περί-δρομος: (*running around, that which can be run around*), *open.*

περι-έχω, aor. inv. **περίσχω**: (*hold about*), *defend, protect.*

περι-ίστημι, aor. **περίστησαν**: *set about*, aor. *took my stand about.*

περι-καλλής, -ές: *exceedingly beautiful, charming.*

περι-κλυτός: *famous, illustrious.*

περι-κτείνω: *slay round about.*

περι-σχεο: aor. inv. of **περι-έχω** *defend.*

περι-τέλλομαι: *roll around.*

περι-τρέφομαι: *turn around, run around.*

περι-τροπέω: *roll, roll around.*

Περίφᾱς, -αντος: an Aetolian, son of Ochesius, E 842 ff.

περι-φραδέως: *very carefully.*

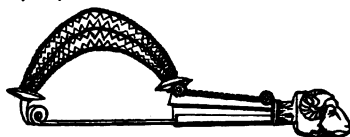
περί-φρων, -ονος (φρήν): *intelligent, prudent.*

περι-ώσιον: adv. *too much, overmuch.*

Περκώσιος: of Percote, B 831, Z 30.

Περκώτη: town in Asia Minor, on the Hellespont, B 835.

περόνη: *pin, brooch, fibula.*



περόνη.

πέρσας: aor. partic. of **πέρθω** *sack.*

πέσε(ν), **πесείν**, **πесών**: aor. of **πίπτω** *fall.*

πέσσω, inf. **πесσέμεν**: (*digest*), *enjoy, nurse.*

πέταλον (petal): *leaf.*

πετάννυμι, aor. **πέτασσαν**, perf. **πέπτανται**: *spread, spread out, unfold.*

πετεγνός (πέτομαι): *flying, winged.*

Πετρών, -ώνος: Boeotian village, B 500.

Πετεώς, -ῶο: Peteos, father of Menestheus, B 552, Δ 327.

πέτομαι, aor. **ἔπτατο**: *fly.*

πέτρη: *rock.*

πετρή-εις, -εσσα: *rocky.*

- πέφανται** sing.: *appear*, perf. of φαίνω *show*.
πέφανται pl. perf., **πεφνέμεν** redupl. aor. inf.: from root φεν *kill, slay*. See **ἔπεφνον**.
πεφρικνύαι: *bristling*, perf. partic. of φρίσσω.
πεφύῃσι: *have grown*, perf. of φύω *make to grow, put forth*.
πεφυγμένον: perf. partic. of φεύγω *flee, escape*.
πῆ: *whither?*
πῆ: enclitic, in any way, in any direction. **πῆ πολλῶν** into one of the cities.
πηγεσί-μαλλος: *thick-fleeced*, Γ 197.
πηγή: *spring, source*.
πήγνυμ, aor. **ἔπηξε** and **πάγη**, perf. **πέπηγεν**: *fix, make fast, build*; pass. and perf. *am fixed, made fast*.
Πήδαϊος: son of Antenor, Ε 69.
Πήδασος: son of Bucolion, Ζ 21 ff.
Πήδαςος: town of the Leleges, destroyed by Achilles, Ζ 35, Υ 92.
πήλε: aor. of πάλλω *loss*.
Πηλεΐδης, **Πηλεΐων**, -ωνος or **Πηληγάδης**: son of *Peleus*, Achilles, Α 1, 146, 188, 197, 277, 322, Β 674, 770.
Πηλεύς, -ῆος: *Peleus*, son of Aeacus, husband of Thetis, father of Achilles, Α 489.
Πήλιον: Mt. *Pelion*, a mountain in Thessaly, south of Mt. Ossa, Β 744.
πήμα, -ατος: *suffering, disaster, bane*.
πημαίνω, aor. opt. **πημήνειαυ**: *injure, commit a hostile act*.
Πηνειός: chief river of Thessaly, Β 752 ff.
Πηνέλεως, -ω: Boeotian leader, Β 494.
πήξε, **πήξας**: aor. of **πήγνυμ** *fix, make fast, build*.
πηρός: *connection by marriage*.
Πηρείη: prob. the region of Pherae, Β 766.
πηρός: *maimed, mute*, perhaps *blind*, Β 599.
πήχυς, -εος: *arm*.
Πιδίτης: a Trojan from Percôte, slain by Odysseus, Ζ 30.
πιέειν or **πιέμεν** inf., **πίησθα** subjv.: aor. of πίνω *drink*.
πιθόμην: *was persuaded, obeyed*, aor. of πείθω *persuade*.
πιθέω, aor. partic. **πιθήσας** (**πείθω**): *obey*.
πικρός 3: *sharp, biting*.
πίμπλημι, impf. **πίμπλαντο**: *fill*.
πίναξ, -ακος: *tablet*.
πίνω, aor. **πίησθα** [**πίης**]: *drink*.
πίπτω, aor. (**ἔ**)**πεσε**: *fall*.
πίσσα: *pitch*, Δ 277.
πιστός (**πείθω**): *faithful, trusty*.
πιστόομαι, aor. **πιστώσαντο** (**πιστός**): *pledge*.
πίσυνος (**πείθω**): *relying on, trusting*.
Πιτθεύς, -ῆος: son of Pelops, and king of Troezen, Γ 144.
Πιτυεῖα: Mysian town on the Hellespont, Β 829.
πίων, -ονος: *fat, fertile, rich*.
πλάζω, aor. pass. partic. **πλαγχθέντας**: *drive*.
Πλάκος: a mountain in Mysia, at the foot of which lay Theba, Ζ 396, 425.
Πλάταια: *Platēa*, a Boeotian town, on the Asōpus, Β 504.
πλατάνιστος: *plane-tree*, Β 307.
πλατύς, -εία, -ύ: *broad, wide feeding* (of goats).
πλαγχθέντας: aor. pass. partic. of **πλάζω** *drive*.
πλείς 3: *full*.
πλείστος 3: *most, very many*. Superl. of **πολύς** *much*. **πλείστον** adv. *the most*.
πλείων, **πλείων**, or **πλέων**, **πλέον**, dat. pl. **πλέονεσσι**, nom. **πλέες**, acc. **πλέας**: *more*. Comp. of **πολύς**

much. τὸ πλείον πολέμου *the greater part of the war*, τῶν πλεόνων Λυκίων *(the majority) the great mass of the Lycians.*

πλευρά pl.: *ribs, side*, Δ 468.

Πλευρών, -ῶνος: *Aetolian town*, B 639.

πλέω, impf. ἔπλεον: *sail*.

πληγή: *blow, stroke*.

πληθὺς, -ύος: *crowd, multitude, the rank and file*.

πληθῶ: *am full*.

πλήμνη (πλήθω): *nave of a wheel*.

πλήξ-ιππος (πλήσσω): *(driver of horses), knight, horseman*.

πλησίος 3: *near by; as subst. neighbor. πλησίον adv. near*.

πλήσσω, aor. πληξέ(ν) and ἐπέπληγον, perf. partic. πεπληγώς: *strike, beat, flog*.

πλούτος: *riches, wealth*.

πνέω or πνέω, perf. partic. πεπνυμένος: *breathe; perf. mid. am discreet, prudent*.

πνεύμων, -ονος (πνέω, pneumonia): *lung*.

πνοή: *gust, blast of wind*.

Ποδαλείριος: *son of Asclepius (Aesculapius), brother of Machaon*, B 732.

Ποδάρεκς, -εος: *son of Iphiclus, brother of Protesilaus*, B 704.

ποδάρκης, -ες: *swift-footed, epithet of Achilles*.

ποδήνεμος: *wind-footed, swift*.

ποδ-ώκεια (ώκεις): *swiftness of foot, fleetness*, B 792.

ποδ-ώκης, -ες: *swift-footed, fleet*.

ποθέω, iter. impf. ποθέεσκε: *yearn for, miss*.

ποθή: *yearning. οἱ ἐμείο ποθῆν ἔχουσιν who miss me*.

ποθί: *enclitic, at some time, ever*.

ποιέω, aor. ποίηεν, perf. πεποίηται: *make, build, fashion, do*.

ποιή-εις, -εντος (ποίη): *grassy*.

ποιητός 3 (ποιέω): *made, well-made*.

ποίκιλμα, -ατος: *variegated work, as decoration on the border of a garment*.

ποικίλος 3: *variegated, artistically wrought*.

ποιμαίνω: *am a shepherd*.

ποιμήν, -ένος: *shepherd. ποιμένα λαῶν shepherd of the people, an epithet of commanders*.

ποιμνήσιος: *belonging to the flock. σταθμόν ποιμνήσιον sheep-cote*, B 470.

ποινή: *atonement, recompense*.

ποιός 3: *what sort of, what*.

ποιπνύω: *puff, bustle*.

πολέες nom., πολέας acc.: *many, pl. of πολὺς much*.

πολεμήσιος: *of war*.

πολεμίζω: *wage war, fight*.

πολεμιστής: *fighter, warrior*.

π(τ)όλεμος: *war, battle*.

πολεμόν-δε: *to battle, to the war*.

πολέων: *many, gen. pl. of πολὺς much*.

πόλις: *nom. pl. of πόλις city*.

πολίτης: *citizen*, B 806.

πόλιν-δε: *to the city*.

πολιός 3: *gray*.

πόλις, -ιος, dat. πόλει or πόλῃ, nom. pl. πόλεις, gen. πολίων, acc. πόλιας: *city. ἄκρη πόλις citadel, acropolis*.

Πολλέτης: *son of Priam*, B 791.

πολλάκι: *often, frequently*.

πολλόν [πολύ]: *adv. much, far*.

πολυ-αῖξ, -ῖκος (άίσσω): *with many onslaughts, stormy*.

πολύ-αρνι dat. (ἀρνες): *rich in sheep, rich in flocks*, B 106.

πολυ-βενθής, -ές (βαθός): *very deep*.

πολύ-βουλος (βουλή): *(rich in advice), very prudent*.

πολυ-δαίδαλος: *artistically worked, cunningly wrought*.

πολύ-δακρυς, -υ (δάκρυ): *tearful, causing many tears.*

πολυ-δευράς, -άδος (δευρή): *with many (necks) ridges, many-ridged.*

Πολυδεύκης, -εος: *Polydeuces, Polux*, son of Zeus and Leda, brother of Castor and Helen, a famous boxer, Γ 237, λ 300.

πολυ-δίψος (δίψα): *thirsty, dry, arid*, Δ 171.

πολύ-δωρος: *rich in gifts, richly-dowered.*

πολύ-ζυγος (ζυγόν): *with many 'yoke-timbers,' strong*, Β 293.

πολυ-ηχής, -ές (ήχη): *loud-sounding, resounding.*

Πολύδης: a Trojan, son of Eurydamas, Ε 148.

πολύ-κεστος (κεντέω): *richly embroidered (or marked)*, Γ 371.

πολυ-κληρίς, -ίδος: *many-benched.*

πολύ-κλητος (καλέω): *summoned from many places.*

πολύ-κμητος (κάμνω): *wrought with much toil.*

πολύ-κνημος: *with many glades*, Β 497.

πολυ-κοιρανίη (κοίρανος): *rule of many*, Β 204.

πολυ-κτημων, -ονος (κτημα): *rich in herds*, Ε 613.

πολυ-λήμος (λήμον): *rich in fields of grain*, Ε 613.

πολύ-μηλος (μήλον): *rich in flocks of sheep.*

πολύ-μητις: *prudent, wise.*

πολυ-μήχανος (μηχανή): *of many devices, ingenious.* Epithet of Odysseus.

πολύ-μυθος: *of many words.*

Πολυνείκης, -εος: *Polynices*, son of Oedipus. The expedition of the 'Seven against Thebes' was to recover the kingdom for Polynices from his brother Eteocles, Δ 377.

Πολύξενος: son of Agasthenes, leader of the Epeans, Β 623.

πολυ-πάμων, -ονος (πέπαμαι): *rich, having many goods*, Δ 433.

Πολυποίτης: son of Peirithotus and Hippodamia, one of the Lapithae, Β 740, Ζ 29.

πολύς, πολλή, πολύ, gen. πολέος, pl. nom. πολέες, gen. πολέων, acc. πολέας: *much, large, long, pl. many.* πολύ, πολλόν, πολλά adv. *much, often, by far, far.* πολλὰ ἤρατο *prayed earnestly*, πολὺ μείζον *far greater*, πολὺ φέρτατος *by far the best.* Comp. πλείων, sup. πλείστος.

πολύ-σκαρθμος: *agile*, Β 814.

πολυ-σπερής, -ές (σπείρω): *wide-spread, far-scattered.*

πολυ-στάφυλος (σταφυλή): *rich in (clusters of grapes) vines.*

πολύ-στονος (στένω): *causing many groans.*

πολυ-τρήρων, -ωνος: *rich in doves.*

Πολύφημος: one of the Lapithae, Α 264.

πολύ-φλοισβος: *loud-roaring*, epithet of the sea.

Πολυφόντης: son of Autophonus, slain by Tydeus, Δ 395.

πολύ-χαλκος: *rich in bronze.*

πομπή (πέμπω): *escort, safe-guidance.*

πονέομαι (πόνος): *toil, am busy, am in the conflict.*

πόνος: *toil, labor, toil of battle*, (in Β 291) *trouble.*

ποντο-πόρος (πείρω): *sea-going, sea-traversing.*

πόντος: *sea, high sea.*

πόποι: *exclamation of sorrow, alas!* or of joyful surprise, *ah!*

πόρον aor., πεπρωμένον perf., from root πορ-: *gave, furnished*; perf. pass. *is fated.*

πορβίω: *destroy.* Cf. πέρθω.

πόρκης: *serule*, ring which held the spear-point.

πόρος: *ford*.

πορσύνω, fut. partic. πορσυνέουσα: *prepare, share*.

πόρτις, -ιος: *heifer*.

πορφύρεος 3: *foaming, dark, purple*.

Ποσειδάων, -ωνος: *Poseidon*, Neptune un us, brother of Zeus, and god of the sea, A 400.

Ποσειδῆμος: *of Poseidon*, B 506.

πόσις, -ιος (πίνω, πο-): *drink*.

πόσις, -ιος, dat. πόσει, acc. pl. πόσιος: *husband*.

ποταμός: *river*.

ποτάσμαι, perf. πεποτήσθαι: *fly*.

ποτέ, ποτ' or ποθ': *at one time, once, at some time*. εἴ ποτε *if ever*, οὐ ποτε or μή ποτε *never*, οὐ πώ ποτε *never yet, never before*.

πότερος: *which of the two*, E 85.

ποτί: *prep*. See πρόσ.

ποτι-δέγμενος: *aor. partic. of προσδέχομαι wait for*.

πότμος: *fate, death*.

πότνια (pot-ens): *mistress, honored*.

Title of respect, esp. of Hera.

ποτόν (πίνω): *drink, draught*.

πού: *where?*

πού: *anywhere, in any way, perhaps*.

πουλο-βότεια (βόσκω): *feeding many, fruitful*.

πολύς [πολύς]: *much*.

πούς, gen. ποδός, dat. pl. ποσ(σ)ί and πόδεσι (pes): *foot*.

Πράκτιος: *a stream in the Troad which empties into the Hellespont*, B 885.

πραπίδες pl.: (*diaphragm*), *mind*.

πρέσβυς, πρέσβα (priscus, presbyter): *old, reverend*. Superl. πρεσβύτατος.

πρήθω, *aor. πρήσεν: blow, burn*.

πρηγής, -ές: *prone, on one's face, headlong*.

πρήσσω, *aor. infin. πρήξαι [πράσσω]: do, accomplish, achieve*.

Πριάμῆδης: *son of Priam, Hector*, B 817, E 684.

Πρίαμος: *Priam, son of Laomedon, king of Troy*, A 19, 255, B 37, 160, 304, 332, 414, 788 ff., Γ 105, 117, 146 ff., 261, 288, 303 ff., 314, Δ 165, Z 242 ff., Υ 237, X 27 ff., Ω 160 ff.

πρίν (πρό): (1) *adv. before, sooner, formerly*; (2) *conj. before*. Sometimes doubled, πρίν (adv.)—πρίν (conj.) with infin. οὐ πρίν ἀπώσσει πρίν δόμεναι *he will not (sooner) thrust off before you give*.

πρό: *adv. and prep., before, forward*.

With gen., *before, in front of*. πολὺν πρό φίλων μάχεσθαι *fight far in advance of (his) friends*, λαὸν ἐρυκάετε πρό πυλάων *check the people before the gate*.

Adv. before, forth: πρό μ' ἔπεμψε *sent me forth*, τὰ πρό ἔοντα *the past, what was before*.

προ-βαίνω, perf. προβέβηκας: *go before, surpass*.

προ-βάλλω, *aor. προβάλοντο: strew before me, scatter*.

προ-βέβουλα: *perf. of προβούλομαι prefer*, A 113.

προ-βλής, -ήτος (προβάλλω): *projecting*.

προ-γενέστερος: *older, comp. of προγενής*.

προ-δοκή (προδέχομαι): *watch, catch, place where the hunter lay in wait for game*, Δ 107.

προ-έηκε: *aor. of προΐημι send forth, let go, let fly a missile*.

προ-ερέσσω, *aor. προέρεσσαν: row forward*.

προ-έρνω, *aor. προέρυσσεν: draw forth, draw down, launch (of ships)*.

πρό-ες: aor. impv. of προῖημι *send forth, let go.*

προ-θέουσι [προτιθέασι]: 3d pl. pres. ind. of προτίθημι *grant, allow*, A 291.

Προ-θύηνω, -ορος: Boeotian leader, B 495.

Πρόθοος: leader of the Magnetes, B 756 ff.

προ-θύμή (θῦμός): *zeal*, B 588.

προ-ιάπτω, fut. προΐαψαι, aor. προΐαψεν: *send forth, send off.*

προ-ίημι, 3d sing. προΐει, impf. προΐει, aor. προέηκε, aor. impv. προές: *send forth, discharge, let go, let fly* a missile.

προ-ίστημι, aor. partic. προστήσας: *set forth, place before the rest*, Δ 156.

Προΐτος: son of Abas, king of Tiryns, Z 157 ff.

προ-καθ-ίζω: *settle (forward)*, B 463.

προ-καλέω and προ-καλιζομαι, aor. impv. προ-κάλεσσαι: *call forth, challenge.*

προ-μαχίζω (πρόμαχος): *am champion, fight in the front rank.*

πρό-μαχος (μάχη): *foremost fighter.*

πρόμος: *champion, foremost fighter.*

προπάροιθε(ν): *adv. with gen., before, in front of.*

πρό-πᾶς, -πᾶσα, -παν: *all.* Cf. ἅπας.

προ-πηνές: *adv. forwards.*

προ-ρέω: *flow on.*

πρός, προτί, or ποτί: *adv. and prep., to, toward, on, in addition, besides, moreover.*

(1) With acc., to, toward: πρὸς Τρῶας τετραμμένοι *turned toward the Trojans*, εἰμι πρὸς Ὀλυμπον *I will go to Olympus*, βεβλήκει πρὸς στήθος *had hit on the breast*, πρὸς κολπον ἐκλίνθη *leaned against the bosom*, πρὸς Διομήδεα ἄμειβεν *exchanged with Diomed*, τοιαῦτα

πρὸς ἀλλήλους ἀγόρευον *said such things to one another.*

(2) With gen., from: τιμὴν ἀρνύμενοι πρὸς Τρῶων *winning satisfaction from the Trojans*, πρὸς ἀλλης ὑφαίνους *weave (before the eyes) at the bidding of another*, εἰρύναται θέμυστας πρὸς Διός *defend the laws (before the eyes of, at the bidding of) in the name of Zeus*, μάρτυροι ἔστων πρὸς τε θεῶν πρὸς τε ἀνθρώπων *be witnesses in the sight of both gods and men.*

(3) With dat., on, at: ποτὶ γαίῃ ἀγκλίνας *resting (it) upon the ground*, ποτὶ γούνασι *by his knees.*

προσ-αμύνω: *help, am of use.* οὐ προσ-αμύνει *makes no defence.*

προσ-αρηρῶς: *close fitting*, perf. partic. of προσ-απαρίσκω *fit*, E 725.

προσ-αυδάω, impf. προσ-ῆνδα: *address, say to.*

προσ-βαίνω, aor. προσ-βάς, προσ-εβή-σετο: *go to, step upon.*

πρόσ-εμι (εἰμι): *come on.*

προσ-εἶπον or προσ-έειπον: *aor. of πρόσ-φημι address, say to.*

πρόσθε(ν): *adv. with gen., before, in front of.*

πρόσσω: *forwards.*

πρόσ-φημι, impf. προσ-έφη, aor. προσ-έειπον or προσ-έειπον: *address, say to.*

πρόσ-φωνέω: *address, say to.*

πρότερος (πρό) 3: *comp. before, (born before), older, the first of two, former.* οἱ πρότεροι *the men of former days.*

προτέρω: *adv. farther, forward.*

προτι-βάλλομαι [προσ-]: *punish.*

προ-τίθημι, 3d pl. προθέουσιν: *grant, allow.*

πρό-τονος: *fore-stay of a ship; two of which held the mast in place.*

προ-τρέπομαι, aor. προ-τραπέσθαι: *turn toward, give myself up to.*

προ-φέρω: *carry off, bring forward, offer, cast in his teeth.*

προ-φεύγω, aor. partic. προφυγόντα: *escape.*

πρό-φρων, -ονος (φρήν): *with ready heart, zealously.* Adv. προφρονέως *readily, graciously, zealously.*

προ-χέω: *pour forth.*

πρυῖες pl.: *foot-soldiers.*

πρύμνη: *stern of a ship.*

πρυμνήσιος 3: *of the stern.* πρυμνήσια *stern-hausers.*

πρυμνός 3: *last, lowest part.* γλώσσαν πρυμνήν *root of the tongue,* πρυμνὸν θέναρος *wrist.*

Πρύτανις, -ιος: a Lycian, E 678.

πρήν: *a little while ago, 'just now.'*

πρωῖά: *day before yesterday, B 303.*

Πρωτεσιλάος: son of Iphiclus, a Thessalian leader, the first to fall in the Trojan war, B 698 ff.

πρώτιστος (πρώτος) 3: *first of all, the very first.* πρώτιστα *adv.*

πρωτό-γονος (γεν-): *first-born.*

πρωτο-παγής, -ές (πήγνυμι): *just built, new.*

πρώτος 3 (πρό): *superl. first, foremost.* πρώτον, πρώτα *adv.* with or without the article, *first, at first, once.* ἐν πρώτῳ ἄκμῳ *at the tip end of the pole.*

πταμένη: *aor. partic. of πέτομαι fly.* πτελέη: *elm.*

Πτελεός: (1) town in Thessaly, B 697. (2) Colony of the former, in Elis, B 594.

πτερό-εις, -εσσα (πτερόν): *winged.*

πτέρυξ, -υγος: *wing.*

Πτολεμαῖος: son of Peiraeus, father of Eurymedon, Δ 228.

πτολεμίζω [πολεμίζω], fut. πτολεμίζομεν: *wage war, fight.*

πτόλεμος [πόλεμος]: *war, battle.*

πτολίεθρον (πόλις): *city, town.*

πτολίπορθος (πέρθω): *sacker of cities.*

πόλις, -ιος [πόλις]: *city.*

πτύγμα, -ατος (πτύσσω): *fold.*

πτυκτός (πτύσσω): *folded.*

πτωσκάζω: *skulk, Δ 372.*

πτώσσω: *cower, skulk.*

Πυγμαῖοι pl. (πύξ, πυγμή the distance from elbow to knuckles): *Pygmies (fistlings), the Liliputians of epic times, Γ 6.*

πυθέσθαι: *aor. inf. of πυνθάνομαι learn.*

πύθω, fut. πύσει: *rot, cause to rot.*

Πύθω, acc. -ῶνα: *Pytho, the later Delphi, seat of the Pythian oracle (which is not mentioned in the Iliad), B 519.*

πύκα: *carefully.*

πυκάζω, perf. partic. πεπυκασμένα: *cower.*

πυκ(ι)νός 3: *thick, dense, strong, prudent, cunning.*

Πυλαμένης, -εος: king of the Paphlagonians, an ally of the Trojans, B 851, E 576.

Πύλαιος: son of Lethus, a Pelasgian leader, B 842.

πύλη: *wing of a double gate, pl. gate.*

Πυλήνη: Aetolian town, B 639.

Πύλος: *from Pylus, Pylian, A 248, Δ 293, E 545.*

Πυλογενής, -ές: *Pylus-born, native of Pylus.* Epithet of Nestor, B 54.

Πύλος: city on the west coast of Peloponnesus, home of Nestor, A 252, 269, B 77, 591, γ 4 ff.

πύλος: *gate (of Hades), E 397.*

πύματος: *last, outermost, hindmost.*

πυνθάνομαι, aor. ἐπύθοντο, redupl.

aor. πεπύθοντο: *(ascertain), learn.*

πύξ: *with the fist, in boxing.*

πῦρ, gen. πυρός: *fire.*

Πύραρχμης: a Trojan ally, leader of the Paeonians, B 848.

Πύρασος: a Thessalian town, B 695.

πύργος: *tower, column of soldiers.*

πυρή: funeral pyre.

πῶ: encl. *ever, yet, in any way*. Cf.

πῶς.

πωλέομαι, iter. impf. πωλέσκειτο (πέλομαι): *go often, resort*.

πῶμα: *cover*.

πῶς: *how?* It often introduces a rhetorical question.

πώ(ς): encl. *in any way, perchance*.

Cf. πῆ, πόθι, πού.

πῶν, -εος: *flock of sheep*.

P.

ῥά: encl. form of ἄρα.

ῥέα or ῥεῖα: *easily, at ease*.

ῥέεθρον (ῥέω): *stream*.

ῥέζω, fut. ῥέξειν, aor. ἔρεξε (φέρων): *work, do, offer sacrifice*. κακά σε ῥέξουσιν *work ill to you*.

ῥέω, impf. ἔρρεεν or ῥέεν: *flow*.

ῥηγμῖν, -ίνος: *beach*.

ῥήγνυμι, fut. ῥήξειν, aor. ἔρρηξεν, ῥήξε (φραγ-, frango?): *break, break through*.

ῥηδίως: *easily*.

Ῥήγη: mother of Medon (an illegitimate son of Oileus), B 728.

ῥιγέω, fut. ῥιγήσειν, aor. ῥίγησε, perf. subjv. ἐρρίγησι: *shudder, fear*.

ῥίγιον: comp. *more terrible*. Superl. ῥίγιστα *most terribly*.

ῥίμφα: *swiftly*.

ῥίνος: *hide, skin, shield of ox-hide*.

Ῥίπη: Arcadian town, B 606.

ῥίπτω, aor. ῥύπε: *hurl*.

ῥίς, gen. ῥίνος: *nose*.

Ῥόδιος: *Rhodian*, B 654.

ῥοδοδάκτυλος: *rosy-fingered*, epithet of Dawn (Ἥως).

Ῥόδος: *Rhodes*, an island off the southwest coast of Asia Minor, B 654 ff.

ῥοή (ῥέω): *stream*.

ῥῦμός (ἔρῳ): *pole of a chariot*.

ῥυσί-πολις: *defender of the city*, Z 305.

Ῥύτιον: Cretan town, B 648.

ῥωγαλός 3: *torn*.

Σ.

Σαγγάριος: the largest river in Asia Minor, except the Halys. It rises in Galatia and empties into the Black Sea in Bithynia, Γ 187.

σακέσ-παλος (πάλλω): *brandisher of the shield, shield-wielding*, E 126.

σάκος, -εος: *shield, large oval shield*. See ἀσπίς.

Σαλαμῖς, -ίνος: island near the harbor of Athens, B 557.

Σάμος: island near Ithaca, B 634.

σάος [σῶς] (σανus): *safe, sound*.

σαώω, fut. σαώσεις, aor. σώωσθε: *save, rescue, bring off safe*.

Σαρπηδών, -όνος: leader of the Southern Lycians, bravest of the Trojan allies, slain by Patroclus, B 876, E 471, 493, 629 ff., 655 ff., 683, Z 199.

Σατνῶεις, -εντος: a mountain stream in Mysia, Z 34.

σάφα: *clearly, exactly, hence truly*.

σάωτερος: comp. *more safely*, A 32.

σέ acc., σέθεν, σείω, σέο or σεῦ gen.: of 2d pers. pron. σύ thou.

σεβάζομαι, aor. σεβάσαστο: *fear reverently*.

σέβομαι: *am ashamed, abashed*, Δ 242.

σειώ: *brandish*.

Σέλαγος: father of Amphius, E 612.

Σεληπιάδης: son of Selepius, Euenus, B 693.

σέλινον: *parsley, celery*.

Σελλήεις, -εντος: (1) river in Elis, B 659. (2) River in the Troad, B 839.

σεύω, aor. ἔσσενα or σεῦε, perf. ἔσσυμαι, ἔσσυμεν, plpf. ἔσσυντο:

drive, pursue, start; pass. hasten, rush. αἷμα ἔσσενα *drew blood.*

σημα, -ατος: *sign, token, character, monument, mound, portent.*

σημαίνω (σημα): *give orders.*

σημάντωρ, -ορος: *commander.*

σῆπω, perf. σέσηπε: *rot, perf. is rotten.*

Σήσαμος: Paphlagonian town, B 853.

Σηστός: town on the Thracian Chersonese, opposite Abydos, B 836.

Σθένελος: son of Capaneus, one of the 'Epigoni'; lieutenant of Diomed, B 564, Δ 367, E 111, 241, 835, I 48, II 586, Ψ 511.

σθένος, -ως: *strength.*

σίγαλό-εις, -εντος: *shining.*

σιγή: *silence.* σιγῇ *silently.*

σιδηρεος 3: *of iron, iron.*

σιδηρος: *iron, of an arrow-point.*

Iron was little used in the Homeric times; see χαλκός.

Σιδονίη-θεν: *from Sidon*, Z 291.

Σιδόνιος 3: *Sidonian*, Z 290.

Σικυών, -ωνος: *Sicyon*, not far from Corinth, to the southwest, B 572.

Σιμόεις, -εντος: *stream, rising on Mt. Ida, and uniting on the plain of Troy with the Scamander*, Δ 475, E 774, Z 4.

Σιμοείσιος: a Trojan, slain by Ajax, Δ 474 ff.

Σίντιες pl.: *earliest inhabitants of Lemnos*, A 594.

Σιουφος: son of Aeolus, father of Glaucus, compelled in Hades to roll uphill a stone, which continually rolled back, Z 153 ff., λ 593.

σίτος: *wheat bread.*

σιωπάω: *am silent.*

σιωπῇ: *in silence, silently.*

Σκαίαι pl.: *with or without πύλαι, the Scaean gate of Troy on the side toward the Greek camp*, Γ 145, 263, Z 237, 307, 393.

σκαίῃ (scaevus): *with the left hand.*

Σκαμάνδριος: *adj. of the Scamander*, B 465 ff.

Σκαμάνδριος: (1) Hector's son, whom the people called Astyanax, Z 402.

(2) A Trojan, son of Strophius, E 49 ff.

Σκάμανδρος: (1) A Trojan river, uniting with the Simois, E 36, 774.

It is called *Xanthus* by the gods.

(2) The god of the river, E 77.

Σκάρφη: small Locrian town near Thermopylae, B 532.

σκηπτούχος (σκήπτρον, ἔχω): *sceptre-bearing.* Epithet of kings.

σκήπτρον: *sceptre, staff.* Princes, judges, priests, and heralds carried σκήπτρα as symbols of authority.

σκιδναμαι, impf. ἐσκιδναντο (σκεδάννυμι): *scatter, disperse.*

σκιδ-εις, -εντος: *full of shadows, shadowy.*

σκόπελος: *cliff.*

σκοπή (σκεπ-): *cliff, height* from which an extended view can be obtained.

σκοπός (σκέπτομαι): *spy, watcher.*

σκότιος (σκότος): *adj. in secret*, Z 24.

σκότος: *darkness.*

σκούζομαι: *am angry.*

Σκῶλος: Boeotian village, B 497.

σμεραγέω: *resound.*

σμερδαλέος: *frightful, terrible.* σμερδαλέον, σμερδαλέα *adv. terribly.*

σμερδνός 3: *horrible.*

Σμινθεύς, -ῆος: short form for Σμινθοφθόρος *Mice-destroyer.* Epithet of Apollo as the averter of the plague of field mice, A 39.

σμῶδιξ, -ιγγος: *weal.*

σοί: *dat. of 2d pers. pron. σύ thou.*

Σόλυμοι pl.: *warlike people, ancient inhabitants of Lycia*, Z 184, 204.

σός or σάος [σῶς]: *safe.*

σός (σύ) : *thine, thy.*

Σπάρτη : capital of Lacedaemon,
home of Menelaus, B 582, Δ 52.

σάρτα pl. : *ropes, cables*, B 145.

σπάω, aor. σπάσεν, ἐσπάσατο : *draw, draw out.*

σπένδω, aor. subjv. σπείσῃς : *pour a libation (σπονδή).*

σπέος, gen. σπείους or σπέεος : *cave.*

σπείσθαι : aor. inf. of ἔπομαι *follow.*

σπεύδω : *am in eager haste.*

σπυθῆρ, -ῆρος : *spark*, Δ 77.

σπλάγχνα pl. : *vitals, i.e. lung, heart, and liver.*

σπονδή (σπένδω) : *libation, drink-offering.*

σπουδῇ (σπείδω) : *with difficulty.*

σταθμός : *stable, stall, farm-building.*

στάσκειν iter. aor., στάς, στάντων aor. partic. : *used to stand, took stand ; from ἵστημι place, cause to stand.*

στατός (ἵστημι) : *stalled, i.e. fed in a stall.*

σταφύλη : *plumb line.*

στείλαν : aor. of στέλλω *send, place.*

σείρα : *keel, cut-water.*

στείχω : *go, come.*

στείλλω, aor. στείλαν : *arrange, send.*
ἱστία στείλαντο *took in (furled) their sails.*

στέμμα, -ατος (στέφω) : *chaplet, fillet.*

στεναχίζω : *groan.*

στενάχω : *groan.*

Στέντωρ, -ορος : *a Greek before Troy with a voice as loud as fifty*, E 785.

στέρνον : *breast.*

στεύμαι, impf. στεύτο : *assert by word or manner. στεύται τι ἔπος ἑρέειν* Ἕκτωρ *Hector acts as if he was going to say something.*

στεφανός, perf. ἐστεφάνωται (στέφανος) : *crown, perf. pass. has been laid on as a crown, crowns.*

στή : *took (his) stand, stood, aor. of ἵστημι place, cause to stand.*

στήθος, -εος, loc. as gen. στήθεσφιν : *breast.*

στήσασα, στήσαντο : aor. of ἵστημι *place, cause to stand.*

στηρίζω, aor. ἐστήριξε : *lean against.*

στιβαρός : *stout, strong.*

στίλβω : *shine.*

στίχες pl. : *rows, ranks.*

στιχάομαι, impf. ἐστιχώντο : *go in line, go, march.*

στόμα, -ατος : *mouth, face.*

στόμαχος (stomach) : *throat.*

στοναχή (στενάχω) : *groan.*

στόνος : *groaning, groan.*

Στρατή : *Arcadian town*, B 606.

στρατός : *camp, army.*

στρατόομαι, impf. ἐστρατώντο : *am encamped, am on an expedition.*

στρεπτός (στρέφω) 3 : *(twisted), well-spun.*

στρέφω, fut. στρέψεσθε, aor. partic.

στρεφθέντι : *turn, mid. and pass. turn myself, turn around.*

στρουθός : *sparrow.*

Στρόφιος : *father of Scamandrius*, E 49.

στυγερός (στυγέω) : *hateful.*

στυγέω : *hate, dislike.*

Στύμφηλος : *town in Arcadia*, B 608.

Στύξ, gen. Στυγός (στυγέω) : *Styx, a stream of the lower world*, B 755, Ξ 271.

Στύρα pl. : *town in Euboea*, B 539.

στυφελίζω, aor. ἐστυφίλιξε : *strike, thrust.*

σύ or τύνη, gen. σείω, σέω, σεῦ, σέθεν, dat. σοί, τοί, acc. σέ : 2d pers. pron., *thou.*

συγκαλέω, aor. partic. συγκαλέσας : *call together, assemble.*

σῦλεύω or σῦλάω, impf. σύλα, fut. σῦλῆσθε, aor. opt. σῦλῆσσε : *take off, spoil, strip.*

συμβάλλω, aor. imv. συμβάλετε : *bring together, pour together, unite.*

Σύμηθεν: from *Syme*, a small island to the north of Rhodes, B 671.

συν-μίσσομαι [συνμίσγνυμι]: *mix, mingle, of waters.*

σύν-πᾶς, -πᾶσα, -παν: pl. *all together.*

συν-πήγνυμι, aor. συνέπηξε: *curdle*, E 902.

συν-φράδμων, -ονος (φράζομαι): *counsellor*, B 372.

συν-φράζομαι, aor. συμφράσσατο: *form plans with.*

σύν: adv. and prep. with dat., *with, together with, together:* σύν ῥ' ἔβαλον ῥινοῖς *dashed shields together*, ἐλθὼν σὺν πλεόνεσσιν *coming with more*, ἐνίκησεν σὺν Ἀθῆνῃ *conquered with Athena's help*, σὺν νηὶ ἐμῇ πέμψω *will send with my ship*, ἦλθε σὺν ἀγγελίῃ *came with tidings.* Cf. ξύν.

συν-άγω: *bring together, assemble.*

σύν-ειμι, impf. dual. συνίτην (εἶμι): *go (or come) together.*

συν-έπηξε: aor. of *συνπήγνυμι* *curdle.*

συν-έχω, impf. σύνεχον, perf. partic. συνοχωκότε: *join, come together.* τῷ ὤμῳ συνοχωκότε *the shoulders drawn together.*

συν-θεσίη: *compact, injunction.*

συν-ορίνομαι: *set (myself) in motion*, Δ 332.

συν-τίθεμαι, aor. ἱμν. σύνθεο: *give heed, attend.*

οῖς, gen. σούς (ῥς, sus, sow): *hog, boar.*

σφάζω, aor. ἔσφαξαν: *cut the throat, slaughter* by opening the large artery of the neck.

σφείων gen., σφίσι(ν) or σφί(ν) dat., σφέας acc.: pl. 3d pers. pron. *them.*

σφέτερος and σφός (σφεῖς): *their.*

σφυρόν: *ankle.*

σφωέ nom., acc., σφωίν gen., dat.: enclitic, dual 3d pers. pron. *they two.*

σφῶι, σφῶ nom., acc., σφῶιν gen., dat.: dual 2d pers. pron. *ye two.*

σφωίτερος: *of you two.*

σχεδῖν: *at close quarters*, E 830.

Σχεδῖος: son of Iphitus, a Phocian leader, B 517.

σχεδόν: adv. *near, at close quarters.*

σχέθον, σχέθε: aor. of ἔχω *have, hold, check.*

σχέλιος 3: *terrible, cruel.*

σχίζη (σχίζω, schism): *cleft wood.*

σχοῖατο: *refrain (cease) from*, aor. opt. mid. of ἔχω *hold, check.*

Σχοῖνος: Boeotian τῶν, B 497.

σῶμα, -ατος: *dead body, carcass.*

T.

ταί: for αἱ, *the, these, they.* See δ. **Ταλαμῆνης, -εος:** a Maeonian, B 865. **Ταλαϊονίδης:** son of Talaüs, Mecisteus, B 566.

ταλασί-φρων, -ονος (φρήν): *steadfast.*

ταλα-ύρινος (φρινός): *shield-bearing.*

Ταλθύβιος: herald of Agamemnon, A 320, Γ 118, Δ 192.

τᾶλλα: by 'crasis' for τὰ ἄλλα *the rest.*

ταμεισί-χρος, -οος (τάμνω): *flesh-cutting, flesh-cleaving.*

ταμήη: *house-wife.*

ταμῆς (τάμνω): *steward, master.*

τάμνω, aor. τάμε [τέμνω]: *cut.* Victims were slain in confirmation of a solemn oath, hence ὅρκια ταμόντες *concluding a solemn treaty.* Cf. foedus icere, ferire foedus, 'strike a treaty.'

τανύ-πεπλος: *with trailing robes.*

τανύω, aor. τάνυσαν: *stretch, place along.*

ταράσσω, aor. subjv. *ταράξῃ*, plpf. *τετρήχει*: disturb (with *σύν*); plpf. was in confusion.

ταρβέω, aor. *τάρβησεν*: am frightened, fear.

Τάρνη: Lydian town, at the foot of Mt. Tmolus, E 44.

Τάρφη: Locrian town, near Thermopylae, B 533.

τάρφος, -εος: thicket.

ταῦρος (taurus): bull.

τάχα: soon, quickly, presently.

τάχιστα: adv. superl. of *ταχύ*, most quickly, very quickly. *ὅτι τάχιστα* as quickly as possible, quam celerrime.

ταχύ-πῶλος: with swift horses.

ταχύς, -εῖα, -ύ: swift, fleet.

τέ: enclitic conj. and. *τέ—τέ*—*καί* are correlated, *both—and*. *τέ* is appended to conjunctions, relative pronouns and adverbs of time and cause in order to connect the clause closely with its antecedent. Cf. *ὅς τε* just who. *τέ—τέ* are sometimes combined with other conjunctions, as *μέν τε—δέ τε*, *μέν τε—ἀλλά τε*, to show close correlation. Sometimes the exact force of *τέ* is uncertain.

Τεγέη: Arcadian town, perhaps the most important in Peloponnesus before the Dorian invasion, B 607.

τέγεος: covered, roofed.

τεθηπότες (ταφών): perf. partic. from the root *θαπ*, astonished, dazed, stupefied with fright.

τεθναίῃ opt., τεθνηῶτα partic.: perf. of *θνήσκω* die.

τείνω, aor. (*ἔ*)*τεινε*, plpf. *τέτατο*, *τάσθην*: draw tight, stretch, stretch out.

τείρω: oppress, press hard, weigh heavily upon, distress.

τειχεσι-πλήγης: stormer of walls.

Epithet of Ares (Mars), E 31.

τειχό-εις, -εσσα: well walled.

τείχος, -εος: wall of a city.

τέκε: aor. of *τίκτω*, bring forth, bear, beget.

τεκμαίρομαι, aor. *τεκμήσαντο*: ordain.

τέκμων: surety, pledge.

τέκνον: child, offspring, young.

τέκος, -εος (*τίκτω*): child, young.

τεκταίνομαι, aor. *τεκτήνατο*: build.

Τέκτων, -ονος: (Carpenter), a Trojan ship-builder, E 59.

τέκτων, -ονος: artisan, carpenter.

τελαμών, -ῶνος: broad strap supporting the shield or sword.

Τελαμώνιος: of Telamon. *Ἀἴας Τελαμώνιος* Ajax son of Telamon.

τέλειος: (complete), unblemished.

τελείω or τελέω, fut. *τελέεσθαι*, aor.

τέλεσσαι, *ἐτέλεσεν*, perf. partic.

τετελεσμένος: complete, fulfil, accomplish.

τελή-εις, -εσσα: perfect, unblemished.

τάλλω, plpf. *ἐτέραλτο*: with *ἐπί*, enjoin upon, command, entrust.

τέλος, -εος: end, accomplishment.

τέμενος (τέμνω, *templum*): (ground set apart), consecrated ground, royal domain.

Τένεδος: an island in the Aegean Sea near the coast of the Troad, A 38, 452.

Τενθρηδών, -όνος: father of Prothoos, a Magnesians, B 756.

τένων, -οντος: tendon, sinew.

τέο [τύος]: gen. of τίς who?

τέός [σός] 3: thine.

τέρας, -ατος: sign, portent.

τέρην, -εῖα: soft, delicate.

τερπι-κέραννος (τρέπω): wielder of the thunderbolt. Epithet of Zeus.

τέρπομαι, aor. pass. subjv. *τραπείομεν*: take delight, enjoy myself.

τεσσαράκοντα: forty.

τέσσαρες, acc. *τέσσαρας*: four.

τεταγών: redupl. aor. partic. from the root *ταγ* (tangible), seize.

τετάσθην, τέταντο: plpf. of *τείνω* stretch.

τέταρτος (τέσσαρες) 3: fourth. τὸ τέταρτον adv. the fourth time.

τέτηκα: perf. of *τήκω* melt away.

τέτληκα, imv. τέτλαθι, partic. τετλήσῃς: endure, suffer. See *τλήσμαι*.

τέτμεν: aor. found.

τετραμμένοι: perf. partic. of *τρέπω* turn.

τετρα-πλή: fourfold.

τετρα-φάληρος: with four knobs (or protuberances), which seem to have been used to strengthen the helmet.

τετραχθά: into four pieces.

τετρήχει: was in confusion, plpf. of *ταράσσω* disturb.

τετριγύας: with *ἐλεεινά*, uttering piteous cries; perf. partic. of *τρίζω* make a shrill noise.

τέττα: my old friend, informal address to an elder.

τέττιξ, -ίγος: *cicāda*, locust.

τέτυκται perf., τετυγμένον perf. partic., τετύκοντο redupl. aor.: of *τεύχω* build, make ready. *τέτυκται* is appointed.

τεῦ [τινός]: encl. gen. of *τις* any one, *many* a one.

Τευθρανίδης: son of *Teuthranus*, *Axylus*, Z 13.

Τεύθρας, -αντος: a Greek, E 705.

Τεύκρος: *Teucer*, son of *Telamon*, half-brother of *Ajax*, best bowman in the Greek army, Z 31.

Τευταμίδης: son of *Teutamus*, *Lethus*, B 843.

τεύχος, -εος: pl. arms, armor.

τεύχω, fut. inf. *τεύξεσθαι*, aor.

(ἐ)τεύξῃ, τετύκοντο, ἐτύχθη, perf. *τέτυκται*: make, build, make ready,

appoint, cause; pass. *is built, is appointed, occurs, is*.

τέχνη: art, skill.

τῇ: adv. there, thither.

τήκω, perf. *τέτηκα*: melt away, waste away.

τῆλε (tele-phone): far, far away.

τληεθώσα: flourishing, fem. partic. of *τληθάω*.

τληε-κλειτός: far-famed.

Τηλέμαχος: son of *Odysseus* and *Penelope*, B 260, Δ 354.

τῆλόθεν: from far away.

τῆλόθι: with gen. far from.

τῆλόσε: to a distance, far away.

τῆλού: far away.

τηλύγετος 3: last-born, dearly beloved. (Of doubtful meaning.)

Τηρεΐη: a high mountain in *Mysia*, B 829.

τιέσκετο: iter. impf. of *τίω* prize, honor.

τιθήμι, fut. *θήσειν*, aor. (ἐ)θήκε, (ἐ)θεσαν, aor. subjv. *θήης*, aor. opt. *θείην*, aor. imv. *θέε*, aor. inf. *θεῖναι*, *θέμεναι*: place, put, cause, make, put in order (with *εἶ*).

τιθήνη: nurse, attendant.

τίκτω, aor. *τέκον*, *ἔτεκες*: bring forth, bear, beget.

τιμάω, fut. *τιμήσουσι*, aor. *τίμησας*: honor, gain honor for.

τιμή: recompense, retribution, satisfaction, honor.

τινάσσω, aor. *ἐτίναξε*: pluck, twitch.

τινύμαι: punish.

τίνω, fut. *τίσεσθαι*, aor. *τίσειν*, *ἐτίσατο*: pay the penalty, atone for; mid. exact satisfaction, punish.

τίπτε, τίπτ᾽ or *τίφθ'* (τί ποτε): why? why pray?

Τίρυνς, -θος: town in *Argolis*, famous for its Cyclopean walls, B 559.

τίς, τί, gen. τέο: interrog. pron., *who? what?* εἰς τί *how long?* τί (acc.) *why? wherefore?*

τις, τι, gen. τεῦ: enclitic indef. pron., *any one, some one, many a one.* τι *any, in any way, at all.*

τитаίνω: *draw, stretch.*

Τίτανος: mountain of Thessaly, B 735.

Τιταρήσιος: river in Thessaly which flows into the Peneüs, B 751.

τιτύσκομαι: *aim.*

τίω, iter. impf. τίεσθε, aor. ἔτισας: *prize, honor.*

τλήμων, -ονος: *enduring.*

Τληπόλεμος: son of Heracles (Heracles), leader of the Rhodians, B 658, E 656.

τλήσσομαι fut., (ἔ)τλη aor., τλαίης aor. opt., τέτληκας perf., τέτλαθι impv., τετληότες partic. (from root *tal-*, cf. tuli): *bear, endure, suffer, dare, have the heart.*

Τμῶλος: a mountain in Lydia, near Sardis, B 866.

τοί [σοί]: dat. of 2d pers. pron. σύ *thou.*

τοί: asseverative particle, *indeed, of a truth, I assure you.*

τοί: for οἱ *the, these*; or for οἷ *who.*

τοιγάρ: *therefore, and so.*

τοῖος ὅ: *such.*

τοιόσδε, -ήδε, -όνδε: *such, such as this, such as that.* With infin. *such as to.* -δε is 'deictic.'

τοιούτος, τοιαύτη, τοιαῦτο: *such.*

τοκῆς pl. (τίκτω): *parents.*

τομή (τέμνω): (*cutting*), *stump*, A 235.

τόξον: *bow*, often pl. referring to the various parts of one bow. Its manufacture from goat horns is described Δ 105 ff., where the bow of Pandarus is said to be about seven feet in length (some-

what longer than the old English bow).

τοσόσδε, τοσήδε, τοσσόνδε: equiv. to τόσος. -δε is 'deictic,' *so great as that.*

τόσ(σ)ος ὅ: *so great, so much, so far, so long;*

pl. often, *so many.* τόσ(σ)ον adv.

τοσσούτος, τοσσαύτη, τοσσούτο: equiv. to τόσος.

τότε: *then.*

τούνεκα (τοῦ ἔνεκα): *therefore, on that account.*

τόφρα: *so long.*

τραπείομεν [ταρπῶμεν]: aor. pass. subjv. of τέρπομαι *enjoy myself.*

τράφεν [ἐτράφησαν]: aor. pass. of τρέφω, *nurture.*

τράφον: *grew up*, aor. of τρέφω.

τρεῖς, τρία: *three.*

τρέπω, aor. ἔτρεψε, (ἔ)τραπε, perf. partic. τετραμμένοι: *turn, turn from (my) purpose; mid. turn myself, turn.*

τρέφω, aor. θρέψε and ἐτραφέτην, aor. pass. τράφη, τράφεν [ἐτράφησαν]: *nourish, nurture, rear.* The 2d aor. is intrans., *grew up.*

τρέχω, aor. ἔδραμε: *run.*

τρέω: *flee in fright.*

τρήρων, -ονος: *timid.*

τρητός: of uncertain meaning; perhaps *inlaid*, with reference to decorations; perhaps *pierced*, with reference to the mortise holes in the framework of the bedstead for the straps which supported the mattress.

Τρηχίς, -ῖνος: Thessalian town near Thermopylae, B 682.

Τρήχος: an Aetolian, E 706.



τόξον.

τρῆχός, -εία: rough, uneven, jagged.
τρι-γλώχιν, -ίνος: (three-edged), three-
barbed.

τριζῶ, perf. partic. τερτίζω-
τας: make a shrill noise.
τερτίζωτας ἐλεεινά uttering piteous
cries.



τριγλόχιν.

τρήκοντα: thirty.
Τρίκ(κ)η: Thessalian town, B 729,
Δ 202.

τρι-πλῆ: threefold.

τρίς: three times, thrice.

τρισ-καί-δεκα: thirteen.

τρίτατος (τρίτος) 3: third. τρίτατοι
those of the third generation.

Τρίτογένεια: Triton-born. Epithet
of Athena (Minerva), Δ 515.
It is perhaps best treated as a
proper name.

τρίτον: with τό, third, for the third
time.

τρίχα: in three parts.

τρίχες: nom. pl. of θρίξ hair.

τριχθά: in three parts, into three
pieces.

Τροιζήν, -ήνος: Troezen, town in
Argolis, near the coast, B 561.

Τροίλῆνος: son of Ceas, father of
Euphemus, B 847.

Τροίη: (1) the Troad, in the north-
west corner of Asia Minor, with
Ilios as its capital, B 162, 237,
Γ 74, 257, Δ 175, Z 315. (2) Ilios
itself, A 129, B 141.

τρόμος (τρέμων): trembling.

τροχός (τρέχων): wheel.

τροφάλεια: helmet.

Τρωαί or Τρωάδες pl.: Trojan women.

Τρώες, -ων pl.: Trojans.

Τρώος 3: Trojan. (Or, Τρῳός.)

Τρώιος: of Tros. E 222. Τρώιοι ἵπποι
horses which Zeus gave to Tros
in exchange for Ganymed.

Τρώς, gen. Τρῳός: king of Troy,
son of Erichthonius, father of
Ilus, Assaracus, and Ganymed,
E 265. See p. x.

τυγχάνω, aor. partic. τυχῆσας, 2d
aor. (ἐ)τυχε: hit, hit upon. μὴν
οὔτα τυχών hit and wounded him.
τύχε ἀμάθοιο βαθείης struck in
deep sand.

Τυδείδης: son of Tydeus, Diomed,
E 1, 281.

Τυδεύς: son of Oeneus, father of
Diomed; one of the 'Seven
against Thebes,' B 406, Δ 365 ff.,
E 126, 800 ff., Z 222.

τυκτός (τεύχω) 3: well-made. τυκτὸν
κακὸν a thorough evil.

τύμβος (τομβ): burial mound.

τύνη [σύ]: 2d pers. pron., thou.

τυπή (τύπτω): blow, E 887.

τύπτω, aor. τύψε: smite, strike.

τυτθός: little, young. τυτθὸν a little.

τυφλός: blind, Z 139.

Τυφωεύς, -έος: Typhoeus, a giant
buried by Zeus beneath a moun-
tain. His efforts to rise cause
earthquakes, B 782 ff.

τύχε, τυχήσας: aor. of τυγχάνω hit.

τῷ or τῶ: adv. then, therefore.

τῶς: adv. thus. τῶς is related to
ὥς as τοί to οἷ.

Υ.

Υάμπολις: town in Phocis, B 521.

ὕβρις, -ιος: insulting conduct, inso-
lence.

ὕγρός: watery, liquid.

ὕδρος: water-snake.

ὕδωρ, gen. ὕδατος: water.

υῖός, gen. υῖος, dat. υῖι, υῖι, acc. υῖόν,
voc. υῖέ, dual υῖε, pl. nom. υῖες,
υῖεες, υῖεῖς, dat. υῖάσι, acc. υῖέας,
υῖας: son.

υῖωνός (υῖός): son's son.

*Υλη: town on a height near Lake Copais, B 500, E 708.

ὕλη: *wood, forest.*

ἄλγεις, -εσσα: *woody.*

ὑμεῖς or ὕμεις, gen. ὑμείων, dat.

ὑμῖν, ὕμμι(ν): pl. 2d pers. pron. *you, ye.*

ὑμέτερος or ὑμός (ὑμεῖς) 3: *your.*

ὑπαί: for ὑπό *under.*

ὑπαίσσω, aor. partic. ὑπαΐστας: *dart from under.*

ὑπαντιάω, aor. partic. ὑπαντιάσας: *face, meet*, Z 17.

ὑπατος 3: *most high.*

ὑπείδωσαν: aor. of ὑποδεῖω *fear a superior power.*

ὑπέκω, fut. ὑπέξομαι, aor. subjv.

ὑποείξομεν: *concede, yield, give way.*

ὑπερέχω: for ὑπερέχω *hold over, tower above.*

ὑπερόχος: *preëminent*, Z 208.

*Υπέρων, -ονος: a Trojan, slain by Diomed, E 144.

ὑπέκ: *out from under, away from.*

ὑπεκφέρω, impf. ὑπεξέφερον: *bear out of, carry away from.*

ὑπεκφεύγω, aor. ὑπέκφυγε: *escape.*

ὑπένερθε(ν): adv. *beneath, from under.* With gen.

ὑπέρ: prep. with acc. and gen., *over, above, beyond, contrary to.*

(1) With acc., ὑπὲρ ὧμων ἤλυθε ἀκικὴ ἔγχεος *the spear point came above (over) the shoulder, ὑπὲρ αἶσαν beyond what is fitting, ὑπὲρ ὀρκια contrary to the compacts.*

(2) With gen., στή ὑπὲρ κεφαλῆς took his stand above (his) head, στέρνον ὑπὲρ μαζοῖο *breast above the nipple, ἑκατόμβην βῆξαι ὑπὲρ Δαναῶν sacrifice a hecatomb in behalf of the Greeks, ὑπὲρ σέθεν αἰσχεῖ ἀκούω I hear reproaches on thy account (about thee).*

ὑπέρ: for ὑπέρ, when it follows its case.

ὑπερ-άλλομαι, aor. partic. ὑπεράλμενος: *leap over.*

ὑπερ-βασίη (ὑπερβαίνω): *transgression.*

*Υπέρεια: spring at Pherae in Thessaly, B 734, Z 457.

ὑπερέχω or ὑπερέχω, aor. subjv.

ὑπέροχῃ: *hold over, tower above.*

οἱ χεῖρας ὑπερεῖχε *held his hands over him, i.e. defended him.*

ὑπερηγορέων, -οντος (ὑπέρ, ἀνήρ): *haughty.*

*Υπερηστή: an Achaean town on the Corinthian gulf, B 573.

ὑπερθε(ν): *above, on top.*

ὑπέρ-θύμος: *high-spirited.*

ὑπερ-κύναντες: *glorying overmuch*, pl. of ὑπερκύδας (κύδος).

ὑπερ-μενής, -ές (μένος): *all powerful.* Epithet of Zeus.

ὑπέρ-μορα: *beyond what is fated.*

ὑπεροπλήη: *arrogance*, pl. *arrogant acts*, A 205.

ὑπέρ-σχη: aor. subjv. of ὑπερέχω *hold over.*

ὑπερφίαλος: *insolent, man of violence*, Γ 106.

ὑπερώιον (ὑπέρ): *upper chamber.*

ὑπέστην, ὑπέστην [ὑπέστησαν]: aor. of ὑφίστημι, *promise.*

ὑπέχω, aor. partic. ὑποσχών: *hold under, put mares to the stallion.*

ὑπ-ήνειακ: aor. of ὑποφέρω *bear away from danger*, E 885.

ὑπ-ισχνέομαι, aor. impv. ὑπόσχεο, aor. inf. ὑποσχέσθαι: *promise.*

ὑπνος (somnus): *sleep.*

ὑπό and ὑπαί: adv. and prep. *under, beneath*: ὑπὸ ἤρεον ἔρματα νηῶν *took props from under the ships, ὑπὸ δ' ἔρματα τάνυσσαν (stretched) placed props beneath, ὑπαί ἵδσκε always looked down, ὑπὸ τρόμος*

εἶλεν Ἀχαιοὺς *trembling seized the Greeks beneath* (i.e. in their knees), ὑπὸ χθὼν κονάβιζε *the earth rumbled beneath*, ὑπὸ Τρῶες κεκάδοντο *the Trojans withdrew before* (him).

(1) With acc., ὑπὸ σπέος ἤλασε μῆλα *drove his flock under* (the shelter of) a cave, ὑπὸ ζυγὸν ἤγαγε *led under the yoke*, ὑπὸ Ἴλιον ἦλθε *came under the walls of* (i.e. to) Ilios, ὑπὸ τείχος ἀγαγόντα *leading under the wall*, ἵπ' ὀστέον ἦλυθ' ἀκωκὴ *the point penetrated to the bone*, ὑπὸ Κυλλήνης ὄρος *at the foot of Mt. Cyllene*, ὑπαὶ πόδα Ἰδης *at the foot of Mt. Ida*.

(2) With dat., ὑπὸ πλατανίστῳ *under a plane-tree*, ἵπ' οὐρανῷ *beneath the heavens*, ὑπὸ Τμῳλῷ *at the foot of Mt. Tmolus*, εἶσαν ὑπὸ φηγῷ *placed under an oak*, ὑπὸ χερσὶ, ὑπὸ δουρὶ *(i.e. by) hands, spear*, ὑπὸ Τυδείδῃ κλονέοντο φάλαγγες *the ranks were driven before the son of Tydeus*, Εὐμηλος, τὸν ἵπ' Ἀδμήτῳ τέκε Ἀλκεστis *Eumelus whom Alcestis bore to Admetus*.

(3) With gen., under, by. ὑπὸ τελαμώνος *under the strap*, θνήσκοντες ἑφ' Ἑκτορος *slain at the hands of Hector*, νῆες κονάβησαν αὐσάντων ἵπ' Ἀχαιῶν *the ships resounded as the Greeks shouted* (as a result of their shouting), θεινόμεναι ὑπὸ Λυκούργου *smitten by Lycurgus*, πέλεκυς εἶσιν διὰ δουρὸς ἵπ' ἀνέρος *the axe* (goes) *is driven through a beam by a man*.

ὑπο: for ὑπό in some instances when it follows its case.

ὑπο-βλήθην: *interrupting*, A 292.

ὑπο-δεῖδω, aor. ὑπέδεισαν, plpf. ὑπέδειδσαν: *fear, shrink before*.

ὑπο-δέχομαι, aor. ὑπεδέξατο: *receive*. ὑπόδρα: *askance, darkly*.

ὑπο-εἵχομεν: aor. subjv. of ὑπέικω *yield, give way*.

Ὑποθήβαι: *Lower Thebes*, situated on the plain, B 505.

ὑπο-κύομαι, aor. partic. ὑποκῦσαμένη: *become pregnant, conceive*.

ὑπο-λευκαίνομαι: *grow white*, E 502.

ὑπο-λύω, aor. ὑπέλυσε, ὑπελῶσσο: *loose beneath, loose from under*.

ὑπο-μένω, aor. ὑπέμειναν: *stand my ground*.

ὑπο-πεπτηῶτες: perf. partic. of ὑποπτῆσω *crouch under*, B 312.

ὑποπλάκιος 3: *lying at the foot of Mt. Placus*, Z 397.

ὑπο-στεναχίζω: *groan beneath, rumble beneath*, B 781.

ὑπο-στρέφω, aor. opt. ὑποστρέψειας: *turn around, turn back*.

ὑπό-σχεο, ὑποσχεσθαι: aor. of ὑπισχνέομαι *promise*.

ὑπό-σχεσις, -ιος (ὑπισχνέομαι): *a promise*.

ὑπο-σχών: aor. partic. of ὑπέχω *hold under*.

ὑπό-τροπος: *coming back, back*.

ὑπο-φέρω, aor. ὑπήνεικαν: *bear away from under impending danger*.

ὑπο-χωρέω, aor. ὑπεχώρησαν: *retire, withdraw*.

ὑπό-φμιος: *despised, an object of contempt*, Γ 42.

ὑπτίως (supinus): *on one's back, backwards*.

Ὑρίη: Boeotian town near Tanagra, B 496.

Ὑρμίνη: town in the northern part of Elis, B 616.

Ὑρτακίδης: son of Hyrtacus, Asius, B 837 f.

ὑσμίνη, local dat. ὑσμῖνι: *battle, conflict*.

ὑσμίνην-δε: *to battle*.

ὑστατος 3: superl. of ὑστερος, *last, hindmost*. ὑστατα adv. *for the last time*.

ὑστερος: *later*. ὑστερον adv.

ὑφαίνω: *weave*. πᾶσιν ὑφαίνων "set forth before all."

ὑφ' ἡνίοχος: *charioteer*, Z 19.

ὑφ' ἡμῃ, aor. partic. ὑφέντες: *let down, lower*.

ὑφ' ἰστίῃ, aor. ὑπέστιν, ὑπέσταν [ὑπέστησαν]: *promise*.

ὑψερέφης, -ές: *high-roofed*.

ὑψηλός 3: *high*.

Ὑψήνωρ, -ορος: a Trojan, son of Dolopion, E 76.

ὑψηλῆς, -ές (ἤχῳ): *loudly neighing*.

ὑψι-βρεμέτης (βρέμω): *high-thunderer*. Epithet of Zeus.

ὑψι-ζυγος (ζυγόν): *high-throned*. Epithet of Zeus.

ὑψι-πυλος (πύλη): *high-gated*.

ὑψόροφος: *high-roofed*.

ὑψοῦ: adv. *high*.

Φ.

φάανθεν [ἐφαέθησαν]: aor. of φαίνω *flash, gleams*.

φάγε: aor. of ἐσθίω *eat*.

φαινός 3: *flashing, shining*.

φαιδιμος: *illustrious, glorious*.

φαίην, φαίμεν: opt. of φημί *say*.

Φαῖνσι, -σπος: E 152.

φαίω, aor. ἐφηνε, aor. pass. (ἐ)φάνη, perf. sing. πέφανται: *show, cause to appear*; pass. *appear*.

Φαῖστος: son of Borus, an ally of the Trojans, E 43.

Φαιστός: Cretan town, B 648.

φάλαγξ, -αγγος (phalanx): *rank, column*.

φάλος: *ridge of metal on the helmet which strengthened the helmet and held the crest*. (Others interpret as visor).

φάν [ἐφασαν]: impf. of φημί *say, (think)*.

φάνη, φανέντα: *appeared*, aor. pass. of φαίνω *show*.

φάος, -εος [φῶς]: *light, light of safety*.

φαρέτρη: *quiver*.

Φᾶρις, -ιος: Laconian town, B 582.

φάρμακον (pharmacy): *drug, herb*.

φᾶρος, -εος: *cloak*, worn only by princes. See χλαῖνα.

φάσγανον: *sword*.

φάσαν, φάτο impf., φάσθαι inf.: of φημί, *say, assert*.

φάτνη: *manger*.

φέβομαι: *flee*.

Φεῖδιππος: grandson of Heracles, B 678.

φεῖδομαι: *spare* (with gen.).

(φεν) aor. ἐπέφνε, πεφνέμεν, perf. pl. πέφανται: *kill, slay*.

Φενεός: Arcadian town, B 605.

Φεραί: Thessalian town, B 711.

Φέρεκλος: son of Tecton, E 59.

φέριστος: *best*. φέριστε *good sir*.

φέρτατος: superl. *best, bravest*.

φέρτερος: comp. *better, more powerful*.

φέρω, fut. ὄσει, aor. subjv. ἐνέικω, aor. inf. οἰσέμεναι: *carry, bear, bring, carry off, draw*.

φεύγω, fut. φεύξονται, aor. φύγον, perf. partic. πεφυγμένον: *flee, escape*.

φή [ἔφη]: impf. of φημί *say*.

φή: *as, like as*.

Φηγεύς, -ῆος: son of Dares, slain by Diomed, E 11 ff.

φήγινος: *of oak*, E 838.

φήγος (fagus): *oak-tree, oak*.

φημί, opt. φαίην, partic. φάντες, 2d sing. impf. ἐφησθα, 3d sing.

φή [ἔφη], 3d pl. φάν [ἐφασαν]: *say, assert (believe, often of an incorrect view)*. See εἶπον and εἶρω.

φήρ, gen. φηρός (θήρ, fera): *wild animal* (used only of Centaurs).

Φηρή: Messenian town, E 543.

Φηρητιάδης: *son* (or *grandson*) of Pheres, B 763.

φθάνω, aor. partic. φθάμενος: *get the start of, anticipate*. μ' ἔβαλε φθάμενος *hit me first*.

Φθίη: (1) Thessalian town on the Sperchēus, home of Peleus, B 683.

(2) Country about the town, A 155, 169.

Φθίηνδε: *to Phthia*.

φθινύθω, iter. impf. φθινύθεσκε: *consume, waste away, perish*.

φθίνω, fut. φθίσει, plpf. ἐφθίατο: *waste away, perish, die; fut. destroy, kill*.

Φθιρῶν or Φθειρῶν: a mountain in Caria, B 868.

φθισ-ήνωρ, -ορος (άνήρ): *man-destroying*.

φθογγή: *voice*.

φθόγγος: *voice*.

φθονέω: *grudge, deny*.

-φι(ν): inseparable suffix, ending of an old instrumental case. Added to the stem of a noun, it forms a genitive and dative in both singular and plural, which is generally used as an instrumental, ablative, or locative case.

φιλέω, iter. impf. φιλέεσκεν, aor. φίλησα, ἐφίλατο, φίλαι, φίληθεν [ἐφιλήθησαν]: *love, entertain as a friend*.

φιλο-κτεανώτατος (κτέανον) superl.: *most greedy of gain*, A 122.

Φιλοκλήτης: a famous bowman, who had the bow and arrows of Heracles, B 718.

φιλο-μμειδής, -ές: *laughter-loving*. Epithet of Aphrodite (Venus).

φίλος 3: *dear, beloved, pleasing; as subst. a friend*. Superl. φίλατος.

φίλος is often used in Homer in a familiar tone, where the less emotional English idiom would not use *dear*, but it is distinctly more than the possessive pronoun, and part of the original coloring is lost if it is rendered simply by *thy, his, etc.* It is a standing epithet with words which denote relationship, or a part of the human body, or the mind.

φιλότης, -ητος: *love, friendship, hospitality*.

φίλως: *gladly*.

φλόγεος (φλόξ): *flashing*.

φλοῦός: *bark of a tree*, A 237.

φλοῖσβος: *din of battle*.

φοβέομαι, aor. φόβηθεν [ἐφοβήθησαν], φοβηθείς (φόβος): *flee in fright*.

Φόβος: *Flight*, brother of Terror (Δειμός), Δ 440. See Ἄρης.

φόβος: *flight*. Not simply *fright*.

φόβον-δε: *to flight*.

Φοῖβος: *Phoebus, (shining)*. Epithet of Apollo.

φοῖνιξ, -ίκος: *purple*.

φοιτάω: *go to and fro, wander up and down*.

φολκός: *bandy-legged*, B 217.

φόνος: *slaughter*.

φοξός: *peaked*, B 219.

φορβή: *fodder*.

φορέω, iter. impf. φορέεσκον (φέρω): *bear, carry, wear, draw, carry off*.

Φορκῦς, -ῦνος: a leader of the Phrygians, B 862.

φόρμιγξ, -ιγγος: *lyre*.

φώς or better φός (φάος): *light*.

φώσω-δε: *to the light*.

φράζομαι, aor. imv. φράσαι: *make clear to myself, consider, plan, think*.

φρήν, gen. φρενός: *the diaphragm as seat of intelligence and feeling, mind, heart*; often in pl.

φρήτηρ, dat. φρήτηρ-φιν (frater): *clan*.

φρίσσω, perf. partic. as pres. πεφρίκνυαι: *bristle*.

φρονέω (φρήν): *think, consider, plan*.
φίλα φρονέων, ἐν φρονέων *well-disposed, friendly*.

Φρύγες pl.: *Phrygians*, B 862, Γ 185.

Φρυγίη: *Phrygia*, district of Asia Minor, Γ 184.

φῦ [ἔφυ]: *grew*, aor. of φύω *put forth*. ἔν οἱ φῦ χειρὶ (*grew to*) *clung to his hand*.

φύγε, φύγοι: *escape*, aor. of φεύγω *flee*.

φύη (φύω): *form*.

Φυλάκη: *Thessalian town*, B 695 ff.

Φυλακίδης: *son of Phylacus*, Iphiclus, B 705.

Φυλάκος: *a Trojan*, Z 35.

φυλάσσω: *guard, watch*.

Φυλείδης: *son of Phyleus*, Meges, B 628.

Φυλεύς: *son of Augeas*, father of Meges, B 628.

φύλλον (φύω, folium): *leaf*.

φύλον (φύω): *tribe, race*.

φύλοπις, -ιδος: *din of battle, battle-field*.

φύσιώω, partic. φυσιώνωντας: *snort*.

φυσίζωος (φύω, ζωή): *life-giving*.

φύταλιη (φυτόν): *vineyard or orchard land*.

φυτεύω, aor. ἐφύτευσαν (φυτόν): *set out, plant*.

φύω, fut. φύσει, aor. φῦ, perf. πεφύασι, plpf. πεφύκει: *put forth, cause to grow*; aor. and perf. *grow*, and also φύει in Z 149.

Φωκείς, gen. Φωκίων pl.: *Phocians, people of Phocis*, B 517.

φωνέω, aor. φώνησεν (φωνή): *speak, let one's voice sound*. μὴν φωνήσας προσήυδα *he lifted up his voice and addressed him*.

φωνή: *voice*.

φώς, gen. φωτός: *man*.

X.

χάζομαι, aor. κεκάδοντο, aor. partic. χασσάμενος: *withdraw, give way*.

χαίνω, aor. opt. χάνοι: *yawn*.

χαίρω, aor. ἐχάρη, χάρησαν, aor. opt. χαρείη, κεχαροίατο: *rejoice, am delighted*. χαίρετε *hail*, the customary form of greeting.

χαίτη: pl. *hair, mane*.

χαλεπαίνω: *am angry*.

χαλεπός 3: *hard, harsh, cruel*.

χαλκεο-θώρηξ, -ηκος: *clad in bronze breast-plate*.

χάλκεος or χάλκειος 3: *of bronze, bronze, bronze-pointed (of a spear)*.

χαλκεό-φωνος: *with brazen voice, loud-voiced*, of Stentor, E 785.

χαλκεύς: *with ἀνήρ, smith, worker in bronze*.

χαλκ-ήρης, -ες: *bronzed, fitted with bronze, bronze-tipped*.

Χαλκίς, -ιδος: (1) *principal town of Euboea*, B 537. (2) *Aetolian town*, B 640.

χαλκο-βατής, -ές: *with bronze (covered) threshold*.

χαλκο-κορυστής (κορύσσω): *helmeted with bronze, in bronze armor*.

χαλκός: *bronze, copper*. Bronze was the most important metal of the Homeric age, for armor, weapons, tools and utensils. Iron was but little used.

χαλκο-χίτων, -ονος: (*with bronze tunic*), *with bronze breast-plate, bronze-clad*.

Χαλκιδοντιάδης: son of Chalcodon, Elephēnor, leader of the Abantes, B 541, Δ 464.

χαμάδης: to the ground.

χαμάζει: to the ground.

χαμαί: on the earth, on the ground.

χανδάνω, aor. ἔχαδε: check, contain.

χάνοι: aor. opt. of χαίνω yawn.

χαράδρη: ravine.

χάρη, **χαρείη**: aor. of χαίρω rejoice.

χαρί-εις, -εντος: graceful, beautiful, pleasing; superl. **χαριέστατος**.

χαρίζομαι, aor. opt. **χαρίσαιο**, perf. partic. **κεχαρισμένε**: do a favor, gratify, give gladly; pass. am dear. **ἐμῷ κεχαρισμένε θυμῷ** delight of my heart.

χάρις, -ιτος, acc. **χάριν**: grace, favor. **Χάριτες**: the Graces, goddesses of grace and beauty, E 338.

χάρμα, -ατος (**χαίρω**): joy, delight.

χάρμη (**χαίρω**): (joy of battle), battle.

Χάρονος: father of Nireus, B 672.

χασσάμενος: aor. partic. of **χάζομαι** withdraw, give way.

χαρίζω: lack, desire.

χείμαρρος (**ῥέω**): swollen with rains and melted snow.

χειμέριος 3: of winter, wintry.

χειμών, -ώνος: winter.

χείρ, gen. **χειρός**, dat. pl. **χείρεσσι** or **χερσί**: hand, arm. **χείρας ἀνασχών** with uplifted hands. This was the usual attitude of prayer.



χείρας ἀνασχών.

Χείρων, -ωνος: a centaur, famous for his knowledge of medicine and divination, teacher of Asclepius (Aesculapius) and Achilles, Δ 219, Λ 832.

χειριότερος: comp. worse, inferior.

χειρίων, -ονος: comp. worse, inferior.

τὰ χειρίονα νικά worse plans prevail.

χέρης, dat. **χέρη**, acc. **χέρηα**: comp. worse, inferior, an inferior, a subject.

χερμάδιον (**χείρ**): stone.

χερ-νίπτομαι, aor. **χερνίψαντο** (**χείρ**): wash my hands, Λ 449.

χερσί: dat. pl. of **χείρ** hand.

χέρσος: the land, shore.

χέω, aor. ἔχεε or ἔχευε, χύντο, perf.

κέχυνται, plpf. **κέχυτο**: pour, heap (of a funeral mound), throw into a heap. **σὺν ὄρκα ἔχευαν** broke (threw into a disorderly heap) the oaths, **ἀμφὶ νιὸν ἔχευατο πήχεα** threw (her) arms about (her) son, **δάκρυ χέων** weeping.

χήμεῖς: for καὶ ἡμεῖς we also.

χῆν, gen. **χηνός**: goose.

χῆρη: bereft, widowed, widow.

χῆρῶν, aor. **χῆρωσε** (**χῆρη**): empty, make deserted.

χηρωστής: distant relative, E 158.

χῆτος, -εος: lack, want.

χθιζός: adj. yesterday. **χθιζά** adv.

χθών, gen. **χθονός**: earth, ground.

Χίμαιρα: the Chimaera, a monster slain by Bellerophon; described, Z 179 ff.



Χίμαιρα.

χίμαιρα: a she-goat, Z 181.

χιτών, -ῶνος (cotton): tunic of linen; the principal male garment, often the only garment worn at home. The **χιτών** worn under the warrior's armor, was short; that worn in peace was long 'and ungirt.'

χλαῖνα: cloak, woolen mantle. This was often dyed purple.

χολάς, -άδος: pl. entrails, guts.

χόλος: (gall), sudden anger.

χολῶν, fut. inf. **χολωσέμεν**, aor. partic. **χολωσάμενος**, perf. partic. **κεχολωμένος**, fut. **κεχολώσεται**, aor. pass. **χολώθη** (**χόλος**): anger. Pass. and mid. **am angry**.

χολωτός: angry.

χορόνδε: to the dance.

χορός (chorus): dance.

χραίσμew, aor. **χραῖσμε**: avail, help, ward off a foe from another.

χραίνw, aor. subjv. **χραίσῃ**: wound slightly, graze.

χρεῖw, -oús (**χρή**): need.

χρή: necessity. Generally used like **χρή ἔστι**, it is necessary, one ought.

Χρομῖος: (1) son of Priam slain by Teucer, E 160. (2) Son of Neleus and Chloris, Δ 295, λ 286. (3) A Lycian, slain by Odysseus, E 677.

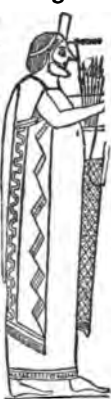
Χρόμης, -ιος: a leader of the Mysians, B 858.

χροῖνος: time.

χροός gen. **χροά** acc.: of **χρός** skin, body.

χρῡσ-άμπνξ, -υκος: with golden frontlet (head band).

χρῡσ-άορος (ἄορ): with golden sword. **χρῡσε(ι)ος** 3: golden.



χλαῖνα.

Χρύση: town on the coast of the Troad with a temple to Apollo, A 37, 100, 390, 431, 451.

Χρῡσής, -ίδος: daughter of Chryses, captured by Achilles, and given to Agamemnon, A 111, 143, 182, 310, 369, 439. She is never called by her own name.

χρῡσ-ήνιος: flashing with gold. Perhaps, with golden reins (**ήνία**). Epithet of Artemis, Z 205.

Χρῡσης: priest of Apollo at Chrysa, A 11, 370, 442, 450.

χρῡσόθρονος: golden-throned.

χρῡσός: gold.

χρός, gen. **χροός**: skin, body.

χύντω: aor. of **χέw** pour.

χυτός (χέw) 3: heaped up.

χωλός: lame.

χῶμαι, aor. **ἐχῶσατο**: am angry, am full of rage.

χωρέw, aor. **χώρησαν**: give way.

χώρη: place.

χώρος: place, space.

Ψ.

ψάμαθος: fem. sand.

ψεδνός 3: sparse, B 219.

ψευδής, -ές (ψεύδομαι): false, liar, Δ 235.

ψεύδομαι, aor. partic. **ψευσσάμενη**: lie.

ψευδόμενοι φασι say falsely.

ψεύδος, -εος: lie, deceit.

ψύχῃ: breath, soul, life. **τὸν δ' ἔλιπε ψυχῇ** the breath of life left him, i.e. he fainted.

ψυχρός: cold.

Ω.

ὦ: interj. O! used before the voc.

ὦ: interj. followed by **μοί** or **πόποι**, expressing surprise or displeasure, Oh! alas!

ὧδε: *thus, in this way, as follows.*

ὧδε—ὡς so—as, as—as, or ὡς—

ὧδε as—so.

ὠθέω, aor. ὤσε(ν), ὠσατο: *thrust, drive off.*

ὠγνυντο: impf. of ὠγνυμι *open.* (Perhaps ἡόγνυντο should be read.)

ὠκα (ὠκύς): *adv. quickly, swiftly.*

Ἰκαλή: Boeotian village, B 501.

Ἰκεανός: Oceanus, god of a broad stream which flowed about the earth, and was also called Oceanus, A 423, Γ 5, E 6.

ἔκηθεν [ἐκήθησαν]: aor. of οἰκέω *inhabit, colonize.*

ὠκύμορος: (of early death), *short-lived.* Superl. ὠκυμορώτατος.

ὠκύπορος: *swift, swiftly sailing* (of ships).

ὠκύπους, πους: *swift-footed, fleet.*

ὠκύροος (ῥέω): *swiftly flowing.*

ὠκύς, ὠκέα or ὠκέα, ὠκύ: *swift, fleet.*

Ἰλαινὴ πέτρῃ: said to be the peak of Mt. Scollis in Achaea near the frontier of Elis, B 617.

Ἰλενος: Aetolian town, B 639.

ἄλεσα: aor. of ὄλλυμι *destroy, lose.*

ἠμίλησα: aor. of ὠμλέω *am with, associate with.*

ἠμοθετέω, aor. ἠμοθέτησαν (ἠμός): *place pieces of raw meat (upon).*

ἠμος, gen. and dat. dual. ἠμοῖν: *shoulder.*

ἠμός: *raw, uncooked.*

ἠμοφάγος (φαγεῖν): *raw-flesh-eating.*

ἠμῶξεν: aor. of οἰμῶξω *groan.*

ἠήσας: aor. of ὀνύημι *help, please.*

ἠπασαν: aor. of ὀπάζω *grant.*

ἠπτησαν: aor. of ὀπτῶ *roast.*

Ἦραι pl.: *the Hours, Seasons, door-keepers of Olympus, E 749.*

ἠρέεατο: aor. of ὀρέγνυμι *reach, stretch out.*

ἠρῃ: *season* (of spring).

ἠρεσιν: dat. pl. of ὄαρ *wife.*

ὠρμαινε: impf. of ὠρμαίνω *revolve, ponder.*

ὠρμάτο impf., ὠρμησε aor.: of ὠρμάω *rush, hasten.*

ὠρνυτο impf., ὠρσε, ὠρτο, ὠροσε aor.: of ὠρνυμι *rouse, excite, mid. arise, hasten.*

ὡς or ὧς: *adv. thus, so, in this way.*

ὡς—ὡς *thus—as, or ὡς—ὡς as—thus, ὡς αὐτως thus in like manner.*

ὡς: *adv. as.* (1) It is used to introduce relative and comparative sentences in the sense of *as, like as*, often corresponding to a ὡς, τῶς, or οὕτω. (2) As a conj., it introduces (a) temporal sentences, *as, when*; (b) dependent declarative sentences, *how, that*; (c) purpose clauses, *in order that*; and (d) wishes, *O that, would that!*

When it follows its noun in the sense of *like, as*, it is accented ὡς, e.g. θεὸς ὡς *as a god*. When it thus follows the noun which it modifies, it generally makes the preceding syllable long by position.

ὠσαν, ὠσατο: aor. of ὠθέω *thrust, drive off.*

ὡς εἰ: *as if.* ὡς περ: *just as.*

ὡς τε: *as, just as.* (Never, *so that.*) ὠτειλή: *wound.*

Ἦτρος: son of Poseidon (Neptunus), brother of Ephialtes, E 385.

ὠντός: for ὁ αὐτός *that very one.*

ὠτρύνε: aor. of ὀτρύνω *impel, arouse, urge on.*

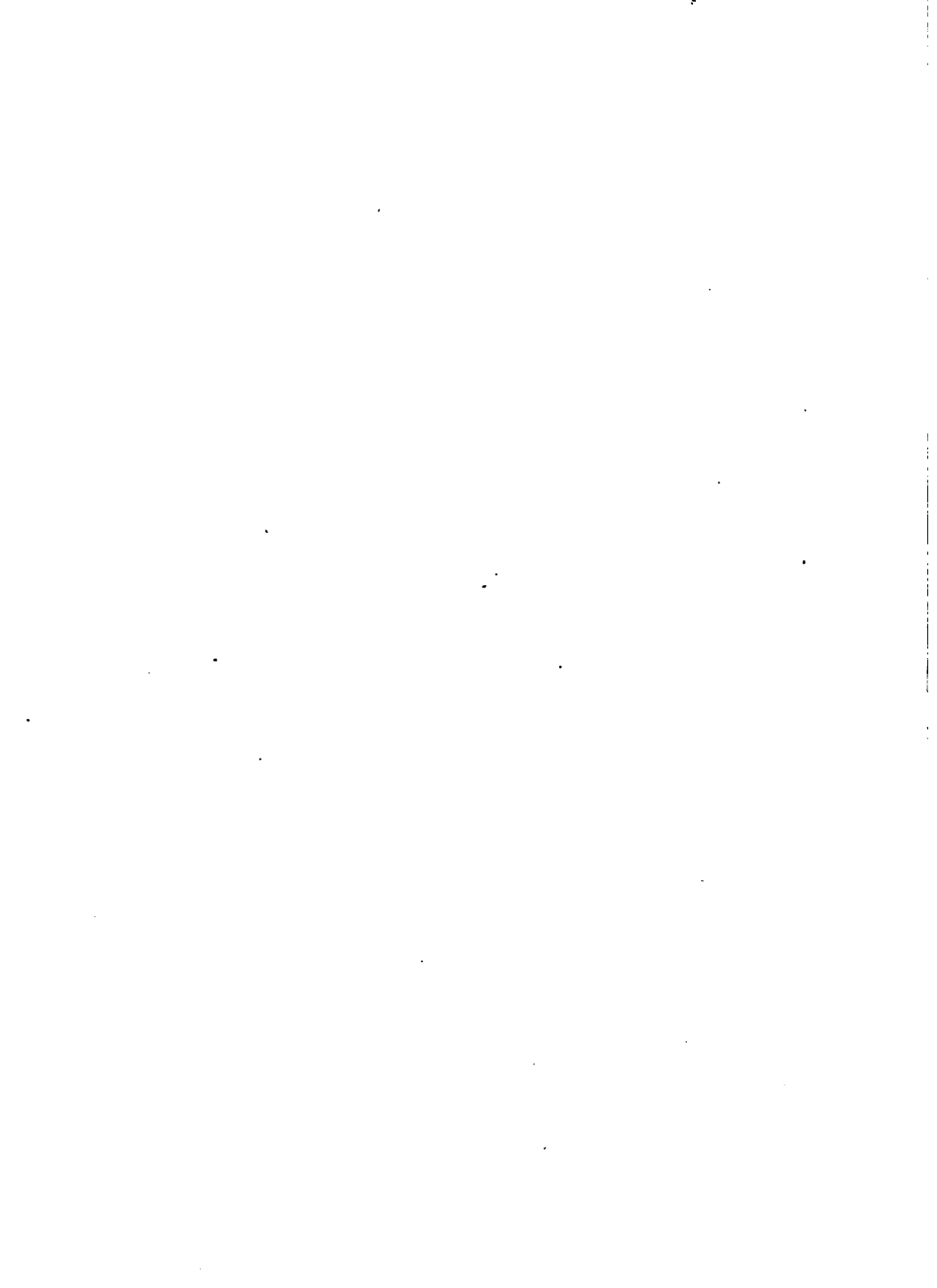
ὠφελ(λ)ον or ὠφειλον: *ought, aor. of ὀφείλω owe.* It is used with αἰθε and ὡς to express a wish which cannot be realized.

ὠχετο: imp. of ὀχομαι *go away.*

ὠχθήσαν: aor. of ὀχθέω *am out of temper, vexed.*

ὠχρός: *pallor, paleness.*

ὠψ, gen. ὠπός: *face, countenance.*



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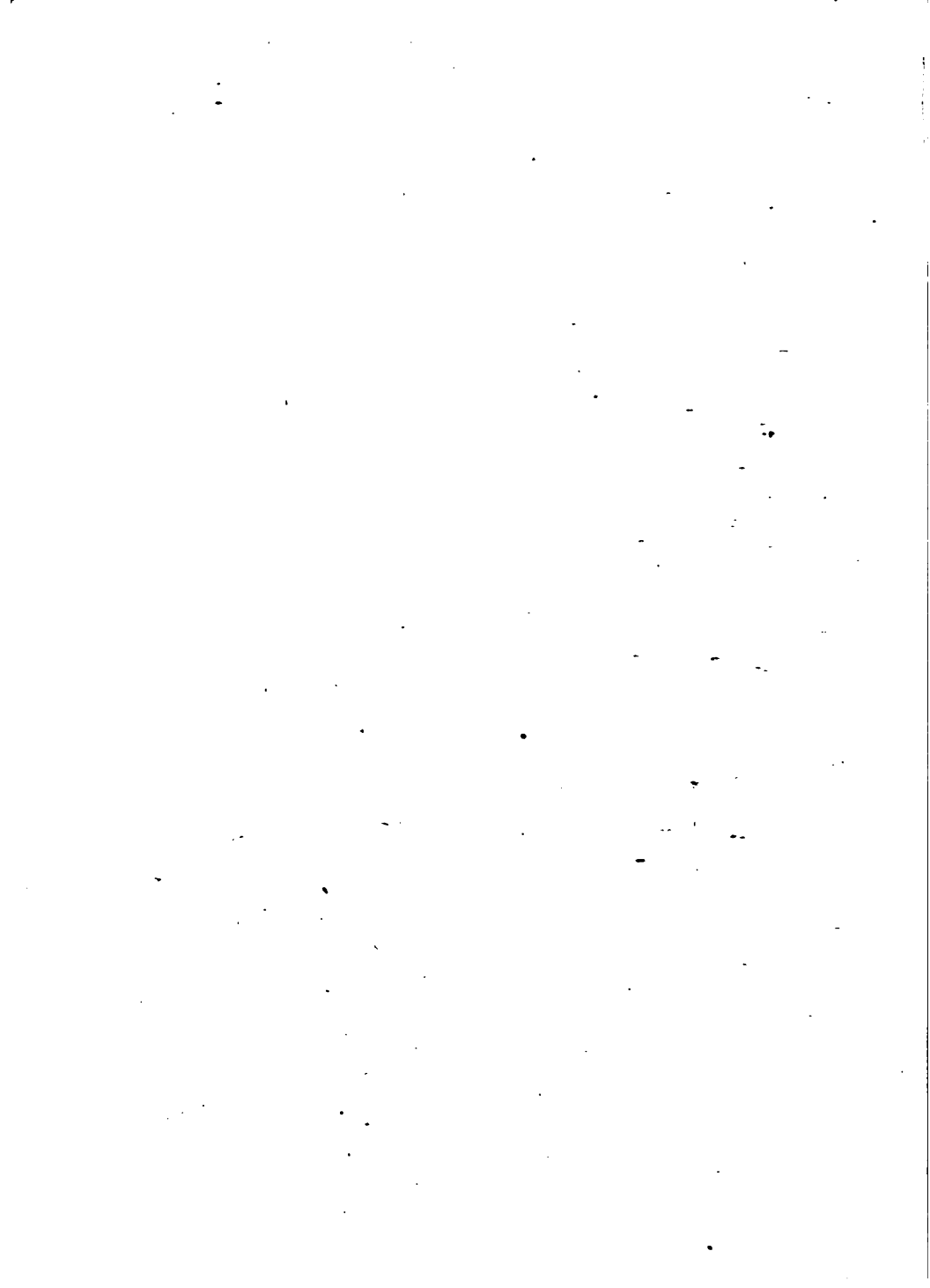
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